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NORTH AMERICA

(Relief)

SCALE

0 100 300 500 700
750 Statute Miles to one inch

Dark Brown indicates highest land
Dark Blue indicates deepest water



SOUTH AMERICA
(Relief)

SCALE

0 100 300 500 700

640 Statute Miles to one inch

Dark Brown indicates highest land

Dark Blue indicates deepest water

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*Young Men's
Mutual Improvement Associations*

MANUAL.

1903—1904.

SUBJECT:

New Witnesses for God.

VOLUME II.

THE BOOK OF MORMON,

PART I.

Francis M. Lyman

*PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.*

No. 7.

1007

THE DESERET NEWS
1903.

TOOELE LDS SEMINARY

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LATTER-DAY SAINTS.
1903.

INTRODUCTION.

The manuals for 1903-4 and 1904-5 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration, the "Book of Mormon." It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during the two coming seasons; and references given in the lesson analysis are to the pages in the body of the manual which treat of the respective divisions of the subjects named in the lesson. It should be remembered, however, that in the margin of these pages will be found references to many works quoted by the author, and these, it is expected, the student will examine for himself.

Relative to the order in which the subject—the Book of Mormon—is treated, the student will find references made to it in the Preface of the work, and that obviates the necessity of entering into such an explanation here.

With reference to the manner in which the manual shall be used we can with profit quote what has been urged in the use of other manuals. "The different subjects have been so analyzed as to make the matter under each topic, or sub-topic, sufficient for one address. The member called upon to treat the topic should, without unnecessary preliminaries, proceed with the matter of his talk. And there should be nothing but matter in the talk.

"There is no more objectionable habit in public speaking than the making of excuses. If one is poorly prepared, his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. And as

the lessons should be studied thoroughly, so should they be thoroughly treated. It is especially necessary to urge brevity and directness in treating the lessons, because of the fact that the time of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be a temptation to talk beyond a reasonable limit.

“We again repeat these suggestions for lesson treatment: 1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless rambling discussions. 5. *Do not allow reading from the Manual by the members to take the place of lectures.* 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lesson as thoroughly as possible, and make a careful study as well of the various reference works named in connection with the subject. Do not be satisfied with “skimming.” 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.”

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it; that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

There will be found in this Manual also suggestive conjoint programs for each meeting. They have been prepared by a committee appointed from the Young Men's and Young Ladies' Gen-

eral Boards respectively, and have received the greatest care in their preparation. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected that they will conjointly render these programs; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises. Here we may probably say to the young men what was stated in the last year's Manual with reference to preliminary programs:

"It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Boards in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

"The programs printed in connection with the lessons, are purely suggestive. They may be changed in many of their features, and if necessary shortened, to suit varying conditions. A few general hints:

"1. The essays, declamations, recitations, and readings, should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. A comic song, reading, or recitation, or any other attempt at buffoonery, would be decidedly out of place in these programs. Not that such things do not have a certain value; but simply that this value would be entirely lost if they were used in a program introductory to a theological lesson.

"2. Whenever possible, selections of musical and literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more

or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological work, while at the same time they provide a valuable recreation.

"3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations where the two societies meet conjointly for opening exercises; and where the associations do not so meet then by the senior and junior classes together, before the classes take up their respective lessons.

"4. Poems and selections in prose from leading English and American authors, will be printed from time to time in the *Era* and *Young Woman's Journal*, for use in these programs. For further suggestions, the officers and members are asked to read as soon as the Manual reaches them, the footnotes printed with the preliminary programs."

PRELIMINARY PROGRAM NO. 1.

1. Devotional Exercises.
2. Current historical events.*
3. Story of Ruth, Esther, or call of King David.
4. Music, "Holy City," or similar selection.

*It is very desirable that one of the members of the association be chosen to review, at each meeting, the important general and local events of the week. This review should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be referred to. So results following an event more remotely, may be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The Deseret News, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the Era will be found convenient at longer intervals. Some such weekly periodical as Public Opinion or the Literary Digest, and such a monthly as The Review of Reviews, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general view of the current history of the world; and if possible at least one should be taken by each association.

THE BOOK OF MORMON.

PART I.

DIVISION ONE—IMPORTANCE OF THE BOOK OF MORMON AS A WITNESS FOR GOD AND THE BIBLE.

LESSON I.

PREFACE AND FOREWORDS.

Topics.

1. The Book of Mormon as an Incident in the Latter-day Work.

- a.* Its importance as an incident.
- b.* The Burden of Proof.

2. Two Classes of Evidence.

- a.* Divine.
- b.* Human.

3. Forewords.

- a.* New witnesses for the truth of God's word assured.
- b.* The world's hunger for knowledge of Christ.
- c.* Testimony of Nephi.

References.

Preface.

Forewords.

REVIEW.

1. What is the relation of the Book of Mormon to the great work of the last days? 2. In what does its importance consist? 3. In what way would the message of Joseph Smith be affected if the Book of Mormon were proven untrue? 4. What is meant by burden of proof? 5. In any discussion on the truth of the Book of Mormon on whom does the burden of proof rest? 6. How many classes of evidence are discussed in lesson one? 7. In what does divine testimony excell human testimony? 8. On what class of evidence must believers of the Book of Mormon chiefly depend—and why? 9. What importance attaches to human testimony? 10. To what may it be compared in the divine economy? 11. Enumerate the things which may be regarded as human testimony. 12. What is inspiration? 13. May there be such a thing as unconscious inspiration? 14. Can you give an example? 15. Do the forewords under subdivision "a" in topic 3 of this lesson come under that head? 16. What of the world's anxiety to have more of the words of Christ? 17. Repeat the assurance that Nephi gives of the coming forth of the record of the Nephites to testify of Christ.

PRELIMINARY PROGRAM NO. 2.

1. Devotional exercises.
2. Current historical events.
3. Extemporaneous addresses.*
4. Music, "One Sweetly Solenn Thought."

*It is very desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert, and renders one quickly capable of a concise, yet thorough, treatment of any subject. It is one thing to become well versed on any subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

LESSON II.

THE BIBLE IN THE NINETEENTH CENTURY.

Topics.	References.
1. Effects of Modern Criticism on Belief in the Bible.	Pages 1-6.*
<i>a.</i> Methods of modern criticism.	Pages 1-2. New Wit. Ch. 1
<i>b.</i> In what modern critics are agreed.	Page 2.
<i>c.</i> To what extent destructive criticism prevails.	Pages 3-4.
<i>d.</i> Results.	Pages 4-6.
2. Modern Evidence in Support of the Bible.	Pages 6-10.
<i>a.</i> Rosetta Stone.	Page 6.
<i>b.</i> Egyptian evidences.	Pages 7-8.
<i>c.</i> Assyrian evidences.	Pages 8-9.
<i>d.</i> Sinaitic evidences.	Page 10.
3. Necessity for Additional Evidence.	Page 11.

REVIEW.

1. What is the usual name for modern criticism of the Bible? 2. Why called "higher" criticism? 3. In what are modern critics generally agreed? 4. To what extent does this criticism prevail? 5. What name is applied to higher criticism by its opponents? 6. What is the result of higher criticism on the popular mind? 7. How will the morals of the people be affected by the destructive criticism. 8. Has the nineteenth century produced any evidence that tends to establish the divinity of the Bible? 9. Where and under what circumstances was the Rosetta Stone discovered? 10. What was the substance of its contents? 11. To what important movement did this discovery give an impetus? 12. In what has that movement resulted? 13. What incident can you cite from mod-

* Whatever the reference is simply Chapters and pages the student is reminded that it refers to the body of the Manual.

ern discoveries of the Bible's account of Melchisedek? Of Joseph in Egypt? Of the Exodus? Of the Israelites in Goshen? 14. What discoveries have been made in Ninevah? 15. When did exploration more especially begin in Palestine? 16. What results have been obtained from these explorations in Egypt, Assyria and Palestine? 17. Give the substance of the Assyrian evidences for the creation—for the Sabbath—for the Garden of Eden—the Flood—Ur of the Chaldees—Abram—Campaign of Chederlaomac—of Shishak's invasion of Judea. 18. Are the evidences from these sources sufficient to cure unbelief in the Bible?

PRELIMINARY PROGRAM NO. 3.

1. Devotional exercises.
2. Current historical events.
3. Poem.
4. Scientific progress.*
5. Music, "Life not made for sorrow."

*Science is making very rapid strides. It is a privilege, as well as a duty, for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints. Thus, Marconi's system of wireless telegraphy, Edison's new storage battery for automobiles, the discovery of a fungus-cure for the grasshopper plague, and a number of other matters of scientific interest are receiving wide attention in the papers. But much more complete and accurate information on scientific progress can be obtained from such periodicals as "Literary Digest," "Public Opinion," "Scientific American," "Popular Science News," "Popular Science Monthly," and others, since they devote considerable space to the consideration of scientific progress. It would be a good idea, both for this item in our programs and for the study of current events, for each association to take, if possible, one or more of these periodicals. One important object to be accomplished by providing occasionally for the discussion of scientific progress, is the gradual introduction of the study of science into the associations. There it will ultimately take its place, together with history, literature, music, etc., as an important course of study.

LESSON III.

THE WITNESS OF THE WESTERN HEMISPHERE.

(Chap. 2, pages 12-21.)

Topics.	References.
1. Western Witnesses Ignored.	Pages 12-13.
2. The Voice of the Western Hemisphere.	Page 13.
<i>a.</i> Record of the Jaredites.	Pages 13-14.
<i>b.</i> Jewish Scripture in the hands of the Nephites.	Pages 14-16.
<i>c.</i> Record of the Nephites.	Pages 16-17.
3. Testimony of Christ's Ministry among the Nephites.	Pages 17-21.
4. Eastern and Western Evidences Compared.	Page 21.

REVIEW.

1. In what light may the Book of Mormon be regarded with reference to the Bible? 2. What evidence exists that the people of the western hemisphere are of the same race as the inhabitants of the eastern hemisphere? 3. What singular thing obtains with reference to the monuments and traditions of the western world and their relation to the Bible? 4. What is the value of the Book of Mormon as a witness to the Bible in comparison with the testimonies considered in our last lesson? 5. Give an account of the origin of the Book of Ether. 6. What Biblical incidents does it confirm? 7. What records did the Nephite colony bring with them from Jerusalem to America? 8. Relate the circumstances under which this record was obtained. 9. In what particulars do these Jewish scriptures in the hands of the Nephites sustain the truth of the Bible narrative? 10. How do they affect the question of authorship assailed by the so-called higher criticism? 11. What use was made by the Nephites of the Jewish scriptures? 12. What incidents of the Bible do the words of Lehi confirm? 13. In what respect is the Book of Mormon most valuable as a witness for God? 14. In what particulars did the

hand-dealings of God with His people in the western world agree with His hand-dealings with the Jews? 15. In what manner does the Lord reason upon the matter of limiting His word to one nation or age? 16. In what respect is the Book of Mormon a witness for the gospel of Jesus Christ? 17. Under what circumstances did the Savior visit the Nephites? 18. What New Testament scripture was fulfilled in the visitation of Jesus to the Nephites? 19. What were the chief incidents of that visit? 20. What were his particular instructions to the people and what doctrine and ordinances did he establish? 21. What important truth did Jesus make known to the Nephites respecting the Ten Tribes? 22. How does the ministry of Jesus among the Nephites compare with His ministry in Judea? 23. For what length of time was there practically no wickedness among the Nephites and what was its results? 24. Give a summary of those Bible facts which the Book of Mormon would tend to establish.

PRELIMINARY PROGRAM NO. 4.

1. Devotional exercises Suggested hymn, "Think the erring one."*
2. Recitation.
3. Music, "Kind words are sweet tones of the heart."

* The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. To assist in accomplishing this, the hymns suggested in these preliminary programs have been chosen for their fitness to the respective lessons. Some of these hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns suggested in these programs are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made, to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and, if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances require. In the associations where the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good. For a further discussion of music in the associations, see footnotes to Preliminary Program No. 8 in the Manual for 1901-2, and No. 12 in this Manual.

LESSON IV.

THE PURPOSES FOR WHICH THE BOOK OF MORMON WAS WRITTEN.

‡ (Chapter III, pages 22-27.)

Topics.

1. What the Book of Mormon is.

- a. Statement of Moroni.
- b. Statement of Joseph Smith.
- c. Statement of Mormon.
- d. Statement of Nephi.

2. Summary of Purposes.

3. Mission of the Book of Mormon.

Commit to Memory the last sentence on page 27.

References.

Pages 22-26.

Page 22.

Page 23.

Pages 23-24.

Pages 25-26.

Page 26.

Page 27.

REVIEW.

1. From what sources are the purposes for which the Book of Mormon was written to be learned? 2. Where is Moroni's statement of these purposes to be found? 3. In what respect does the Hebrew manner of writing differ from English? 4. State the first object, according to Moroni, for which the Book of Mormon was written? the second? the third? 5. What are the purposes for which the Book of Mormon was written according to the revelations of God to Joseph Smith? 6. Do these reasons differ from those enumerated by Moroni? 7. What are the reasons set forth by Mormon for his abridgment of the Nephite records? 8. What particular thing is given in Mormon's statement not found in Joseph Smith's? 9. What is the first Nephi's testimony on this subject? 10. What particular thing does Nephi add not mentioned in the testimony of the previous writers? 11. Give a summary of the purposes for which the Book of Mormon was written from all these writers.

PRELIMINARY PROGRAM NO. 5.

1. Devotional exercises.
2. Current historical events.
3. Literary selections from Homer or Sappho. (See Young Woman's Journal for October.)
4. Reading of one of Aesop's fables.
5. Music, "Slumber Sea."

DIVISION TWO—DISCOVERY, TRANSLATION AND CONTENTS OF THE BOOK OF MORMON.

LESSON V.

HOW THE BOOK WAS OBTAINED.

(Chapter IV, pages 31-43.)

Topics.

1. Time of Publication.
2. Joseph Smith's account of the Origin.
3. Oliver Cowdery's account.
4. Place of Deposit—Hill Cumorah.

References.

Page 31.
Pages 32-38.
Pages 39-42.
Pages 42-43.

REVIEW.

1. When was the Book of Mormon published and by whom? 2. What is the date of its publication? 3. In what light was the Book of Mormon regarded by the people in the vicinity of its publication? 4. What was the time of Moroni's first visit to the Prophet? 5. Of what great revelation was the visitation of Moroni the sequence? 6. Describe the personal appearance of Moroni. 7. What was the first scripture he quoted to the Prophet? 8. What would be the probable part of the third chapter of Malachi quoted by Moroni? 9. In what particular did Moroni's quotations from fourth Malachi differ from our English version? 10. Why would Moroni quote Isaiah xi? 11. Why Acts iii, verses 22, 23? and why Joel ii from 28 to the last verse? 12. What reason would you give for Moroni appearing three times and the second and third time repeating what he said the first? 13. What important item of the angel's instructions did Joseph fail to carry out? 14. To what circumstances did this failure of the Prophet lead? 15. When Joseph followed these instructions how did his father receive his recital? 16. What moral may be drawn from this incident? 17. When did Joseph first behold the Nephite plates and the sacred in-

struments with them? 18. What arrangement was made between the angel and the Prophet for further meetings? 19. At what time and under what circumstances did the Prophet obtain the Nephite record? 20. What caution did the angel give him when placing the record in his custody? 21. From what source did Oliver Cowdery obtain his information concerning the interview of the Prophet with Moroni at Cumorah? 22. What particulars connected with the first interview of the Prophet with Moroni at Cumorah does Cowdery give which are omitted in the Prophet's narrative? 23. Where is the Hill Cumorah situated? 24. Give a description of it.

RELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Current historical events.
3. Report of scientific progress.
4. Poem, "Ultimatum of Life," E. R. Snow.
5. Music, "For All Eternity."

LESSON VI.

THE TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS.

(Chapter V, pages 44-51.)

Topics.	References.
1. Removal of the Prophet to Harmony with Records—First Efforts at Translation.	Page 44.
2. Arrival of Martin Harris—Presentation of Characters to Professors Mitchell and Anthon.	Pages 45-46.
<i>a.</i> Martin Harris' Report.	Pages 46-47.
<i>b.</i> Professor Anthon's Statements.	Pages 47-50.
3. These Statements Considered.	Pages 50-51.

REVIEW.

1. What is the course of wise men in pursuit of truth? 2. What prompted the Prophet's removal from Manchester to Harmony, Pa.? 3. What was the beginning of Martin Harris's connection with the work? 4. What purposes prompted Harris to take a facsimile of Nephite characters to Dr. Mitchell and Professor Anthon? 5. Would it be likely that the facsimile of the characters made by the Prophet would be free from inaccuracies? 6. What are the chief points of Harris' report of his interview with Professor Anthon? 7. In what particulars does Anthon's report of the interview to Howe differ from Harris'? 8. In what respect does Anthon's second statement differ from his first? 9. What effect do these contradictions have upon the testimony of Anthon? 10. What would be your opinion of writers who would so quote from Anthon's letters as to suppress these contradictions? 11. What reasons exist for believing Harris' account as against Anthon's?

PRELIMINARY PROGRAM NO. 7.

1. Devotional exercises. Hymns, "Joseph Smith's First Prayer," "Prayer is the Soul's Sincere Desire."
2. Current historical events.
3. Address or essay on a Thanksgiving topic.
4. Reading or recitation, "When the Frost is on the Pumpkin," Riley.
5. Music, "The Bright Beyond."

LESSON VII.

TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS—Continued.

(Chapter V, pages 51-58.)

Topics.

References.

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| 1. Harris becomes Scribe to the Prophet. | Page 51. |
| 2. Loss of Manuscript. | Page 51. |
| <i>a.</i> Harris' request The Lord's refusal. | Page 51. |
| <i>b.</i> Repeated importunities--Harris' covenant. | Pages 51-52. |
| <i>c.</i> Journeys to Palmyra and Manchester. | Page 52. |
| H. of J. S. (By Lucy Smith) Chapter 25. | |
| <i>d.</i> Harris breaks his Covenant. | Page 52. |
| <i>e.</i> The Prophet's suffering and punishment. | Pages 52-53. |
| <i>f.</i> The folly of repeated importunities against
the expressed will of the Lord. | |
| 3. The Restoration of the Plates and the power
 of Translation. | Page 53. |
| <i>a.</i> The purposes of the wicked with reference
to the Manuscript. | Pages 53-56. |
| <i>b.</i> The Scheme frustrated. | { See also
Words of
Mormon,
B. of M.
Page 158.
Pages 74-75. |
| <i>c.</i> Evidence that a change of the Manuscript
was contemplated. | |
| <i>d.</i> Records restored to the prophet. | Page 53. |
| <i>e.</i> The effect of the episode on Martin Harris. | Pages 56-58. |
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REVIEW.

1. What important request did Harris make of the Prophet some time after he became his scribe? 2. What answer was given to his request? 3. What was the result of this insistence against the expressed will of the Lord? 4. What moral may be drawn from this item of the Prophet's ex-

perience? 5. What was the purpose of those who stole the manuscript? 6. What incident tends to confirm the contemplated changes? 7. What effect on the Prophet's standing with the Lord did this incident have? 8. What arrangements did the Lord make for thwarting the plans of the adversary with reference to the Book of Mormon? 9. How came there to be two lines of history in Mormon's abridgment of Nephite records? (See words of Mormon, Book of Mormon, page 158.) 10. About what time were the plates returned to the Prophet? 11. What effect did breaking his covenant have on Martin Harris? 12. What was the nature of the Lord's communication in removing him?

PRELIMINARY PROGRAM NO. 8.

1. Devotional exercises.
2. Current historical events.
3. Extemporaneous addresses.*
4. Music, "Sunshine in my Soul."

* The following suggestions are offered as to the manner in which this exercise should be conducted: No one is to be notified before-hand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'The Value of Economy.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him at the moment, on the value of economy. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses whatever. It may be that he will say very little; but if that little is all on the value of economy, it will count for a great deal.

LESSON VIII.

TRANSLATION OF THE RECORD—Continued—OLIVER COWDERY AS AMANUENSIS.

(Chapter VI, pages 59-65)

Topics.	References.
1. Cowdery becomes interested in the work.	Page 59.
<i>a.</i> Becomes scribe to the Prophet.	Page 59.
<i>b.</i> Oliver's first evidence of the inspiration of the Prophet.	Pages 60-61.
2. Visitation of Angels.	Page 61.
<i>a.</i> John the Baptist.	Page 61.
<i>b.</i> Peter, James and John.	Page 61.
3. Other help received.	Page 62.
<i>a.</i> From Joseph Knight.	Page 62.
<i>b.</i> From David Whitmer.	Pages 62-63.
4. Removal to Fayette.	Pages 64-65.

REVIEW.

1. In what manner did Oliver Cowdery become acquainted with the existence of the Book of Mormon? 2. Under what circumstances did Oliver Cowdery become acquainted with the Whitmers? 3. When did he meet the Prophet? 4. What incident first confirmed his belief in the inspiration of the Prophet? 5. What is the character of the revelations given about this time as affecting the Prophet Joseph himself. 6. What does Oliver say of these days? 7. At what time did John the Baptist ordain Joseph and Oliver? 8. What further angelic ministration did they receive? 9. In what way did the Prophet become acquainted with Joseph Knight, Sen.? 10. What assistance did he give the Prophet? 11. Why was a removal from Harmony to Fayette proposed? 12. Under what circumstances was this accomplished? 13. What evidence of the Prophet's Seership is given in connection with David Whitmer's journey to Harmony? 14. What disposition was made of the plates during the journey from Harmony to Fayette? 15. What witness was given to the mother of David Whitmer as to the existence of the plates?

PRELIMINARY PROGRAM NO. 9.

1. Devotional exercises. .
2. Current historical events.
3. Selections from the Savior's Parables.
4. Music, "A Winter's Lullaby."

LESSON IX.

TRANSLATION OF THE RECORD—Continued—MANNER OF TRANSLATION.

(Chapter VII, pages 66-72.)

Topics.	References.
1. Statements regarding manner of Translation.	Pages 66-68.
<i>a.</i> By Joseph Smith.	Page 66.
<i>b.</i> By Oliver Cowdery.	Page 66.
<i>c.</i> By David Whitmer.	Pages 66-67.
<i>d.</i> By Martin Harris.	Pages 67-68.
<i>e.</i> Summary,	Page 68.
2. Translation not Mechanical.	Pages 68-72.
<i>a.</i> Proper Frame of Mind Necessary.	Page 69.
<i>b.</i> The word of the Lord on the manner of Translation.	Page 70.
<i>c.</i> Illustration in Translation of Egyptian Records.	Pages 70-71.
3. Individuality of Prophets, Seers and Trans- lators preserved.	Pages 71-72.
<i>a.</i> Language that of the Translator.	Page 71.
<i>b.</i> Justification for Verbal Corrections.	Page 72.

REVIEW.

1. What statement is given by Joseph Smith concerning the manner of translating the Nephite record? 2. By Oliver Cowdery? 3. By David Whitmer? 4. By Martin Harris? 5. What is the sum of these several statements? 6. From what general principle could one draw the conclusion that the work of translation was not merely mechanical? 7. To what particular events can you refer to prove that it was not mechanical? 8. What are the Lord's explanations concerning exercising the gift of translation? 9. To what experience of the Prophet's, aside from the

translation of the Book of Mormon, can you refer to as tending to prove that the work of translation was not mechanical? 10. May all the statements of all those who have given testimonies on the manner in which the Book was translated be harmonized with the idea that the translation was not mechanical? 11. Is it reasonable to suppose that an instrument would be everything and the Seer nothing? 12. Is it not more reasonable to think that the instrument would be merely a help and the inspiration of God acting upon the Prophet's mind the principal thing? 13. What singular thing is observable with reference to the writings of Prophets? 14. Would not the limitations of a prophet's knowledge of grammar and language likely affect the character of a translation? 15. What would have been the probable result on the language of the Book of Mormon if the Prophet had been a finished English scholar? 16. If in an inspired man's utterances there are mere verbal errors such as ungrammatical expressions, etc., would there be any inconsistency in correcting said errors?

PRELIMINARY PROGRAM NO. 10

1. Devotional exercises.
2. Current historical events.
3. Poem, "Two Lovers," George Eliot.
4. Report of Scientific Progress.
5. Music, "The Dawn of Love," or "Birth and the Resurrection."

TESTIMONY MEETING.

This meeting is to be occupied entirely in bearing testimony. This is a most important part of theological study and religious training. It should not, on any account, be neglected. Suitable hymns for this occasion will be found on pp. 366 and 415, in the hymn book.

The importance of testimony bearing conducted in the proper way, cannot be overestimated. On this account it is suggested that at least two of the meetings during the season be given up entirely to testimony bearing. It is believed that by a proper economy of effort, it will be possible to spare so much time to this purpose.

A few suggestions with reference to testimony bearing are here presented for the careful consideration of the members: Much that passes for testimony bearing is not of the most profitable kind. This arises from two causes. In the first place, the testimony may not be accompanied by the proper spirit. In this case it becomes formal and lifeless, or even actually cold and repellant. And it fails, therefore, to arouse the warmth of soul which is one of the most important objects of the work. In the second place, the testimony may be extravagant and overdrawn. This is the case if the person testifies of much more than he has reason for, or if his life falls far short of conforming to the testimony borne.

In this connection, a statement of what a testimony is will not be out of place. It may be said, in brief, that a testimony is a statement of any evidence that has come to one, of the truth of the Gospel. The testimony will gain strength as the evidence becomes stronger. This kind of evidence is essentially cumulative: i. e. every new proof may be added to those which have preceded. Thus many small evidences should produce a strong testimony. But the fact should be remembered that he who has seen even a slight evidence of the truth of the Gospel, has a testimony corresponding to that evidence, and he should not hesitate to bear it. He has a right to bear it, and he should do so. It is as acceptable to God as if the evidences were manifold and striking. The only difference is that in the latter case the testimony would simply be stronger, on account of greater evidence.

In view of these facts, the tendency so often exhibited in our testimony meetings, to exaggerate testimonies unduly, is to be regretted. The expression, "I know," is not objectionable, but commendable, if the one using it really does know. But if it is used indiscriminately, or unwarrantably, or in a sort of rivalry with some one else, it is decidedly out of place. In such a case, it would be much better for the one bearing his testimony to make a statement of his reasons for believing the work to be true, than to use without reason or thought, the old formula, "I know."

But, on the other hand, a much more serious mistake is made by him who restrains the spirit of testimony within him. He is, perhaps, afraid of being thought obtrusive, or extreme, and goes to the other limit, of not giving expression to his real thoughts and feelings. It soon happens that the spirit of testimony bearing departs from one who thus refuses to give it full recognition and exercise. Therefore, although it is a serious mistake to exaggerate testimony bearing, it is much worse to suppress that spirit.

(See Lesson XVIII.)

PRELIMINARY PROGRAM NO. 11.

1. Christmas music.—Prayer.
2. Brief Outline of Dickens's "Christmas Carol," and Selections Therefrom.
3. Song, "A Christmas Carol."

LESSON XI.

TRANSLATION OF THE RECORD—Continued—PRECAUTIONS AND DIFFICULTIES.

(Chapter VIII, pages 73-79.)

Topics.	References.
1. Time of Translation.	Page 73.
2. Precautions against Loss and Changes in Manuscript.	Page 73.
<i>a.</i> Nature of Precautions.	Pages 73-75.
<i>b.</i> Necessity for Precautions.	Pages 74-75.
3. Two Manuscripts.	Pages 75-77.
<i>a.</i> Original.	Pages 75-76.
<i>b.</i> Printer's Copy.	Pages 76-77.
4. Difficulties of Publication.	Pages 77-79.
<i>a.</i> Attempt to purloin the work.	Pages 77-78.
<i>b.</i> Effort to discourage the printer.	Page 78.
5. Promises of the Lord Fulfilled.	Pages 78-79.

REVIEW.

1. About what length of time was occupied in the work of translating the Book of Mormon? 2. When did the work of translation begin? 3. What arrangements were made for the payment of the printer? 4. What regulations did the Prophet prescribe in the preparation of the manuscript for the printer? 5. Were these precautions necessary? 6. What was the condition of the printer's copy with reference to capitalization and punctuation? 7. What disposition was finally made of the printer's copy? 8. What disposition was made of the original manuscript? 9. In what manner did a fragment of this original manuscript come into the possession of President Joseph F. Smith? 10. What effort was made to anticipate the publication of the Book of Mormon? 11. In what light

does Mr. Grandin, the printer, appear in this transaction? 12. By what means were the Prophet's enemies thwarted? 13. What other difficulty arose to arrest the progress of the printing? 14. How was the difficulty overcome? 15. State the points triumphantly accomplished in the publication of the Book of Mormon.

PRELIMINARY PROGRAM NO. 12.

1. Devotional exercises.
2. Current historical events.
3. Reading Tennyson's "Ring Out, Wild Bells," or Prentiss' "The Closing Year."
4. Song, "Laddie."
5. Instrumental Music.

LESSON XII.

ANALYSIS OF THE BOOK OF MORMON.

(Chapter IX, pages 80-85.)

Topics.

1. **The Small Plates of Nephi.**
 - a. Books.
 - b. Writers.
3. **Mormon's abridgment of the Large Plates of Nephi.**
 - a. Nature and Extent.
 - b. Style.
3. **Writings of Moroni.**
 - a. Completion of his father's Record.
 - b. Abridgment of the Jaredite Records
 - c. The Book of Moroni.

References.

Pages 80-81.
Pages 80-81.
Pages 80-81
Pages 81-85.
Page 81.
Pages 81-84.
Page 85.
Page 85.
Page 85.
Page 85.

REVIEW.

1. With reference to its construction in how many parts does the Book of Mormon separate? 2. What was the character of the Smaller plates of Nephi? 3. How did they become attached to the Book of Mormon? (See words of Mormon, Book of Mormon, page 158.) 4. How many books are there in this division? 5. Name them. 6. How many writers in this division, and how much did each write? 7. Who are the principal writers of this division? 8. Of what is the second division of the Book of Mormon comprised? 9. What is the style of Mormon's abridgment? 10. Give examples of its complications. 11. What would be the modern method of arranging this part of the Book of Mormon? 12. In what way did Mormon proceed with reference to chronicling the events of his own time? 13. What comprises the three divisions of the Book of Mormon? 14. What are the three divisions of Mormon's writings? 15. How did the Nephites come into possession of the record of the Jaredites? 16. What length of time intervened between the first and last writers in the Book of Mormon?

PRELIMINARY PROGRAM NO. 13.

1. Devotional exercises.
2. Current historical events.
3. Reading, Selections from "The Bird's Christmas Carol," by Kate Douglas Wiggin, or "The Vision of Sir Launfal," by Jas. R. Lowell.
4. Music, "Oh for a Burst of Song."

LESSON XIII.

MIGRATIONS TO THE WESTERN HEMISPHERE.

(Chapter X, pages 86-95.)

Topics.

1. Colony of Jared.

- a. Travels to the promised land.
- b. Growth and civilization.
- c. Decline and destruction.

2. Lehi's Colony.

- a. Conditions at Jerusalem 600 B. C.
- b. Composition of the colony.
- c. Route taken.

3. The Promised Land.

- a. Nature of the land.
- b. Division of the colony.
- c. Movements of the Nephites.
- d. Discovery of Zarahemla.

4. Mulek's Colony.

- a. Fall of Jerusalem.
- b. Capture of Zedekiah.
- c. Escape of Mulek.
- d. Arrival at Promised Land.
- e. Character of Mulek's People.
- f. Union with the Nephites.

5. Kinship of the Three Colonies.

References.

Pages 86-88.

Pages 83-83.

Pages 87-88.

Page 88.

Pages 89-92.

Page 89. (Note)

Page 89.

Page 89.

Pages 89-92.

Page 90.

Page 90.

Pages 90-92.

Page 92.

Pages 93-95.

Page 93.

Page 93.

Page 93.

Page 93.

Page 94.

Pages 94-95.

Page 95.

REVIEW.

1. How many migrations have there been from the Old world to the New according to the Book of Mormon? 2. Name them in their chronological order. 3. Whence came the Jaredites? 4. Under what circumstances was this colony formed? 5. At what point in the western world

is it supposed they landed? 6. What is the name of the brother of Jared? 7. What form of government did this people establish? 8. What was the first capital of the Jaredite nation? 9. What can be said of Jaredite civilization? 10. What were the promises of the Lord to Jared and his brother respecting their posterity? 11. To what part of the western world were the Jaredites confined? 12. In what manner is our knowledge of the Jaredites necessarily limited? 13. About what time did destruction overtake the Jaredites? 14. What conditions prevailed in Judea about 600 years B. C.? 15. Is there any evidence that there were more prophets at Jerusalem than those known to us by name in the Bible? 16. What occasioned the formation of Lehi's colony? 17. In what direction did they journey from Jerusalem? 18. About what length of time was occupied in the journey from Jerusalem to the promised land? 19. What was the nature of the land to which the Nephites came? 20. What circumstances lead to the division of Lehi's colony on the promised land? 21. What is the character of these divisions respectively? 22. What directions would Nephite removals naturally take? 23. At about what part of the south continent had the Nephites reached about 200 years B. C.? 24. At this point what great event took place? 25. In what way did Jerusalem fall into the hands of the Babylonians? 26. What severe judgment befell the king of Judea? 27. What member of Zedekiah's family was rescued from the general destruction? 28. How did they reach the western hemisphere? 29. At what part of it did they land? 30. To what point in the south continent did they ultimately drift? 31. What was the Nephite custom with reference to naming their lands and cities? 32. What event would likely lead to naming the city and land occupied by descendants of Mulek's colony, Zarahemla? 33. What was the state of the people of Mulek when discovered by the Nephites? 34. What revolution respecting religion and government took place by the union of these people? 35. What would likely be the mutual benefits derived from this union?

PRELIMINARY PROGRAM NO. 14.

1. Devotional exercises.
2. Current historical events.
3. Selections from 12th Century Writers. (See December Journal.)
4. Music, "My Rosary."

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful. Very few errors of language occur in it; and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the Pilgrim's Progress, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible. The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

LESSON XIV.

BOOK OF MORMON LANDS.*

(Chapter XI, pages 96-114.)

Topics.

1. Changes in Nephi Lands at Messiah's Death.

- a.* I Nephi's Prophetic Description.
- b.* Samuel's Prophetic Description.
- c.* III Nephi's Historical account.

1. Probable Physical Changes.

References.

Pages 96-98.

Page 96.

Pages 96-97.

Pages 97-98.

Pages 96-106.

REVIEW.

1. What circumstance makes uncertain the location of particular cities and lands occupied by Book of Mormon peoples. 2. How many classes of descriptions are given concerning changes in the lands at Messiah's death? 3. Are the prophetic descriptions to be regarded as less real than the historical descriptions? 4. Give the substance of the first Nephi's description of these changes. 5. Give the principal points in Samuel's description. 6. Point out the most extended changes in the face of the land indicated in Mormon's description. 7. Relate the principal changes indicated by the voice of God to the survivors. 8. How may these great cataclysms have affected the contour of the continents? 9. Is it not at least reasonable that the change was considerable? 10. What is Jacob's description of the land to which Lehi's colony came? 11. What other Book of Mormon writer tends to sustain Jacob's statement. 12. Is it reasonable to think that Jacob would refer to the whole of North and South America as an island? 13. What testimony can be cited in support of the meeting of the Atlantic and the Pacific over isthmian passes? 14. What reasons exist for believing that the continent of South America may at one time have been divided into island groups? 15. What is the physical character of that part of the continent said to have been occupied by the Nephites and Lamanites respectively? 16. What evidence is there in the Book of Mormon that the Nephites occu-

* See foot note page 96. It is believed that the excellent maps in this Manual will be of great service to the student.

ped a mountainous country such as Ecuador and the southern part of Colombia is now? 17. How would you account for the silence of the Book of Mormon writers as to these great mountain ranges and immense mountain groups, if such existed when they occupied the country? 18. How would you explain their choosing mere hills as their land marks if they lived in the midst of notable mountains and mountain systems? 19. From what circumstance may we infer the Nephite idea of a hill? 20. What are the evidences of the existence of mountains in South America during Nephite occupancy? 21. What are the probable facts with reference to the physical character of South America previous to the cataclysms at Messiah's death? 22. Is there anything in the Book of Mormon itself which makes improbable the views expressed in the text?

PRELIMINARY PROGRAM NO. 15.

1. Devotional exercises.
2. Current historical events.
3. Song, "Alice, Where Art Thou?"
4. Report of Scientific Progress.

LESSON XV.

BOOK OF MORMON LANDS—Continued.

(Chapter XI, pages 107-114.)

Topics.

1. **Evidences of the possibility of the changes suggested in the preceding Lesson.**

References.

Pages 107-114.

REVIEW.

1. What may be said of geological periods? 2. In what manner are movements in the earth's crust usually affected? 3. In what other manner is the contour of islands and continents somewhat affected? 4. Where was Atlantis situated? 5. Relate the circumstance of the subsidence of Atlantis. 6. In what light are moderns coming to regard Plato's story of Atlantis? 7. Give the substance of LeConte's statement of modern changes in the earth. 8. Give Sir Charles Lyell's description of the earthquake at Bogota. 9. What is said of geological formations in Colombia—the southern part of which is supposed to have been the land of Zarahemla? 10. Give the substance of Professor Lyell's account of the earthquake on the Island of Java. 11. Summarize the chief points from Donnelley's description of lands suddenly affected in the Grecian archipelago. 12. What does Darwin say of subsidences in South America? 13. What recent evidence can you cite for widespread changes by means of sudden convulsions of nature? 14. What is the reasonable conclusion to be formed with reference to the cataclysms in the western continent at Messiah's death?

PRELIMINARY PROGRAM NO. 16.

1. Devotional exercises.
2. Current historical events.
3. Music, "Love's Old Sweet Song."
4. Extemporaneous addresses.

LESSON XVI.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES.

(Chapter XI, pages 115-119.)

Topics.

1. Of the Jaredites.
2. Of the People of Mulek.
3. Of the Nephites—Southward.

- a.* Re-occupancy of the Land of Nephi under Zeniff—Their treatment by the Lamanites—Their deliverance and return to Zarahemla.

- b.* Missionary expedition of the Sons of Mosiah.

References.

Pages 86-88, 115

Pages 93-95, 115

Pages 89-92, 115

Pages 115-118.

Page 119.

REVIEW.

1. To what part of the western world were the movements of the Jaredites confined? 2. What was the probable center of Jaredite civilization? 3. Where did Mulek's colony most probably land? 4. To what part of the south continent did they finally drift? 5. What of the movements of the Nephites from the place of Lehi's landing to the point whence they migrated under Mosiah I. (pp. 89-92.) 6. In what directions after the Nephite settlement at Zarahemla did Nephite movements tend? 7. What was the motive prompting the migration of Zeniff and his people southward? 8. In what manner was Zeniff's colony received by the Lamanites? 9. Under what circumstances did they finally escape from Lamanite thralldom? 10. Through how many years did reoccupancy of the land of the Nephites continue by Zeniff's people? 11. What notable missionary movement extended southward? 12. What result attended this missionary expedition? 13. Where were the Lamanite converts resulting from this missionary expedition located?

PRELIMINARY PROGRAM NO. 17.

1. Devotional exercises.
2. Current historical events.
3. Solo, "Stick to your Mother, Tom."
4. Select recitation.
5. Instrumental music.

Following is a partial list of selections for recitation or reading:

From Longfellow—Selections from "Hiawatha," "The Courtship of Miles Standish," "Evangeline," "Outre Mer," "The Skeleton in Armor," "The Two Angels," and a number of other shorter poems.

From Whittier:—"The Barefoot Boy," "Maud Muller," "Barbara Fritchie," selections from "Snow-bound," "Centennial Hymn."

From Poe:—"The Bells," "Annabel Lee," "The Raven."

From Emerson:—Selections from "Woodnotes," "The Snow Storm," "Forbearance," "Manners," "Concord Hymn," "Immortality."

From Willis:—"Unseen Spirits," "Andre's Request to Washington," selections from "Bible Poems."

From Irving:—Selections from the burlesque "History of New York," "Rip Van Winkle," "The Legend of Sleepy Hollow," selections from his historical and biographical writings.

From Halleck—"Marco Bozzaris," "Red Jacket."

From Bryant:—"Thanatopsis," "To a Waterfowl," "A Forest Hymn."

From Drake:—"The American Flag."

From Holmes:—"The Last Leaf," selections from "The Autocrat of the Breakfast Table," "Dorothy Q."

From Lowell:—"The Courtin'," "After the Burial."

From Holland:—Selections from "Bitter-sweet," "A Christmas Carol."

In addition to these there are many minor American poets, and prose writers, whose works will repay careful reading. The works of a few English authors are named here, with the explanation that the list is decidedly incomplete.

Scott:—Selections from "Marmion," "Lady of the Lake," "The Lay of the Last Minstrel," etc. Selections from some of his novels are suitable for reading.

Tennyson:—Selections may be made from "The Princess," "In Memoriam," "Enoch Arden," "The Lotus-Eaters," "Idylls of the Kings," and a number of his shorter poems.

Shakespeare:—The writings of this great poet are rich in material.

A host of other notable writers could be mentioned if space permitted, but as they are named in so many catalogues, it is left to the officers and members to make selections from their works.

LESSON XVII.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES—Continued.

(Chapter XII, pages 120-126.)

Topics.

References.

4. Of the Nephites—Northward.

Pages 120-126.

a. Strategic Importance of the isthmus.

Pages 120-123.

b. Hagoth's expeditions.

Pages 120-123.

c. State of Nephite Civilization.

Page 121.

d. Extent of Colonization of North Continent.

Pages 121-122.

e. Effect of the war of 35-31 B. C. on Nephite occupancy.

Pages 122-123.

5 Of the Nephites A. D.

Page 123.

a. Robber wars.

Page 124.

b. Division of the Nephites and Lamanites.

Pages 124-125.

c. Final War.

Pages 125-126.

REVIEW.

1. Of what strategic importance was the isthmus uniting the two continents? 2. About what time did a struggle for possession of it begin? 3. At what period B. C. did the first extensive migrations of Nephites into the north continent take place? 4. What other migratory movement took place about this time? 5. What is supposed to have been the fate of Hagoth's lost vessels? 6. About how long after this movement northward was a fresh impetus given to migration in that direction? 7. What was the probable cause of this movement? 8. What can you say of Nephite civilization at this period? 9. What can you say of the extent of Nephite occupancy of the north continent previous to the coming of Messiah? 10. To what extent northward did Nephite migration probably extend at this time? 11. What effect on the movement of population did the war of 35-31 B. C. have? 12. What is assigned as the cause of Nephite failure in this war? 13. What steps did the chief

judge of the land take to remove the cause? 14. What effect attended upon the preaching of Nephi and Lehi? 15. What event in Nephite history next affected the movements of the people in these continents? 16. What conditions followed this war? 17. What change upon the subsequent prosperity of the people? 18. What was the condition of the people at the time of the cataclysms which shook the western hemisphere at Messiah's death.? 19. What conditions obtained with reference to occupancy of the western world after the appearance of Messiah?

PRELIMINARY PROGRAM NO. 18

1. Devotional exercises.
2. Current historical events.
3. Music, "Belle Brandon."
4. Selections from 13th Century Writers.
5. Recitation.

TESTIMONY MEETING.

This meeting is to be devoted to the bearing of testimony. Read carefully the instructions on testimony bearing given in Lesson X and in this lesson.

The presiding officers of the associations, the week before this meeting takes place, should call attention to it, and urge the members to come prepared in spirit to make the meeting a successful one.

It cannot be too strongly emphasized that the testimony meeting may be, and should be made, the most profitable of all our meetings. It is at such meetings that the spiritual side of religion may best be developed and manifested. There, full play is given to the feelings, which perform so important a part, under proper conditions, in our religious life. When people talk together, and sing together, and pray together, all restraints of formalism removed, the Spirit is given a better opportunity to operate freely in the heart. The soul is melted with warmth of feeling, and becomes pliant and plastic, ready to be moulded to the will of the Holy Ghost.

If, then, the two extremes, suppression and exaggeration, are avoided, and the true thoughts and feelings of the soul are expressed, an increase of spiritual strength is secured. All assembled may, and should, enter into a sympathetic, spiritual communion with one another, the Holy Spirit presiding over and sanctifying all thoughts and feelings. It is easy to see how, under such circumstances, one discordant voice will not only destroy the general accord, but lessen very materially the spirit of the meeting.

This undesirable result may also be brought about by a monotony of testimony; or by wandering thoughts; or by antagonistic feelings; or by ranting vehemence. Indeed, anything that does not fit in with the spirit of the occasion, brings about this lack of harmony.

The members of the Mutual Improvement Association should attend the regular fast meetings held in the wards on the first Sunday of the month. And they should take advantage of the opportunity there presented, to bear testimony. These important meetings are too often neglected by the young people. The result of this neglect is that a monotonous sameness is often manifested in these meetings, only the older people taking part. A vigor, freshness, and variety of testimony

would be secured by an effort on the part of the young men to arise and express their thoughts. This beneficial result will also extend to the young people taking part, and attendance and interest at these important meetings will increase. No Sabbath meetings should be regarded as of greater value than the fast meeting.

It is the desire of the General Board, that the members of the M. I. A. shall not neglect the bearing of testimony in these meetings. If they do, the spirit of testimony will depart from them, and they will grow into coldness and indifference in the defense of the gospel, and the testimony of it. It is one of the gifts of the gospel, that men are privileged to bear testimony of its truth, and he is a slothful servant who neglects this gift. It grows with use—it diminishes with disuse. It should be carefully and conscientiously employed by all.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Song, "The Sweetest Story Ever Told."
4. Recitation, Lowell's "The Courtin'."

LESSON XIX.

GOVERNMENT AND RELIGION.

(Chapter XIII, pages 127-131.)

Topics.

1. **The Jaredites.**
 - a. Government.
 - b. Religion.
2. **The People of Mulek.**
 - a. Government.
 - b. Religion.

References.

- Pages 127-130.
Pages 127-128.
Pages 128-130.
Pages 130-131.
Page 130.
Pages 130-131.
-

REVIEW.

1. What kind of government existed in the colony of Jared? 2. Under what circumstances was a king first chosen? 3. What was the name and location of the Jaredite capital? 4. Was the hereditary principle in the succession of kings recognized? 5. What can be said of the subordinate divisions and officers in the Jaredite government? 6. What must have been the character of Moriancumr and Jared and their families? 7. What great revelation of God was given to Moriancumr? 8. In what way would this likely affect religion among the people of Jared? 9. To what extent was a knowledge of true religion perpetuated among the Jaredites? 10. What took place with reference to religion and morality towards the close of the national and race existence of the Jaredites? 11. To what general truth may we refer as evidence of the existence of government among the people of Mulek? 12. In what manner does the experience of Mulek's colony illustrate the value of a written language, and particularly the written word of God? 13. What effect did the absence of letters have on their language? 14. What effect did the absence of the written word of God have on their knowledge of spiritual things? 15. What may be said of the morality of a people who are without religion? 16. Can you maintain that religion is essential to the perpetuity of morality?

PRELIMINARY PROGRAM NO. 20.

1. Devotional exercises.
2. Current historical events.
3. Song, "Because I Love You."
4. Poem, "Christ and the Earth," Bishop O. F. Whitney.
5. Instrumental music.

LESSON XX.

GOVERNMENT AND RELIGION—Continued.

(Chapter XIII, pages 131-143.)

Topics.	References
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REVIEW.

1. What form of government did the Nephites early adopt? 2. What plan of succession to the kingly office was adopted? 3. Whence did the Nephites derive the laws of their government? 4. For what length of time did the monarchical form of government continue? 5. What may be said to be the Israelitish idea in government? 6. What are the advantages of monarchy as set forth by Mosiah II.? 7. What are the disadvantages? 8. What were the considerations that led Mosiah II. to recommend a change in the form of government? 9. What are the advantages of democracy—i. e. rule of the people? 10. What other circumstances probably led Mosiah II. to recommend a change in the Nephite form of government? 11. In what manner were the chief and subordinate judges elected? 12. What did the chief judge's oath of office enjoin upon him. 13. To what authorities was he held accountable for the discharge of his duties? 14. In what manner were the officers of government compensated for their services? 15. What is known of the military organization of the Nephites? 16. What crimes especially were followed by severe punishment? 17. What of religious liberty among the Nephites? 18. What length of time did the reign of the judges continue? 19. What form of government obtained after the coming of Messiah to the de-

struction of the Nephites? 20. What was the nature of the Nephite religion? 21. What was the basis of that religion? 22. What order of priesthood obtained among the Nephites? 23. Was this higher order of priesthood competent to administer in the ordinances of the Mosaic law? 24. To what extent did the Nephites have knowledge of the coming and mission of Messiah? 25. What gave stability to the Nephite religion? 26. Under what circumstances did the Messiah appear to the Nephites? 27. What organization did Messiah establish for the perpetuation of religion? 28. What moral law of the gospel did he give them? 29. What government likely prevailed among the Lamanites? 30. What is the evidence of its efficiency? 31. What ideas of religion obtained among the Lamanites? 32. To what point in the development of our subject have we now attained.

NEW WITNESSES FOR GOD.

VOLUME II.

THE BOOK OF MORMON.

BY

B. H. ROBERTS

AUTHOR OF

"The Gospel," "Outlines of Ecclesiastical History," Missouri
Persecutions," "Rise and Fall of Nauvoo," Etc., Etc.

PREFACE.

This treatise on the Book of Mormon was begun in England, in 1887, while I was assistant editor of the Latter-day Saints' "Millennial Star," published at Liverpool. Much of the material now used was then collected, and the general plan of the work here followed was then conceived. While collecting and arranging these materials, however, it occurred to me that this work should be preceded by one on the Prophet Joseph Smith as a witness for God. This idea so grew upon me that the Book of Mormon treatise was laid aside, and that on Joseph Smith was written; but, owing to so much other work that crowded upon me, it was not published until 1895. Meantime this work on the Book of Mormon has been awaiting completion, but not until now—not until the General Board of the Young Men's Improvement Associations determined that the Book of Mormon be the principal theme of study in the societies for the next two years—did the time seem fully come for the publication of the work here presented.

It will be observed that the title of the work is written, *New Witnesses for God, Volume II.—The Book of Mormon.* This is done for the reason that as soon as the associations have completed the Manual for 1904-5, it is intended that this work and the one already published on Joseph Smith the Prophet, shall be published in two volumes under the general title, "New Witnesses for God, Volume I—Joseph Smith, the Prophet; Volume II—The Book of Mormon." To this work is given the title it will bear when published with its companion volume.

While the coming forth of the Book of Mormon is but an incident in God's great work of the last days, and the Book of Mormon itself subordinate to some other facts in God's great work, still the incident of its coming forth and the book itself are facts of such importance that the whole work of God may be said in a manner to stand or fall with them. That is to say, if the origin of the Book of Mormon could be proved to be other than that set forth by Joseph Smith; if the book itself could be proved to be

other than it claims to be, *viz.*, an abridged history of the ancient inhabitants of America, a volume of scripture containing a message from God to the people to whom it was written—"to the Lamanites [American Indians], who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation"—if, I say, the Book of Mormon could be proved to be other than this, then the Church of Jesus Christ of Latter-day Saints, and its message and doctrines, which, in some respects, may be said to have arisen out of the Book of Mormon, must fall; for if that book is other than it claims to be; if its origin is other than that ascribed to it by Joseph Smith, then Joseph Smith says that which is untrue; he is a false prophet of false prophets; and all he taught, and all his claims to inspiration and divine authority, are not only vain but wicked; and all that he did is not only useless, but mischievous beyond human comprehending.

Nor does this statement of the case set forth sufficiently strong the situation. Those who accept the Book of Mormon for what it claims to be, may not so state their case that its security chiefly rests on the inability of its opponents to prove a negative. The affirmative side of the question belongs to us who hold out the Book of Mormon to the world as a revelation from God. The burden of proof rests upon us in every discussion. It is not enough for us to say that if the origin of the Book of Mormon is proved to be other than that set forth by Joseph Smith; if the book itself be proved to be other than it claims to be, then the ecclesiastical institution known as "Mormonism" must fall. We must do more than this. The security of "Mormonism" rests on quite other grounds; and, from a forensic standpoint, upon much more precarious ground; for not only must the Book of Mormon not be proved to have other origin than that which we set forth, or be other than we say it is, *but we must prove its origin to be what we say it is, and the book itself to be what we proclaim it to be—a revelation from God.*

From these remarks the reader will observe, I trust, that while I refer to the coming forth of the Book of Mormon as an incident, and the book itself as a fact really subordinate to some other facts

connected with the great work of God in the last days, I have by no means underrated the importance of the Book of Mormon in its relation to the work of the last days as a whole; and it is to meet the requirements of this situation that I have been anxious to add my contribution to the gradually accumulating literature on this subject, both within and without the Church, both upon the affirmative and the negative side of the question.

My treatise is divided into four parts:

I.—The importance of the Book of Mormon as a Witness for God and the Bible.

II.—The Discovery of the Book of Mormon and its Translation—Migrations, Lands, Intercontinental Movements, Civilizations, Governments, and Religions of its Peoples.

III.—Evidences of the Truth of the Book of Mormon.

IV.—Objections to the Book of Mormon.

Parts I and II are published in this Manual. Parts III and IV are reserved for the Manual of 1904-1905.

It will be seen from the nature of these divisions that Parts I and II are really preparatory only in their nature. The more interesting field of evidence and argument is not entered until Part III is reached. But Parts I and II, if not so intensely interesting as the divisions devoted to argument, they are nevertheless every whit as important. It goes without saying that the success of an argument greatly, and I may say, fundamentally, depends upon the clearness and completeness of the statement of the matter involved; and it is frequently the case that a proper setting forth of a subject makes its truth self-evident; and all other evidence becomes merely collateral, and all argument becomes of secondary importance. Especially is this the case when setting forth the Book of Mormon for the world's acceptance; in which matter we have the right to expect, and the assurance in the book itself that we shall receive, the co-operation of divine agencies to confirm to the souls of men the truth of the Nephite record; that as that record was written in the first instance by divine commandment, by the spirit of prophecy and of revelation; and as it was preserved by angelic guardianship, and at last brought forth by revelation, and translated by what men regard as miraculous means, so it is

provided in God's providences respecting this volume of scripture, that its truth shall be attested to individuals by the operations of the Holy Spirit upon the human mind. "When ye shall receive these things," says the prophet Moroni, referring to the Book of Mormon, "I would exhort you that ye should ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

This must ever be the chief source of evidence for the truth of the Book of Mormon. All other evidence is secondary to this, the primary and infallible. No arrangement of evidence, however skilfully ordered; no argument, however adroitly made, can ever take its place; for this witness of the Holy Spirit to the soul of man for the truth of the Nephite volume of scripture, is God's evidence to the truth; and will ever be the chief reliance of those who accept the Book of Mormon, and expect to see its acceptance extended throughout the world; for, as the heavens are higher than the earth, so must the testimony of God forever stand above and before the testimony of men.

I confess that these reflections have a somewhat saddening effect upon one who undertakes to set forth what he must confess are but the secondary evidences to the truth of the Book of Mormon, and make an argument that he can never regard as of primary importance in the matter of convincing the world of the truth of the work in the interest of which he labors. But I trust these reflections will help my readers to a right apprehension of the importance of Parts I. and II., which are published in this Manual—the importance of a clear and, so far as may be, a complete statement of the incidents connected with the coming forth of the book, and also of its contents. To be known, the truth must be stated; and the clearer and more complete the statement is, the better opportunity will the Holy Spirit have for witnessing to the souls of men that the work is true. While desiring to make it clear that our chief reliance for evidence to the truth of the Book of Mormon must ever be the witness of the Holy Spirit, promised by the

prophet Moroni to those who will seek to know the truth of the work from that source; and desiring also, as I think is becoming in man, to acknowledge the superiority of God's witness to the truth as compared with any evidence that man may set forth—I would not have it thought that the evidence and argument presented in Parts III and IV are unimportant, much less unnecessary. Secondary evidences in support of truth, like secondary causes in natural phenomena, may be of first-rate importance, and mighty factors in the achievement of God's purposes. I only desire by these remarks to place the matters to be considered in their right relation.

B. H. ROBERTS.

Salt Lake City, August, 1903.

FORE-WORDS.

NEW WITNESSES FOR THE TRUTH OF GOD'S WORD ASSURED.

It is a happy omen, that, while so much of the literature of our times is marked by a tone of infidelity, and especially by a disparagement of the evidences of the authenticity and inspiration of the Scriptures, there is in other quarters an increasing readiness to make the choicest gifts of modern science and learning tributary to the word of God. The eclipse of faith is not total. And it is an additional cause for gratitude to the God of Providence and of Revelation, that, even at this remote distance of time from the date of the Sacred Oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjecture; but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics, or the desert sands, or the dusty manuscripts, to confound the adversaries of his word, and to "magnify it above all his name."—"Historical Evidences of the Truth of the Scripture Records," by George Rawlinson, M.A. American Edition, 1885, (Advertisement.)

THE WORLD'S HUNGER FOR KNOWLEDGE OF CHRIST.

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.”—Rev. John Watson, D. D. (Ian Maclaren) “Life of the Master,” Prologue.

THE BOOK OF MORMON A WITNESS FOR THE
BIBLE AND CHRIST.

*“And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a Book, and it was carried forth among them. And the angel said unto me, Knowest thou the meaning of the Book? And I said unto him, I know not. And he said, Behold it proceedeth out of the mouth of a Jew; and, I, Nephi, beheld it; and he said unto me, The Book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he hath made with the House of Israel; and it also containeth many of the prophecies of the holy prophets. **

** * * And it came to pass that I beheld the remnant of the seed of my brethren, and also the Book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren. And after it had come forth unto them, I beheld other Books, which came forth by the power of the Lamb, from the Gentiles, unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the Twelve Apostles of the Lamb [the Bible] are true. And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known unto all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.”—I. Nephi xiii.*

NEW WITNESSES FOR GOD.

II.

THE BOOK OF MORMON.

PART I.

The Value of the Book of Mormon as a Witness for the Authenticity and Integrity of the Bible, and the Truth of the Gospel of Jesus Christ.

CHAPTER I.

THE BIBLE IN THE NINETEENTH CENTURY.

"The Bible in the Nineteenth Century" will yet form an interesting subject for a volume. The writer of it will recount the attacks made upon the sacred volume by unbelievers, and the defense of it by faithful Christian and Jewish scholars. He will also be under the necessity of writing the history of the betrayals of the Holy Scriptures by pretended friends; and he will say such betrayals were more mischievous than the attacks of avowed enemies. He will balance the harm done by the attacks and the betrayals, against the good accomplished by the defenses, and give the net result of gain or loss. Which will preponderate? The nineteenth century was prolific in both assaults and defenses; and much valuable material was collected from unexpected quarters for the latter, but for all that it is doubtful if in what is recognized as the Christian world the faith of Christians in the Bible as the veritable word of God is as sound and absolute at the close of the nineteenth century as it was at the commencement of it. This is not saying that what is regarded as old fashioned faith in the Bible has been entirely banished, or totally eclipsed. There are those, and many of them, thank God, who still revere the Bible as the word of God, and therefore hold it true, and take it as a lamp to their feet, as a guide to their path. But there has arisen within Christendom itself—and chiefly within the nineteenth century—a class of Bible scholars who have done much mischief to faith in the Bible; who have betrayed it; who make it part of their boast that in their study of the Bible they have dropped the theological attitude towards it, viz. the pre-conception that the Bible is the word of God, on which conception men were wont to reason: God is a God of absolute truth; the Bible is the word of God; therefore the Bible is absolutely true. This position they abandon and take up what they are pleased to call the "literary attitude or method." That is, they approach the Bible without any pre-conception whatsoever. They take up the collection of books forming

the Bible just as they would take up any other body of literature; as they would English, French, or German literature. "This method," says one high in authority in the new school of critics, "assumes nothing. It leaves the conclusion of the questions whether the Bible came from God, in what sense it came from God, how far and to what extent it came from God, all to be determined by examination of the book itself. This I call the literary method."^a "This method," says another, "leads to the investigation of the origin, authorship, and meaning of the several books of the Bible, and the credibility of the history which it contains."^b Concerning in what those of the Literary Method school are agreed, and in what their method results, as to the Old Testament, I quote the following:

"They are generally agreed in thinking that the book of Genesis is composed of three or four or more documents woven together by some ancient editor in one continuous narrative. They are generally agreed in thinking that the book of the Covenant,^c with the Ten Commandments at its forefront, is the oldest book in the Bible; that the history in which that book of the Covenant is embedded was written long subsequent to the time of Moses. They are generally agreed in thinking that the book of Deuteronomy, embodying a later prophet's conception of Mosaic principles, was not written or uttered by Moses himself in its present form, but some centuries after the death of Moses. They are generally agreed in thinking that the book of Leviticus was written long subsequent to the time of Moses, and so far from embodying the principles of the Mosaic code embodies much that is in spirit adverse if not antagonistic to the simple principles of Mosaism. They are generally agreed in considering that we have in the books of Kings and Chronicles history and belles lettres so woven together that it is not always possible to tell what is to be regarded as belles lettres and what is to be regarded as history. They are generally agreed in the opinion that Job, while it treats of history about the days of Moses, or even anterior thereto, was written later than the time of Solomon; that very little of the Hebrew Psalter was composed by David: that most of it was composed in the time of the exile or subsequent thereto; that Solomon's song was not written by Solomon and is the drama of a pure woman's love, not a spiritual allegory; that the book of Isaiah was written by certainly two authors and perhaps more, the later book being written one hundred years at least after the earlier and by a prophet now unknown; that the book of Jonah belongs to the series of moral instruction through fiction, and that the

^a "The Bible as Literature." A course of lectures by Dr. Lyman Abbot, in Plymouth Church, Brooklyn, 1896-7. What is here called the "Literary Method," is identical with what is called "Higher Criticism," the terms are used interchangeably. Higher Criticism may be said to stand in contradistinction to what is called Lower Criticism in this, that it concerns itself with writings as a whole, whereas Lower Criticism concerns itself with the integrity or character of particular passages or parts; and is sometimes called "Textual Criticism." "The term 'Literary' or 'Higher Criticism' designates that type of Biblical Criticism which proposes to investigate the separate books of the Bible in their internal peculiarities, and to estimate them historically. It discusses the questions concerning their origin, the time and place, the occasion and object of their composition, and concerning their position and value in the entire body of revelation. * * * * * The 'Higher Criticism' has been so often employed for the overthrow of long-cherished beliefs that the epithet 'destructive' has frequently been applied to it; and hence it has become an offense to some orthodox ears." (The Mosaic Authorship of the Pentateuch, Charles Elliott, D. D. pp. 12, 13.)

^b Beginning of Christianity (Fisher) p. 392.

^c xxi, xxii, xxiii, Exodus—The Ten Commandments and amplifications.

book of Daniel conveys moral instruction by means of, to use Dean Farrar's phraseology, one of these 'splendid specimens of the lofty moral fiction which was always common among the Jews after the exile.'"^a

Another recognized authority in the same field of learning in summing up the results of the so-called "Higher Criticism," says:

"It has thus far done an inestimable service in the removal of the traditional theories from the sacred books, so that they may be studied in their real structure and character. * * * * * The higher criticism shows us the process by which the sacred books were produced, that the most of them were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors who have brought together the older material without removing discrepancies, inconsistencies and errors. In this process of editing, arranging, addition, subtraction, reconstruction and consolidation, extending through many centuries, what evidence have we that these unknown editors were kept from error in all their work?"^e

Such dissecting as this can have but one general result—death of reverence for the Bible—death of faith in it, as the revealed word of God. The authenticity of the Bible by it is left doubtful; for while this method of criticism succeeds, with those who affect it, in proving that Moses is not the author of the five books for so many centuries accredited to him, it fails to tell us who is the author of those books. This Higher Criticism with some show of arrogance tells us that there are two and perhaps more, authors of the book of Isaiah's prophecies; that the last twenty-seven chapters were not written by the great Hebrew prophet whose name the book bears; but it fails to tell us who is the author of them. Nor can it be determined even when the unknown author lived. The same is true as to the other books of the Old Testament upon whose authenticity this system casts its shadow. The system is wholly destructive in its tendencies; it unsettles everything, it determines nothing, except that everything with reference to the authenticity, time of composition, inspiration, and credibility of the Old Testament is indeterminable. "It leaves everything hanging in the air" says one able critic of Higher Criticism. "It begins in guesses and ends in fog. At all events the result leaves us in a hopeless muddle, and when that is the only thing settled, the proposed solution is self-condemned." And yet the Doctor of Divinity who wrote that sentence, Rev. A. J. F. Behrends, when he comes in his treatise to remark upon the extent to which the destructive criticism obtains, has to confess that in eight of the most famous German Universities^f possessing theological faculties, and numbering seventy-three professors in all, thirty of those professors upheld and taught the destructive criticism; while forty-three were counted conservatives.^h

^a The Bible as Literature, Dr. Lyman Abbot.

^e "Truthfulness of Scripture," a paper submitted to "The World's Parliament of Religion by Professor Chas. A. Briggs, D. D. See World's Parliament of Religions (Barrows) Vol. I. p. 563.

^f Rev. A. J. F. Behrends D. D., Bible Criticism and its Methods, course of lectures, 1897.

^g These are the Universities of Berlin, Bonn, Breslau, Greifswald, Halle, Königsberg, Leipzig and Tübingen.

^h This was the condition in 1897.

A more significant admission, as showing the rapid increase of the radicals, or liberals, as the upholders of the destructive criticism are called—will be found in the following statement concerning the same theological faculties. "The so-called liberal wing has increased from ten to thirty during the last twenty-five years; and the conservatives have been reduced from fifty to forty-three."

Of American universities where the destructive criticism obtains, Dr. Behrend's names eight;¹ and eighteen where "conservative criticism holds its ground."² It should be remembered that these are admissions of one upholding the conservative criticism as against radical criticism. The claims of the radical school for the success of their methods are much more sweeping than the admissions allow. But taking the extent to which the destructive criticism obtains, even at the estimate of those who are opposed to it, and who for that reason reduce its triumphs to a minimum, yet it must be admitted that it has succeeded in making very marked progress. It permeates all Protestant Christian countries; and all Protestant Christian sects. It is more in evidence in the churches than in the schools; and tinctures all Protestant religious literature. There is scarcely any necessity for unbelievers in the Bible assailing it from without; the destruction of faith in it as an authentic, credible authoritative revelation from God, whose truths when rightly understood are to be accepted and held as binding upon the consciences of men, is being carried on from within the churches who profess to hold the Bible in reverence more effectually than it could be by profane infidels. Doctors of Divinity are more rapidly undermining the faith of the masses in the Bible than ever a Voltaire, a Paine, a Bradlaugh or an Ingersoll could do; and that may account for the singular circumstances of absolute silence at present on the part of popular infidel writers and lecturers.³

It is not my purpose to enter into a discussion of the merits or demerits of Higher Criticism; to point out what is true in it, and what false. I am merely calling attention to a condition that has been created by that method of Bible treatment, a condition of rapidly increasing unbelief among the masses in the Bible as the undoubted word of God. The learned who are leaders in that method of Bible criticism after destroying confidence in the authenticity of almost every book of the Old Testament; after questioning the credibility of the greater part of all those same books; after retiring some of the books from the dignified realm of reliable history to the questionable station of belles-letters; after saying, "we are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and anthropology;" after saying, "There are historical mistakes in the Christian scriptures,

¹ These Universities are Boston, Yale, Harvard, Cornell, John Hopkins, Union, Chicago and Andover.

² Dr. Behrend's, *Bible Criticism*, Second Lecture, Feb. 28, 1897.

³ This is written in 1903, and since the death of Bradlaugh in England in 1891, and the death of Ingersoll in America in 1899, there have appeared no infidel lecturers against the Bible of any prominence. The mantle of those noted unbelievers and revilers of the scriptures seems not to have fallen upon the shoulders of any of their followers.

mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in the historians, which cannot be removed by any proper method of interpretation;" after reducing the inspired writers to the level of just ordinary historical, poetical, and fiction writing authors, by saying that the foregoing enumerated errors in the sacred books "are just where you would expect to find them in accurate, truthful writers of history in ancient times," and that the sacred writers merely "used with fidelity the best sources of information accessible to them—ancient poems, popular traditions, legends and ballads, regal and family archives, codes of law and ancient narratives," and "there is no evidence that they received any of this history by revelation from God, there is no evidence that the divine Spirit corrected their narratives either when they were being composed in their minds, or written in manuscript;" after saying, "we cannot defend the morals of the Old Testament at all points, * * * * * the Patriarchs were not truthful, their age seems to have had little apprehension of the principles of truth;" after saying that "God spake in much the greater part of the Old Testament through the voices and pens of the human authors of the scriptures," then ask—"Did the human voice and pen in all the numerous writers and editors of the Holy Scriptures prior to the completion of the Canon always deliver an inerrant word?" and, "Even if all the writers were possessed of the Holy Spirit as to be merely passive in His hands, the question arises, can the finite voice and the finite pen deliver and express the inerrant truth of God?" After all this, then these Higher Critics propound the question: Can we in the face of all the results of our literary and historical¹ method of treating the scriptures, still maintain the truthfulness of the Bible? And while they are speculating how they can make it appear that "the substantial truthfulness of the Bible," need not be inconsistent with the existence of "circumstantial errors;" and are indulging in subtle refinements to show that "none of the mistakes, discrepancies and errors which have been discovered disturb the religious lessons of Biblical history"^m—the masses who come to hear of these doubts cast upon what they have hitherto been taught to regard as the infallible oracles of God, answer off hand: If so much doubt exists as to the authenticity, credibility, inspiration, and authoritativeness of so great a part of the Bible, how are we to determine that the few remaining things you urge upon us are of divine appointment, or reach to any higher level than human conception and human authority? This their question; and, ever glad to meet with any excuse that will lend the lightest shadow of justification for casting aside the restraints which religion imposes upon the indulgence of human passion, and human inclination to worldliness in general, they rid themselves of their faith in the word of God, and in the religion it teaches, and walk abroad in the earth unchecked in their selfish pursuit of whatsoever may attract the fancy, please the taste or gratify the passions. For whatever

¹ Historical Criticism and its results were considered in Volume I. of New Witnesses, See Ch. i.

^m The quoted passages in the foregoing are all from the paper of Dr. Chas. A. Briggs, one of the foremost scholars among the Higher Critics, read before the World's Parliament of Religions. See Vol. I, pp. 650-661.

may be the effect of what is left of the Bible, on minds of peculiar structure, after Higher Criticism is done with it, it must be conceded that a Bible of doubtful authenticity; of questionable credibility as to the greater part of it; with its divine inspiration and its divine authenticity remaining open questions—neither such a Bible nor any religion formulated from it in harmony with such conceptions, can have much influence over the masses of humanity.

Again I find it necessary to say that it is foreign to my purpose to enter into a consideration of the merits or demerits of Higher Criticism, or even to point out how much of that criticism merely attacks an apostate Christianity's misconceptions and false interpretations of the Bible, and not the Bible itself. It is sufficient for my purpose if I have made clear the results that must inevitably follow this attack upon the Scriptures, under the guise of Higher Criticism.

I must notice briefly the other side of the question; that is, give some account of the materials which have been brought to light in the nineteenth century for the defense of the Bible; materials which tend to prove its authenticity, its credibility, its inspiration and its divine authority. And here I am but a compiler of a very few of the principal results of researches that have been made in Egypt, in the valley of the Euphrates and in Palestine. I make no pretensions to original investigations of these researches, but accept the statements of what I consider to be reliable authorities in relation to them.

In the year 1799 a French officer named Boussard discovered a large black basalt stone at Fort St. Julian near Rosetta in the delta of the Nile. From the circumstances of the discovery being near Rosetta it has always been known as the "Rosetta Stone." It was inscribed in Greek, in Egyptian hieroglyphics, and a third class of writing which is called Demotic. The last is the common writing of the people as opposed to the hieroglyphic which was written by the priests. The Greek upon the stone was readily made out, and it was found to consist of a decree drawn up by the priests of Memphis in honor of Ptolemy Epiphanes, who ruled about 198 B. C. It was at once evident that the Greek inscription on this stone was the translation of the hieroglyphics upon it, and hence afforded a key to the interpretation of the Egyptian hieroglyphics. By the fortunes of war the Rosetta Stone was surrendered by the French to General Hutchison and subsequently presented to the British Museum where it is now preserved. Accurate copies of the three-fold text were made forthwith and distributed among the scholars of Europe with the result that through the combined patient labors of Silvestre de Sacy, Akerbald the Swede, Thomas Young, Champollion, Lepsius in Germany, Birch in England, and others, the hieroglyphics were deciphered and a system of translation constructed which enabled European scholars to read many of the inscriptions upon the monuments of Egypt, and bring to light much of the history of that country which hitherto had been a mystery. This gave an impetus to research. The political representatives of the great countries of Europe made collections of antiquities in Egypt, and travelers spent much time and money in opening tombs and digging out ruins. The tombs have given up not only their dead, but with them the books which the Egyptians read, the furniture which they

used in their houses, the ornaments and articles of the toilet of the Egyptian lady, the weapons of the warrior, the tools of the handicraftsman and laborer, the dice of the gambler, the toys of the children, and the portrait, statues and figures of the men and women for whom they were made. The many-lined inscriptions upon the tombs give us their ideas about the future world, the judgment of the dead, the paradise of happy souls, the transmigration of souls, and they enable us to place a juster estimate upon the statements of those Greek writers who profess to understand and to describe with accuracy the difficult religion of the educated Egyptians. And the result of all this as affecting the authenticity of the Bible? Simply this: the manners, customs, governments, arts, sciences, occupations and state of civilization of the Egyptians in general, are demonstrated by these monuments to be substantially what they are described to be in the book of Genesis. Also there is supposed to be the confirmation of special events in the scripture narrative. Professor A. H. Sayce, for instance, has the following upon the existence of such a line of kings ruling at Jerusalem as Melchizedek is described to be in Genesis:

"Among the cuneiform tablets found at Tel el-Amarna in Upper Egypt, are letters to the Pharaoh from Ebed-tob, king of Jerusalem, written a century before the time of Moses. In them he describes himself as appointed to the throne, not by inheritance from his father or mother (compare Heb. 7, 3), but by the arm of 'the Mighty King,' i. e. of the god whose temple stood on Mount Moriah. He must therefore have been a priest-king like Melchisedek. The name of Jerusalem is written Uru-Salim, 'the city of the god of peace,' and it was the capital of a territory which extended southward to Kellah. In the inscriptions of Ramses II. and Ramses III., Salem is mentioned among the conquests of the Egyptian kings."

The same writer sees confirmation of the history of Joseph, son of Jacob, in the following circumstance:

The "story of the Two Brothers," an Egyptian romance written for the son of the Pharaoh of the oppression, contains an episode very similar to the Biblical account of Joseph's treatment by Potiphar's wife. Potiphar and Potipherah are the Egyptian Pa-tu-pa-Ra, 'the gift of the Sun-god.' The name given to Joseph, Zaphnath-paaneah, (Gen. xli: 45), is probably the Egyptian Zaf-nti-pa-anekh, 'nourisher of the living one,' i. e. of the Pharaoh. There are many instances in the inscriptions of foreigners in Egypt receiving Egyptian names, and rising to the highest offices of state."

The story of the Exodus as related in the Bible is supposed to find confirmation in the following:

"The cuneiform tablets found at Tel el-Amarna, in Upper Egypt, have shown that in the latter days of the eighteenth Egyptian dynasty, when the Pharaoh had become a convert to an Asiatic form of faith, the highest offices of state were absorbed by foreigners, most of whom were Canaanites. In the national reaction which followed, the foreigners were expelled, exterminated, or reduced to serfdom; while a new dynasty, the Nineteenth, was founded by Ramses I. He, therefore, must be the 'new king which knew not Joseph' (Exodus i, 8). His grandson, Ramses II., was the builder of Pa-Tum or Pithom (now Tel el-Maskhuteh, near Ismailia), as has been proved by Dr. Naville's researches, and consequent-

ly, as Egyptian students had long maintained, he must have been the Pharaoh of the oppression."

The occupancy of the land of Goshen by the Israelites who, it will be remembered, were shepherds, is supposed to receive confirmation in the following:

"Further excavations of Dr. Neville have shown that Goshen, the Egyptian Goshem (now Saft el-Henneh), is the modern Wadi Tumilat, between Zagazig and Ismailla. A dispatch dated in the eighth year of the reign of Menephtah, the son and successor of Ramses II., states that Bedouin from Edom has been allowed to pass the Khetam or 'fortress' in the district of Succoth (Thukot), in order to feed themselves and their herds on the possessions of Pharaoh.' Khetam is the Etham of Exodus 13, 20 The geography of the Exodus agrees remarkably with that of the Egyptian papyri of the time of Ramses II. and his son."^a

The search for evidences of the truth of the Bible has not been confined to Egypt. Equal interest has been awakened in those ancient Empires that occupied the valley of the Euphrates; in Palestine, and the Sinaitic Peninsula. European scholars with keen interest renewed the study of the cuneiform characters found on Babylonian tablets and monuments. Progress made in deciphering this ancient method of writing led M. Botta, in 1842, to begin excavations upon the ancient site of Nineveh, but he met with little success. Later, however, 1845, Mr. Henry Layard (subsequently Sir Henry Layard) undertook excavations at the same place for the Trustees of the British Museum, and succeeded in uncovering the palaces of Sennacherib, Esarhaddon, and Assur-bani-pal, and in bringing to light the terracotta tablets which formed the great library founded by these kings at Nineveh, and of which some twenty-two thousand are now preserved in the British Museum. An examination of these tablets soon showed that they consisted of historical inscriptions, astronomical reports and calculations, grammatical lists, etc., and scholars began to apply Sir Henry Rawlinson's system of decipherment of the Babylonian version of the Behistun inscription to the texts inscribed upon these tablets. A large portion of the history of Babylonia and Assyria through the translation of these tablets is now revealed to us, and the knowledge of the language of these countries has thrown much light upon the language, literature, history, and learning of the Jews. The excavations which have been carried on in Mesopotamia for the last fifty years have yielded the most valuable results; and the inscribed slabs, monolithic stelae, boundary stones, gate-sockets, bricks, seal-cylinders and tablets, now preserved in the British Museum, afford an abundant supply of material from which Bible customs and language may be freely explained and illustrated. The cuneiform writing is, at least, as old as B. C. 3,500, and there is evidence to show that it was in use as late as B. C. 80.^o

^a Professor Sayce's Article from which foregoing quotations are made, is to be found in the "Bible Treasury," published in Nelson & Son's edition of the Authorized version, p. 43.

^o The Witness of Modern Discoveries to the Old Testament Narrative, Oxford Bible Helps.

In 1865 the Palestine Exploration fund was opened, and excavations were begun in Jerusalem, and have continued, with some interruptions, until now. Since then researches have followed in the south, east and north of Palestine. Geological investigations have been made, natural history collections have been formed, enquiries into nationalities and customs carried on, towns, villages, hills, valleys, water courses, wells, cisterns, notable trees and other land marks have been located. In 1868 a party of engineering experts left England to make a scientific survey of the Sinaitic Peninsula. This they effected making plans and models, taking three thousand copies of inscriptions with collections of specimens bearing on the zoology, botany and geology of the country.^p

The results of these explorations and discoveries in the valley of the Euphrates, in Palestine and the Sinaitic Peninsula have been even more fruitful in the production of materials which tend to confirm the truth of the Bible narrative and general credibility than the discoveries so far made in Egypt. The confirmation of the Bible narrative of ancient events is remarkable. So, too, the confirmation of its location of cities, mountains, rivers, plains and, indeed, the whole geography of the scriptures. The confirmation given of the Bible's incidental allusions to the manners and customs of neighboring and contemporary nations is no less remarkable; together with what is said of reigning kings and dynasties, and the incidental allusions that the Bible makes to their invasions of each other's territories, their alliances, their victories, and their defeats. The following are a few of the special Bible incidents which receive confirmation from the results of these researches condensed from the article of Professor Sayce:

Creation: One of the accounts of creation in cuneiform characters found on the tablets very nearly resembles the first chapter of Genesis. It commences with the statement that 'In the beginning' all was a chaos of waters, called the deep (Tiamat, the Hebrew *tehom*). Then the Upper and Lower Firmaments were created, and God came into existence. After that comes, a long account of the struggle between Bel-Merodach and the 'Dragon' of chaos, or 'Tiamat,' 'the serpent of evil,' with her allies, the forces of anarchy and darkness. It ended in the victory of the god of light, who thereupon created the present world by the power of his 'word.' The fifth tablet or book of the poem describes the appointment of the heavenly bodies for signs and seasons, and the sixth (or perhaps the seventh) the creation of animals and reptiles. The latter part of the poem, in which the creation of man was doubtless described, has not yet been recovered. But we learn from other texts that man was regarded as having been formed out of the 'dust' of the ground.

The Sabbath: From the tablets it is also learned that the Babylonians observed a day of rest, which is called *Sabbattu* and described as "a day of rest for the heart." On it, it was forbidden to eat cooked meat, to put on fresh clothes, to offer sacrifices, to ride in a chariot, etc. The *Sabattu* fell on the 7th, 14th, 19th, 21st, and 28th days of the month.

The Garden of Eden: The "plain" of Babylonia was called *Edin* in the ancient Sumerian language of the country, and the word was adopted by the Semitic Babylonians, in the form of *Edinu*. Eridu, the early seaport of Babylonia, was the chief center of primitive Babylonian religion and culture, and in its neighborhood was a garden, wherein, "in a holy place," according to an ancient poem, was a mys-

^p Ibid.

terious tree whose roots were planted in the "deep," while its branches reached to heaven. The tree of life is often represented in Assyria sculptures between two winged cherubim who have sometimes the heads of eagles, sometimes of men, and sometimes stand, sometimes kneel. Eri-Aku or Arioch (Gen. xiv: 1) calls himself "the executor of the oracle of the holy tree of Eridu." In Sumerian, wine was called ges-din, "the draught of life." A second tree is mentioned in Babylonian hymns on whose heart the name of the god of wisdom is said to be inscribed.

The Flood: In 1872 George Smith discovered the Babylonian account of the deluge, which strikingly resembles that of Genesis. It is contained in a long poem which was composed in the age of Abraham, but the Chaldaean tradition of the deluge, of which the account in the poem is but one out of many, must go back to a very much earlier date. Xisuthros, the Chaldaean Noah, was rescued along with his family, servants, and goods, on account of his righteousness. The god Ea warned him in a dream of the coming flood, and ordered him to build a ship, into which he should take every kind of animal so that "the seed of life" might be preserved.

Ur of the Chaldees: This was the early home of Abraham and his forefathers spoken of in Genesis (xiii. 27-32). It was situated on the west side of the Euphrates. The name means "the city" in Babylonia. It was the seat of a dynasty of kings who reigned before the age of Abraham, and was famous for its temple of the moon-god, whose other famous temple was at Haran in Mesopotamia.

Abram: Contract-tablets show that in the age of Abraham Canaanites—or "Amorites," as the Babylonians called them—were settled in Babylonia, and that a district outside the walls of Sippara had been assigned to them. Several of the names are distinctly Hebrew, and in a tablet dated in the reign of the grandfather of Amraphel (Gen. 14, 1), one of the witnesses is called "the Amorite, the son of Abi-ramu," or Abram.

Campaign of Chedorlaomer: The records on the tablets prove that this event described in Genesis xiv is proven to be in accordance with the national movements of that age.

Shishak's Invasion of Judah: On the Southern wall of the temple of Karnak, Shishak (Shashang in Egypt) the founder of the twenty-second Egyptian dynasty, has given a list of the places he captured in Palestine. Most of them were in Judea, but there are a few (e. g. Megiddo and Taanach) which belonged to the northern kingdom.

The Moabite Stone: The Moabite stone was discovered by Rev. F. Klein, at Dibhan in the land of Moab, on August 19, 1868. It measures three feet ten inches, by two feet, by one foot two inches; and is inscribed with thirty-four lines of text. The language of the inscription hardly differs from Hebrew in vocabulary, grammar, or expression. The stone gives the Moabite account of the war of Mesha, king of Moab, about 860 B. C., against Omri, Ahab, and other kings of Israel, and confirms to quite an extent the history of the same war as given in II Kings, chapter iii.^a

Very naturally those believers in the Bible who regard it as the word of God, because its writers were inspired by the Spirit of the Lord, and therefore conveyed to mankind the word and will of God; those believers who regard the Bible's historical statements as substantially true, allow—

^a The foregoing statements of monumental testimony to the truth of the Old Testament are condensed from an article of Professor A. H. Sayce's, LL. D. The whole article—too long to be inserted here—will be found in the Nelson Illustrated Bible Treasury, p. 39-44.

ing only for such errors as many have crept in through the carelessness of copyists, or perchance here and there an error through additions or omissions on the part of copyists or designing custodians—such believers rejoice at the confirmation the scriptures receive from the inscriptions upon monuments and tablets brought to light by the researches and scholarship of the nineteenth century. It is a pious sentiment, this rejoicing over the confirmation of the word of God; and one can only regret that the evidences supplied by these modern discoveries are not sufficiently voluminous or explicit to silence altogether the unbelief of modern times in the Bible. But they are not sufficient; for in spite of them unbelievers not only exist in Christian lands, but increase daily.

CHAPTER II.

THE WITNESS OF THE WESTERN HEMISPHERE.

One thing with reference to modern discoveries of confirmatory evidences of the Bible is singular. That one thing is the fact that all these modern discoveries of evidences are confined to the eastern half of the world, to Asia and Africa. Can it be that God left no witnesses for himself in the western half of the world? Did he ignore and leave to perish without spiritual enlightenment, or knowledge of any means of salvation, all those tribes of men, those nations and empires, that inhabited the western hemisphere through so many ages? It should be remembered while considering these questions that the scriptures teach that

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said. For we are also His offspring."^a

From this it appears that all races of men have a common origin. They are all made "of one blood," and have one common Father—God. Yet if one judge the spirit of orthodox believers in the Bible, he would conclude that this Father's anxiety had all been expended in the enlightenment of those races and nations inhabiting the eastern hemisphere. That he had made ample provision for their instruction in the ways of God, and revealed to them, through his Son, the means of their salvation; but left the untold millions of His children in the western hemisphere to perish in ignorance. No prophets instructed them; no Son of God came to announce to them the means of salvation, or proclaim by his own resurrection the reality of the future life and immortality of man. And hence no one has unearthed the half buried cities, or examined the ruined temples, or the fallen palaces—the extent and greatness of which proclaim the grandeur of ancient America's civilization—for confirmatory evidence of the Bible. The inscriptions upon their temple walls and monuments have not been deciphered for that purpose, nor their history and traditions investigated with that end in view, except in a few instances where men have been imbued with the idea that the aborigines of America were descendants of the "Lost Tribes of Israel." These, with a few others prompted by a desire to solve the mystery of America's ancient civilization, have explored the ruined cities, described the crumbling pyramids and temples, and remains of splendid aqueducts. They have collected and detailed their mythologies, traditions, and history; some circumstances of which bear strong evidence to the fact that the ancient inhabitants of the western hemisphere, in some way, had

^a Acts, xvii; 26-28.

been made acquainted with some of the chief events of Bible history, including some knowledge of the atonement and other doctrines of Messiah. But such evidences of these facts as have been collected are not received into the almost sacred collection of modern evidences for the truth of the Bible. I do not know of a single book in which they are so received. From the profound silence enforced upon American monuments and inscriptions one would be left to suppose that they are as silent in testimony for the revealed truth of God as the birds of the South continent, however, resplendant in gaudy plumage, are silent as to song. It is just here, however, where the importance of the Book of Mormon is best exhibited. It is here where it can be proclaimed as the voice of the western hemisphere proclaiming the sublime truth that God did not leave himself without witness among the races and nations of men that inhabited the western world. It is here that its importance is felt as the voice of sleeping nations speaking as out of the dust to the whole world, not only vindicating the quality of justice in God, in that he did not leave the inhabitants of the western hemisphere to perish in ignorance of Him and the plan of life and salvation which had been ordained for the redemption of mankind; but also in that it bears witness to the world that the collection of books known as the Bible is the word of God, authentic, credible, and binding upon the consciences of men. It is a witness for the Gospel of Jesus Christ and of the truth of the Bible, which in value far surpasses all the evidences discovered in Egypt, the valley of the Euphrates, the Sinaitic Peninsula, and the land of Palestine throughout the nineteenth century. Let us here consider it.

First: First in chronological order, if not in importance, is the book of Ether within the Book of Mormon. This book of Ether is an abridgment of a very ancient American record that was engraven upon twenty-four gold plates by a prophet named Ether, hence the name of the book. He wrote his record most likely in the early part of the sixth century B. C. The plates were discovered by a branch of the Nephite nation about 120 years B. C., and were preserved by the Nephites with other sacred records, which finally were placed in the keeping of a prophet named Moroni, about the close of the fourth century A. D. This Moroni is the one who translated the record engraven upon the plates of Ether, an abridgment of which he placed with the Book of Mormon. The book of Ether contained an account of the most ancient events from the creation of Adam to the confusion of languages; but as Moroni supposed the information of this part of the book of Ether would be in the possession of the Jews, he did not transcribe that part of it, but began his abridgment from the confounding of the languages at Babel. The book of Ether speaks of one Jared and his brother, the latter a most remarkable prophet living at Babel previous to the confusion of languages, and to whom the Lord revealed His intention of confounding the language of the people. At the solicitation of Jared, to whom he had imparted the knowledge of the coming calamity, this prophet besought the Lord that the language of Jared, himself, and their families might not be confounded, and the Lord had respect unto his prayer and confounded not their language; but directed

the formation of a colony consisting of Jared, his brother, and their families and friends which the Lord led forth from Babylon and finally brought to the north continent of the western hemisphere. The colony grew into a great nation occupying at least the greater part of North America, and were known to the Nephites as the people of Jared.

The book of Ether confirms the special particulars of the Bible concerning there being in existence a record of the creation; the existence of Adam; the erection of the tower of Babel; the confounding of language; and the scattering of the people into all the lands of the earth.

Second: Six hundred years before Christ, a prophet of the Lord named Lehi, being warned of the destruction of Jerusalem, departed with his family into the wilderness traveling southward from the Holy City until he reached the borders of the Red Sea; and while camped on its shores he received direction from the Lord that his sons should return to Jerusalem and obtain a certain record in the hands of one Laban, containing a record of the Jews and also the genealogy of Lehi's forefathers engraven upon plates of brass. Agreeable to the heavenly commandment the sons returned and after overcoming some difficulties finally succeeded in securing the records and returning with them to the encampment of Lehi. Finally when Lehi's colony embarked for America they brought those records with them. These records are thus described by Nephi, son of Lehi, who engraved the description in his record at least as early as the first quarter of the sixth century B. C.:

"And after they [Lehi's colony] had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass and he did search them from the beginning and he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the Holy prophets, from the beginning even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah. And it came to pass that my father, Lehi, also found upon the plates of brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them. And thus my father, Lehi, did discover the genealogy of his fathers." (1. Nephi v; 10-16.)

What a testimony we have here for the truth of the Bible! What a number of its incidents are here confirmed! The Higher criticism questions the Mosaic authorship of the Pentateuch, but here is an entry made in an ancient record in America at least 575 years B. C., attributing the authorship of five books to Moses specifying that they gave an account of the creation of the world and also of Adam and Eve "who were our first parents;" so that there can be no question as to this record brought by Lehi's colony from Jerusalem to America being identical with the Pentateuch of our Bible. In addition to the incident of the creation, and Adam and Eve, this entry upon the Nephite records also confirms

the Bible narrative concerning Jacob and also of Joseph his son who was sold into captivity and taken to Egypt. Reference is made also to the subsequent exodus of Israel from the land of Egypt. Mention also is made of the prophets and their prophecies in this record, making special mention of the name of Jeremiah. Some of the writings of Jeremiah were also included in this record. The first Nephi also makes special mention of Isaiah by name, and describes in what manner he read from his writings upon the plates of brass, to his brethren.^b And what is better yet he quotes, in his record, many passages from the prophet Isaiah. At this point it is well to call attention to the fact that the Higher Criticism holds that the book of Isaiah in our Old Testament is composite; that is, it claims that it is composed by at least two, and perhaps by seven different authors; that the last twenty-seven chapters certainly were not written by Isaiah. The best answer that can be made to these claims on the part of those disposed to defend the Isaiah authorship of the book of prophecies which bears that prophet's name is to say that from two hundred years B. C. the authorship of the prophecies as they now stand in the Bible have been attributed to Isaiah. But here is testimony, in this first book of Nephi, which shows that as early as 550 years B. C., a certain collection of prophecies in a record taken from Jerusalem, are attributed to Isaiah; and what is best of all a transcription is made from these prophecies which corresponds to chapters XLVIII, XLIX, L, LI, and LIX, and also fragments of chapter XXIX;^c being a very large amount of the very part of Isaiah's prophecies of which the authenticity is questioned. Here are at least five of the twenty-seven chapters in dispute accounted for and fragments of another, while of the first part of the prophecies of Isaiah there is a transcription corresponding to chapters from two to fourteen;^d so that so far as the authenticity of the book of Isaiah's prophecies is concerned, and the five books of Moses, the Book of Mormon is the most important of all witnesses.

Third: Since the Nephites then, in this collection of brass plates, had the five books of Moses and the writings of the prophets down to the reign of Zedekiah, king of Judah, it is to be expected that in their own record-making frequent reference would be made to the brass plates and their contents, and this is the case. The first Nephi speaks of Israel's passage of the red sea, under the leadership of Moses; and the destruction of the Egyptian army.^e Subsequently the same writer refers to the captivity of the children of Israel in Egypt, and the grievousness of their bondage; of their escape from their slavery; their being fed with manna in the wilderness; their being miraculously provided with water from the smitten rock; the visible presence of God in the cloud by day and the pillar of light by night: the blind and rebellious spirit of the people; the judgment of God upon them in the fiery-flying serpents and the healing provided for them by looking upon the brazen serpent erected by Moses.^f

^b I. Nephi, xix; 22-24.

^c II. Nephi, Chapters, vi, vii, viii. Mosiah, xiv. III Nephi, xxii.

^d II. Nephi, Chapters xii-xxiv inclusive.

^e I. Nephi, iv; 2.

^f I. Nephi, xvii; 23-42.

The prophet Lehi, near the close of his life, when blessing his son Joseph, refers to Joseph, the son of Jacob, of Egyptian fame, and speaks of a prophecy uttered by that patriarch concerning the deliverance of the people under the leadership of Moses; and also of a future seer of the same lineage as himself, (i. e. Joseph) who would be mighty in bringing forth the word of God unto the remnant of Lehi's seed.^g In the book of Helaman will be found further reference to many of the same things.^h Special reference is made also to the prophecy of Moses concerning the future coming of the Messiah, saying, "a prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that all those who shall not hear that prophet shall be cut off from among the people." Nephi follows this passage with the declaration that this prophet of whom Moses spake is the Holy One of Israel, the Messiah.ⁱ The ten commandments are quoted in the book of Mosiah, substantially as they are found in the book of Exodus.^j And thus throughout the Nephite record frequent references are made to these ancient things of the scriptures, all of which, found as they are in an ancient record, though revealed to the world through the prophet Joseph Smith in modern times, confirm the authenticity and credibility of the Bible.

Fourth: It is, however, the Book of Mormon as a whole in which its greatest value as a witness for the truth of the Bible, and the truth of the Gospel of Jesus Christ, most appears. I mean the Book of Mormon apart from its reference to an abridgment of the ancient record of the Jaredites; and the transcriptions from the ancient record on brass plates carried by Lehi's colony to the western world. In the Book of Mormon so considered we have the record of the handdealings of God with the peoples that inhabited the western hemisphere. We have in it the record of those things which occurred in a branch of the house of Israel that God was preparing for the same great event for which he was training the house of Israel in the eastern world, viz. the advent of the Messiah, and the acceptance of the gospel through which all mankind are to be saved. This branch of the house of Israel, broken from the parent tree and planted in the western hemisphere, brought with them the traditions and hopes of Israel; they brought with them, as we have already seen, the scriptures, the writings of Moses and the prophets down to the reign of Zedekiah, king of Judah; but what is more important than all this they came to the western world with the favor and blessing of Israel's God upon them, and Israel's peculiar privilege of direct communication with God through inspired dreams, the visitation of angels, and the voice of God. Lehi's colony was led to the western world by prophets, inspired of the Lord, their journey being marked by many and peculiar manifestations of His presence among them. After their arrival in the western world, to them a land of promise, the Lord from time to time raised up prophets among them, who instructed them in the ways of the Lord; who reproved them when overtaken in transgression; who denounced judg-

^g II. Nephi, iii.

^h Helaman, viii.

ⁱ I. Nephi, xxii; 20, 21.

^j Mosiah, xii-xiii.

ments against them when persuasion was of no avail for their correction; who warned them by the spirit of prophecy of approaching disasters; and who held continually before them the hope of Israel, the advent of the Messiah, who, by his suffering and death on the cross, would redeem mankind.

It was much in this manner and for the same purpose that God dealt with His people in the eastern world; and the fact that His course with the people on the western hemisphere was substantially the same as that followed with those of the East, establishes at once his justice and mercy towards His children, and bears testimony to the great truths that indeed God is no respecter of persons, and that in every land He raises up for Himself witnesses of His power and goodness. Or, as it is so nobly said in the Book of Mormon itself, representing the Lord as addressing those who seek to limit the revealed word of God to one nation, or people, or period of time:

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? * * * Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, today, and for ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever. * * * For I command all men both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to his works, according to that which is written. For behold, I will speak unto the Jews, and they shall write it; and I will also speak unto the Nephites, and they shall write it; and I will also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I will also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions, and my word also shall be gathered in one."^k

Fifth: It is not alone as a witness for the authenticity and credibility of the Bible that the Book of Mormon is valuable. Great as is the value in that particular it is still more valuable as a witness for the truth of the Gospel of Jesus Christ. Previous to the coming of Messiah the Nephites^l and Lamanite prophets testified of His coming; predicted

^k II. Nephi, xxix; 7-14.

^l The Nephites were the followers of the first Nephi, the righteous son of Lehi, who led the colony from Jerusalem six hundred years B. C.; and the Lamanites were the followers of Laman, the wicked son of the same Lehi.

the time thereof and the signs that would accompany His advent. The signs of His birth were, first, that on the night of His nativity there would be no darkness upon the lands inhabited by the Nephites; that is, in the western hemisphere. "There shall be one day and a night and a day," said one of the prophets, "as if it were one day, and there were no night, and this shall be unto you for a sign, for ye shall know of the rising of the sun and also of its setting, therefore they shall know of assuery that there shall be two days and a night. Nevertheless the night shall not be darkened and it shall be the night before He is born."^m Second: A new star was to rise "such an one as ye never have beheld," said the prophet to the Nephites, "and this also shall be a sign unto you."ⁿ Third: "Many signs and wonders in heaven," but the nature of which is not stated by the prophet.^o

Signs also of His death were predicted. First, on the day He suffered death, the sun would be darkened and refuse to give his light, and also the moon and the stars; and darkness would cover the whole face of the Nephite lands, from the time that He suffered death until His resurrection from the dead. Second, at the time of His dying there would be thundering and lightnings; earthquakes would rend the rocks, lay mountains low and cast up valleys into mountain chains; the highways would be broken up and many cities be made desolate. Third, many graves would be opened and yield up their dead, and many Saints would be raised from the dead and appear unto the living, who had not been destroyed in these judgments. These were the signs that were to give evidence to the people of the western world of the birth of the promised Christ, and of His death, and His resurrection; all of which things in due time, came to pass even as they were predicted. But what is better still, after the Christ's resurrection from the dead, and after these terrible judgments had swept over the western land, destroying the more wicked part of the inhabitants, Jesus Himself appeared unto the Nephite people, then inhabiting the extreme northern part of South America, and this in fulfillment of His own declaration to His disciples at Jerusalem, when He said:

"Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."^p

^m Helaman, Chapter xiv.

ⁿ Helaman, Chapter xiv.

^o This was Samuel, a prophet whom God raised up from among the Lamanites. The above prophecies were uttered about five or six years B. C.

^p John, x; 16. The usual explanation of this passage in John is that Jesus here makes reference to the Gentiles as being the "other sheep," (see Commentary, critical, and explanatory, by Rvs. Jamieson, Fausset and Brown on John, 7; 16). But Jesus when importuned even by His apostles to heed the prayers of the Canaanitish woman in the coasts of Tyre, said unto them: "I am not sent but unto the lost sheep of the house of Israel." Therefore when He says in John, "other sheep I have which are not of this fold: them also I must bring and they shall hear my voice and there shall be one fold and one shepherd," He certainly had reference to some branch of the house of Israel and not to the Gentiles; and therefore when He came after His resurrection to the Nephites, who were a branch of the house of Israel, He fulfilled His own declared intention to the apostles at Jerusalem. (See III. Nephi, xv; 16-24.)

The Christ's appearance to the Nephites was first made to a multitude gathered about the temple in what was called the land Bountiful, a district of country in the north part of South America, where the isthmus joins South with North America, and including most likely part of that isthmus. He descended out of heaven and stood in their midst, announcing Himself to be Jesus Christ, whom the prophets had testified would come into the world. "I am the light and the life of the world," said He, "and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth for they remembered that it had been prophesied among them that Christ would show Himself unto them after His ascension into heaven." At the commandment of Jesus, the multitude arose and came to Him, and beheld the wounds in His side and in His hands. When they had all gone forth and witnessed for themselves that He was indeed the Christ, they cried out with one accord, "Hosanna, Hosanna, blessed be the name of the most high God. And they did fall down at the feet of Jesus and worshipped Him."

After this Jesus continued ministering among them for some time. Just how long He remained or how many times He appeared to them cannot be determined from the Book of Mormon. Neither is that a matter of any great importance, but it is important that He chose twelve disciples and conferred upon them divine authority to administer the ordinances of the Gospel. He proclaimed Himself to be, as will be seen from what has been said, the Son of God. He also taught that His Father, Himself, and the Holy Ghost constituted one God-head; that men to be saved must believe in God, repent of their sins, receive baptism for the remission of sins, and the baptism of the Holy Ghost in order to establish complete fellowship and oneness between themselves and God and His Christ. The twelve were authorized to call to their assistance subordinate officers and organize those who accepted the Gospel into the Holy Church of Christ. In addition to these doctrinal instructions Jesus delivered also the high moral and spiritual precepts of the Gospel, delivered much in the same form as they are found in our New Testament scriptures, and to a great extent in the same phraseology; so much so that what is found in the Book of Mormon which so nearly conforms to the doctrines and moral precepts of the New Testament, becomes a mighty witness for the substantial correctness of what is recorded in the New Testament, so that the Book of Mormon is a witness of the truth not only of the Old Testament but very largely also of the New.

Among other things of importance which Jesus declared to the Nephites was the fact that it was His intention to visit "the lost tribes" of the house of Israel, reveal Himself to them, and proclaim the same gospel He had delivered to the Nephites, and spoke of the time when the testimonies of the Nephites and the lost tribes of the house of Israel with the testimony of those among whom He had labored in Judea should be brought together in one.

Jesus also administered to the sick, the maimed and the blind among the Nephites, and showed forth the great power of God in His ministrations, falling behind in nothing in these respects, the miraculous powers that were displayed in His ministry in Judea; but on the contrary, in consequence of the greater faith of the Nephite people, and their righteousness, the display of almighty power went beyond the marvelous works wrought in Judea; for the greater part of the wicked among the Nephites had been destroyed by the judgments of God which preceded Messiah's coming, leaving only the more righteous part of the people to meet with Him at this His glorious advent among them; and hence they were prepared to receive greater blessings at the hands of God than were the people in Judea.

The Church of Christ thus founded by the Messiah and the twelve disciples He had chosen, reaped a rich harvest in the salvation of souls in the western world. For nearly two centuries the truth of God was almost universally accepted. A reign of righteousness which gathered a splendid harvest of souls for the kingdom of heaven was enjoyed. Peace, prosperity, fraternity, and happiness prevailed, and God was worshipped in spirit and in truth.

"But man is frail, and can but ill sustain
A long immunity from grief and pain;
And after all the joys which plenty leads,
With tip-toe step, vice silently succeeds."

And so it was in the experience of the Nephites. Wickedness reared its head among them; pride born of self love, took possession of the souls of some, and inroads were made in the unity and peace of the Church. These evils continued to spread until at last the spirit of apostasy was rampant, in the western world, as in the eastern; men departed from God and His ways until rebellion, disunion, and anarchy everywhere prevailed; civilization was overwhelmed; and people descended to barbarism, and, at last, for the most part, to savagery; and in this condition they were discovered by the Europeans, near the close of the fifteenth century. But notwithstanding this decline from the religion of Jesus Christ and a high state of civilization, what had been accomplished through the revelation of the Gospel of Jesus Christ to the western world was of great importance. As already stated, the harvest of souls in the periods when righteousness prevailed, was very great; and the records which had been written by prophets and holy men, and preserved with great care by the commandment of God, were destined to be of immense importance in future ages; they would proclaim with trumpet tongue the justice and the mercy of God; they would demonstrate that the Lord has in mind the salvation of all races and nations of men; they would stand forth as the most important witness for the authenticity and general truth of the Jewish scriptures, both of the Old and the New Testaments; they would be the voice of sleeping nations testifying that Moses did write the Pentateuch; they would bear witness that Isaiah is the author of the prophecies ascribed to him; that Jesus is the Christ; that He suffered for the sins of the world, therein glorifying the Father, and accomplishing the purposes of God with reference to the

salvation of men; they would bear witness that there is no name given under heaven whereby men can be saved but the name of Jesus Christ, the Son of God; and finally those Nephite records in the Book of Mormon, establish the great and supreme truths that God is a reality—that He lives; that man is the child of God; that he is immortal, and accountable to God for his actions; that he may be saved through acceptance and continued obedience to the Gospel.

A writer held much in esteem by the orthodox Christian world—and deservedly so—in a noble work but recently issued from the press, said:

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like He was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.”^a

If this be true, and I think no one will or can question it, then how valuable indeed must be this whole volume of scripture, the Book of Mormon! Containing not fifty, but many hundred words spoken by Jesus! Containing also an account of the hand dealings of God with the people inhabiting the western hemisphere, from earliest times to the fourth century after Christ. Wherein also are found His revelations to those peoples; His messages by angels sent directly from His presence to declare His word to them; His instructions, admonitions, reproofs, and warnings to them through men inspired by His holy spirit; and last of all, the account of Messiah’s appearance and ministry among the people, His very words repeated, and rightly divided for us (as we shall see later), that we may the better understand what of His teaching is general, and what special; what universal and permanent, and what local and transient. How insignificant all the discoveries in Egypt, in ancient Babylon, Palestine, and the Sinaitic Peninsula are in comparison with this New Witness of the western world! How paltry, valuable though they are in themselves, seem the Rosetta Stone, the Moabite Stone and the library of brick tablets from old Nineveh, in comparison with this Nephite record—this volume of scripture! How feeble the voice of the testimony of those monuments of the East to the authenticity and credibility of the Bible and the truth of the Gospel, in comparison with the testimony found in the Book of Mormon—the voice of departed nations and empires of people speaking through their records for the truth of God—for the verity of the Gospel of Jesus Christ—a voice sufficient to overwhelm unbelief and forever make sure the foundations of faith! It was mainly for this purpose that the Nephite records were written, preserved, and finally brought forth to the world, as we shall see in the following chapter.

^a Life of the Master, Prologue. Rev. John Watson, (Ian Maclaren).

CHAPTER III.

THE PURPOSES FOR WHICH THE BOOK OF MORMON WAS WRITTEN.

The several purposes for which the Book of Mormon was written are to be learned from the writers of the book itself, and from the revelations of God to Joseph Smith.

First I introduce the statement of Moroni, into whose hands was given Mormon's abridgment of the larger records of the Nephites, called the Book of Mormon. On the last plate of the collection given to Moroni by his father, on the left hand side of the collection, the language of the whole book running, as in the Hebrew, from right to left, Moroni engraved the following explanatory title to the record he sealed up, and therein also stated the reasons why the record was written. This Joseph Smith translated and made the title page of his translation of the Book of Mormon.

THE BOOK OF MORMON.

An Account Written by the Hand of Mormon, upon Plates taken from the Plates of Nephi.

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord founded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

In the above, three reasons are given why the Book of Mormon was written and preserved to come forth among men in the last days:

First, to show unto the remnant of the House of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jew and Gentile that Jesus is the Christ, the Eternal God, and that He manifests Himself to all nations.

In a revelation given to Joseph Smith in July, 1823, on the occasion of the Urim and Thummim being restored to him after it had been taken from him in consequence of allowing Martin Harris to have a portion of the manuscript of the Book of Mormon contrary to the will of God, the Lord said to him:

"My work shall go forth, for in as much as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites who dwindled in unbelief, because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations—and for this very purpose are these plates preserved which contain these records, that the promise of the Lord might be fulfilled, which He made to His people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in His name, and that through their repentance they might be saved." (Doc. & Cov., Sec. iii; 16-20.)

In this passage we have substantially the same reasons given why the Book of Mormon was written, though not stated in the same order, but as follows:

First, that a knowledge of a Savior might come unto the remnants of the house of Israel in the western hemisphere, who are called Nephites, Jacobites, Josephites, Lamanites, etc.

Second, that the Lamanites might come to a knowledge of their fathers.

Third, that the Lamanites might know the promises of the Lord, both to their fathers and to themselves.

Mormon also left upon record his testimony as to why the book which bears his name was written, and why it would be preserved and come forth in the last days. In his own book, by which I mean that book in which he wrote the things which he saw in his own day, Mormon says:

"Now these things are written unto the remnant of the house of Jacob; * * * * * and behold they shall come forth according to the commandment of the Lord, when He shall see fit in His wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through His most beloved, His great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of His covenant; and also that the seed of this people ^a may more fully believe His Gospel, which shall go forth unto them from the Gentiles."^b

^a Mormon here refers to the Lamanites, that is, that the seed of the Lamanites, the present "Indians" of the western hemisphere, might more fully believe the Gospel, etc.

^b Book of Mormon, Chapter v; 12-15.

Again, this same writer, Mormon, addressing himself to the remnants of the Lamanites to whom, in the future, his record would come, says:

"Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that He is the son of God, and that He was slain by the Jews, and by the power of the Father he hath risen again, whereby He hath gained the victory over the grave; and also in Him is the sting of death swallowed up. And He bringeth to pass the resurrection of the dead, whereby man must be raised to stand before His judgment seat. And He hath brought to pass the redemption of the world, whereby he that is found guiltless before Him at the judgment day, hath it given unto him to dwell in the presence of God in His Kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. Therefore repent, and be baptized in the name of Jesus, and lay hold upon the Gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews,^c which record shall come from the Gentiles unto you. For behold, this^d is written for the intent that ye may believe that;^e and if ye believe that, ye will believe this also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant." (Mormon, vii; 5-10.)

This passage is important because that in addition to assigning substantially the same reasons for the writing and coming forth of the Book of Mormon, as those before enumerated, it brings out the fact that the Book of Mormon was written also to be a witness for the Bible, to prove it true, for the language in the above passage—"lay hold upon the Gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you"—makes plain reference to the Bible, the record which comes from the Jews to the Gentiles, and from the Gentiles to the remnant of the Lamanites whom Mormon was addressing. And then the language—"this (meaning the Nephite record) is written for the intent that ye may believe that," makes it clear that the Book of Mormon is to become a witness for the truth of the Bible, the Jewish record, in other words, a witness for God.

This is also the testimony of the first Nephi. In vision he saw the advent of the Gentile races upon the western hemisphere. He saw their victories over the remnant of the seed of his brethren, the Lamanites. He then proceeds:

"And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain. And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the water, and upon the land also, to battle against them; and I beheld that the power of God was with them, and also that the wrath of God

^c The Bible.

^d The Book of Mormon.

^e The Bible.

was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them. And the angel said unto me, knowest thou the meaning of the book? And I said unto him, I know not. And he said, behold it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it; and he said unto me, the book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which He hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass,^f save there are not so many; nevertheless, they contain the covenants of the Lord, which He hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book had gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that satan hath great power over them. * *

* * * And it came to pass that the angel of the Lord spoke unto me, saying, behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak, is the seed of thy father;^g wherefore after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power much of my Gospel, which shall be plain and precious saith the Lamb;

For behold, saith the Lamb, I will manifest Myself unto thy seed,^h that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb;

^f This is the record containing the Jewish Scripture which the colony of Lehi brought with them from Jerusalem, to which reference is made

^g Lehi.

^h The Nephites.

And in them shall be written my Gospel, saith the Lamb, and my rock and my salvation. * * * * * And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of a Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and all men must come unto Him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth.¹

The reference here made to "the book of the Lamb of God, which had proceeded forth from the mouth of a Jew," is beyond all question the Bible; while the "other books," which came forth by the power of the Lamb, from the Gentiles unto the remnant of Lehi's descendants, and which records are to establish the truth of the first records, or the Bible, is in plain allusion to the Book of Mormon and other scriptures to be brought forth by the power of God in the last days.

From all this, then, it is very evident that the purposes for which the Book of Mormon were written, counting in this summary both those reasons already enumerated and those stated in the passages last quoted, are:

First, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jews and Gentiles that Jesus is the Christ, the Eternal God, and that He manifests Himself to all nations.

Fourth, that the knowledge of a Savior might come especially to the remnants of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews, that they might more fully believe the Gospel.

Fifth, that the Jews might have the testimony of the Nephites as well as that of their fathers, that Jesus is the Christ, the Son of the living God.

Sixth, and I think mainly, to be a witness for the truth of the Bible, to establish its authenticity, and its credibility by bringing other witnesses to testify to the same great truths that are contained in the sacred pages of the Bible; to restore to the knowledge of mankind many plain and precious truths concerning the Gospel which men have taken out of the

¹ I. Nephi, Chapter xiii.

Jewish Scriptures, or obscured by their interpretations; by the absence of which passages, or misleading interpretations, many have stumbled and fallen into unbelief. In a word, it is the mission of the Book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation; for that purpose it was written, preserved from destruction, and has now come forth to the children of men through the goodness and mercy and power of God.

PART II.

PART II.

The Discovery of the Book of Mormon and Its Translation: The Migrations, Lands, Intercontinental Movements, Civil- izations Governments and Religions of Its Peoples.

CHAPTER IV.

HOW JOSEPH SMITH OBTAINED THE BOOK OF MORMON.

The Book of Mormon was published in the town of Palmyra, Wayne County, State of New York. It issued from the press of Mr. Egbert B. Grandin; and was published for Joseph Smith, the prophet. The exact date on which the book issued from the press cannot be ascertained. Most likely, however, it was sometime in the month of March or of April, 1830; for in the prophet's history we have him saying that "During this month of April, I went on a visit to the residence of Mr. Joseph Knight, of Coalsville, Broome County, New York." This Mr. Knight had been acquainted with the Smith family for some time. He had visited them at their home near Manchester, New York, on several occasions;^a and during the period occupied in translating the Book of Mormon, had rendered some material assistance to the prophet by supplying him and Oliver Cowdery with provisions.^b Soon after this visit the prophet informs us that he returned to Fayette, Seneca County,—evidently in the same month of April—and then adds:

"The Book of Mormon * * * * * had now been published for some time, and as the ancient prophet predicted of it, 'it was accounted a strange thing.'"^c In the Evening and Morning Star for April, 1833, published at Independence, Missouri—the first periodical published by the Church—occurs the following: "Soon after the Book of Mormon came forth, containing the fulness of the Gospel of Jesus Christ, the Church was organized, on the 6th of April, (1830)."^d This fixes approximately the date for the publication of the book. It issued from the press either very early in April or in the month of March, 1830; most likely some time in March. The first edition was five thousand copies.

Naturally enough the book was "accounted a strange thing." Joseph Smith, for whom it was published, was an unlettered young man, who

^a History of Joseph Smith, the prophet, by Lucy Smith, chapters xxi, xxiii.

^b History of the Church, Vol. I, p. 47.

^c History of the Church, Vol. I., p. 84.

^d Evening and Morning Star for April, 1833, p. 167.

from the time he was ten years of age until the Book of Mormon was published—when he was twenty-four—had lived in the vicinity of Palmyra and Manchester, most of the time near the latter place. His father having met with a series of misfortunes in business ventures and land purchases, the family was in straightened circumstances through all these years, and Joseph had been under the necessity of working among the farmers in and around Manchester to aid his parents in the support of their large family. About the last thing to be expected of a young man reared under such circumstances would be that he become the publisher of a book. The fact that he had published one was of itself sufficient cause for astonishment; but it was not the fact that an unlettered youth, who had spent his life in toil among them, had published a book that was regarded as so strange a thing by the people. It was the account he gave of the book's origin, and the nature of the book itself that constituted it such a "marvel and a wonder." Joseph Smith disclaimed being its author^e in any other sense than that he was the translator of it by miraculous means. The original Book of Mormon, the translation of which he had published, was written, or rather engraven, upon gold plates according to his representations; which plates had come into his possession in the following manner:

Early in the spring of 1820 Joseph Smith received a revelation from God in which the apostate condition of Christendom had been made known to him, coupled with a promise that at some future time the Gospel of Jesus Christ would be restored to the earth; and that he, if faithful, would be an instrument in the hands of God in accomplishing some of His great purposes in the last days.^f

After this first revelation, Joseph Smith was left for three years without any further direct manifestation from God. At the expiration of that time, however, being oppressed with a sense of loneliness, longing for further communication with the heavens, and burdened with an anxious desire to know of his standing before the Lord, on the evening of the 21st of September, 1823, after having retired for the night, he betook himself to prayer that he might receive once more a manifestation from God. The rest of the narrative is best told in his own words:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also, a little above the wrist; so, also were his feet naked, as were his legs, a little above the ankles. His neck and head were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room

^e The fact that on the title page of the first edition, Joseph Smith is called the "Author and Proprietor," is considered in Part IV of this work.

^f See New Witness for God, Chapters x and xi, for a full account of this revelation. See also the Wentworth letter, Mill. Star, Vol. xix, p. 118.

was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent,^a and the source from whence they sprang. He also said, that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants [of America]; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi,^b and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible [the English authorized version of the Jewish Scriptures]. Instead of quoting the first verse as it reads in our books he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts; that it shall leave them neither root nor branch." And again, he quoted the fifth verse thus: "Behold I will reveal unto you the priesthood, by the hand of Elijah, the prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming."

"In addition to these, he quoted the eleventh chapter of Isaiah, saying, that it was about to be fulfilled.^c

^a America.

^b This undoubtedly would be the first part of the third chapter of Malachi as it would have a direct bearing on the coming forth of God's work in the last days. It reads as follows: "Behold, I will send my messenger and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years."

^c And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down to-

"He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament.^j He said that that prophet was Christ; but the day had not yet come when "they who would not hear His voice, should be cut off from among the people," but soon would come.

"He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be.^k And he further stated, the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got the plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit

gether; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah, xi.

^j For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Acts, iii; 22, 23.

^k And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaidens in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel ii; 28-32.

open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again at my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that satan would try to tempt me, in consequence of the indigent circumstances of my father's family, to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God; and must not be influenced by any other motive than that of building up His kingdom: otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of the night.

"I shortly after arose from my bed, and as usual, went to the necessary labors of the day; but in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name: I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

"I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger.¹ I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of consider-

¹ Relative to the circumstances of the young prophet's vision on the 22nd of September, when he was on his way from the field to his father's house, before his first visit to Cumorah, his mother in her "History of the Prophet Joseph" gives the following interesting details which the prophet does not record. It would seem according to Lucy Smith's statement that during the interviews with the angel Moroni the night before—September 21, 1823—the young prophet had been instructed to inform his father of what he had seen and heard; but this Joseph failed to do. "The next day," says Lucy Smith's account, "My husband, Alvin, and Joseph, were reaping together in the field, and as they were reaping Joseph stopped quite suddenly, and seemed to be in a very deep study. Alvin [this was the elder brother of the prophet. He died a little more than a year later],

able size; and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above ground, but the edge all round was covered with earth. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones cross-wise of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.^m

observing it, hurried him, saying, 'We must not slacken our hands, or we will not be able to complete our task.' Upon this Joseph went to work again, and after laboring a short time, he stopped just as he had done before. This being quite unusual and strange, it attracted the attention of his father, upon which he discovered that Joseph was very pale. My husband, supposing that he was sick, told him to go to the house, and have his mother doctor him. He accordingly ceased his work, and started; but on coming to a beautiful green, under an apple tree, he stopped and laid down, for he was so weak he could proceed no further. He was here but a short time, when the messenger whom he saw the previous night, visited him again, and the first thing he said was, 'Why did you not tell your father that which I commanded you to tell him?' Joseph replied, 'I was afraid my father would not believe me.' The angel rejoined, 'He will believe every word you say to him.'

"Joseph then promised the angel that he would do as he had been commanded. Upon this the messenger departed, and Joseph returned to the field where he had left my husband and Alvin; but when he got there his father had just gone to the house, as he was somewhat unwell. Joseph then desired Alvin to go straight way and see his father, and inform him that he had something of great importance to communicate to him, and that he wanted him to come out into the field where they were at work. Alvin did as he was requested, and when my husband got there, Joseph related to him all that had passed between him and the angel the previous night and that morning. Having heard this account, his father charged him not to fail in attending strictly to the instructions which he had received from this heavenly messenger." (Joseph Smith, the Prophet, by his mother, Chap. xix.)

^m Lucy Smith has a very interesting account in her History of the Prophet concerning his report of this first interview at Cumorah with Moroni, she says:

"The ensuing evening, when the family were altogether, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the record, as well as what passed between him and the angel while he was at the place where the plates were deposited. Sitting up late that evening in order to converse upon these things, together with over exertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, 'Now, brother, let us go to bed, and rise early in the morning in order to finish our day's work at an hour before sunset, then if mother will get our supper early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you.' Accordingly, by sunset the next day (Sept. 23rd), we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested unto him; but before proceeding he charged us not to

"Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instructions and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days. * * * * * At length the time arrived for obtaining the plates, the Urin and Thummim and the breast-plate. On the 22nd day of September, 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge; that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected."

mention out of the family that which he was about to say unto us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when he should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world. After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him." (History of the Prophet Joseph, by his mother, Chap. xix.)

"In relation to the matter of the Prophet Joseph obtaining the Nephite record on the morning of the 22nd of September, 1827, his mother gives a number of interesting details in her History of the Prophet. It appears that both Joseph Knight of Broome County, New York, and also a Mr. Josiah Stool were present at the Smith homestead on the night of September the 21st. And now Lucy Smith:

"On the night of the 21st, I sat up very late as my work rather pressed upon my hands. I did not retire until after 12 o'clock at night. About 12 o'clock, Joseph came to me, and asked me if I had a chest with a lock and key. I knew in an instant what he wanted it for, and not having one, I was greatly alarmed, as I thought it might be a matter of considerable moment. But Joseph discovering my anxiety, said, 'Never mind, mother, I can do very well for the present without it—be calm—all is right.' Shortly after this, Joseph's wife passed through the room with her bonnet and riding dress and in a few minutes they left together taking Mr. Knight's horse and wagon. I spent the night in prayer and supplication to God, for the anxiety of my mind would not permit me to sleep. At the usual hour, I commenced preparing breakfast, my heart fluttered at every footstep, as I now expected Joseph and Emma momentarily, and feared lest Joseph might meet with another disappointment.

"When the male portion of the family were seated at breakfast table, Mr. Smith inquired for Joseph, for he was not aware that he had left home. I requested my husband not to call him, for I would like to have him take breakfast with his wife that morning. 'No, no,' said my husband, 'I must have Joseph eat with me.' 'Well, now, Mr. Smith,' I continued, 'do let him eat with his wife this morning; he almost always takes breakfast with you.' His father finally consented and ate without him, and no further inquiries were made concerning his absence, but in a few minutes Mr. Knight came in quite disturbed. 'Why, Mr. Smith,' he exclaimed, 'my horse is gone, and I can't find him on the premises, and I wish to start for home in half an hour.' 'Never mind the horse,' said I, 'Mr. Knight does not know all the nooks and corners in the pastures; I will call William, he will bring the horse immediately.'

"This satisfied him for the time being; but he soon made another discovery. His wagon also was gone. He then concluded that a rogue had stolen them both. 'Mr. Knight,' said I, 'do be quiet; I would be ashamed to have you go about waiting upon yourself—just go out and talk to Mr. Smith until William comes, and if you really must go home

"I soon found out the reason why I had received such strict charge to keep them safe, and why it was that the messenger had said that when I had done what was required at my hands, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented, was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hands; when, according to arrangements, the messenger called for them [and], I delivered them up to him; and he has them in his charge until this day, being the 2nd of May, 1838."^o

Such is Joseph Smith's account of the origin of the Book of Mormon. This is the account of its origin accepted by those who believe it to be a divine record, a volume of scripture, containing the word of God, and a history—though a brief one—of the hand dealings of God with the people of the western hemisphere. This is the account of its origin to be maintained by those who speak or write in the defense of the Book of Mormon. This the account to be maintained as true in these pages against all that has been written against it.

It will readily be observed that the history given by Joseph Smith concerning his finding the Nephite record is very concise; that details are omitted. This is especially noticeable in regard to the efforts of his enemies to get the plates from him, he merely generalizes as to that subject; as also in the matter as to what passed between himself and the angel Moroni at his annual meetings with him between 1823 and 1827. Of these visits so interesting and instructive to Joseph Smith, he only says:

"I went at the end of each year, and at each time I found the same messenger there and received instructions and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days."

Doubtless, however, the instructions then received but only so casually mentioned by the prophet, bore fruit in the progress of the work, in the things which the prophet said and did. The fact that much more happened than is stated in the narrative here quoted is evident; and not only is it evident from what the prophet himself says, but from what has been written by others who were associated with him in the work, and who must have received their information from the prophet Joseph himself. Among these is Oliver Cowdery, who was the second Elder of the Church, and the first to give to the world any account in detail of these

your horse shall be brought and you shall be waited upon like a gentleman.' He accordingly went out, and while he was absent Joseph returned. I trembled so with fear, lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this, and said, "Do not be uneasy, mother, all is right, see here, I have got a key." I knew not what he meant but took the article of which he spoke into my hands, and examined it. He took it again and left me, but said nothing respecting the record." * * * * * That of which I spoke, which Joseph termed a key, was indeed nothing more nor less than the Urim and Thummim." (History of the Prophet Joseph Smith, by Lucy Smith, Chap. xxiii.)

^o History of the Church, Vol. I., p. 13; also Pearl of Great Price (1902 Edition) pp. 88-96.

early events connected with the coming forth of the great work of God. This he did in 1834-5 in a series of nine letters to the "Saints Messenger and Advocate," published at Kirtland, Ohio, under the caption "Early Scenes and Incidents in the Church." And as these letters were published in the lifetime of the prophet, with his sanction and in a periodical published by the Church, it cannot be doubted but that the statements contained in them are reliable. In these letters Oliver Cowdery gives an account of the young prophet's first visit to Cumorah that is much more circumstantial than the description of that event by the prophet, and which Oliver Cowdery could only have learned from Joseph himself. It will be remembered that in the account already quoted from the personal history of the prophet Joseph that he said the angel Moroni had warned him that satan would tempt him, on account of his father's indigent circumstances to obtain the plates for the purpose of getting rich; but this he must not do, nor have any other object in view than that of glorifying God; and he must be influenced by no other consideration than that of building up God's kingdom. Otherwise, he could not get possession of the plates. And now Cowdery's account of the young prophet's first visit to Cumorah. After quoting the instructions of the angel directing Joseph to go to the hill Cumorah, Cowdery says:

"Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel with regard to the object of this work in which our brother [meaning of course Joseph Smith], had now engaged. He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it was brought forth it must be done expressly with an eye, as I have said before, single to the glory of God, and the welfare and restoration of the house of Israel. You will understand, then, that no motive of a pecuniary or earthly nature, was to be suffered to take the lead in the heart of the man thus favored. The allurements of vice, the contaminating influences of wealth, without the direct guidance of the Holy Spirit, must have no place in his heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and the caution. Alternately, as we would naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above the level of the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed. * * * * * Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflections of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want. * * * * * You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned if it is not held by the power of God through the prayer of faith, and you will remember

that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: He was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditioned and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, and that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as has been described—he had heard of the powers of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked and to his astonishment there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when this holy messenger from the skies unfolded the wonderful things connected with this record. He had come to be sure, and found the word of the angel fulfilled concerning the reality of the records, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest His condescension and mercy; the heavens were opened and the glory of the Lord shone around about and rested upon him. While thus he stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and

that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the Gospel of Jesus Christ, as it was given to His people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, a record should be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation: consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness: that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon His goodness and enjoy His smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that He will fulfill His purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time He will again give you a commandment to come and take them. When they are interpreted the Lord will give the Holy Priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till the saints shall be sanctified and receive an inheritance where the glory of God shall rest upon them; and when this takes place, and all things are prepared, the Ten Tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended and you will be borne off conquerer, if you keep all His commandments. Your name shall be known among the nations,

for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with one it shall be had in honor, and the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fullness of the Gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping His commandments, and He will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Such the events which took place on the occasion of the prophet's first visit to Cumorah. It is unfortunate that we do not have a more circumstantial account of the subsequent annual interviews from 1823 to 1827; and likewise a more detailed account of the prophet's early movements connected with his obtaining the plates, and caring for them.¹

The place where the Nephite record was deposited must ever be of interest to those who believe that record to be true, and therefore a description of the hill Cumorah will not be out of place in concluding this chapter. Joseph Smith's brief description of it has already been given,² and Oliver Cowdery, in his letters, already quoted, thus describes it:

"You are acquainted with the mail road from Palmyra, Wayne county, to Canadaigua, Ontario county, New York, and also as you pass from the former to the latter place, before arriving at the little town of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps as any in that country. To a person acquainted with this road a description would be unnecessary, as it is the largest and raises the highest of any on that route. The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canadaigua it lessens gradually until the surface assumes its common level, or is broken by other small hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance around, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by."³

The writer visited the hill Cumorah on the 22nd of February, 1897, and the same day wrote out the following description of it: The hill Cumorah is on the road between Manchester and the town of Palmyra in Wayne County, New York, about four miles directly south of the latter place. Approaching it from the north, you are confronted by the bold front of the hill, which rises quite abruptly from the common level of the surrounding country; and as the east and west slopes of the hill, as viewed from the north, are about equal and regular, it looks from a distance as if it might be a huge conical-shaped mound. Ascending its steep north side to the summit dispels the illusion, for one finds that he has

¹ It will be observed by the reader that in the reported interview between Joseph Smith and Moroni, as given by Oliver Cowdery, there are a number of very remarkable predictions both concerning Joseph Smith and the work he is bringing forth, all of which are considered in Vol. I of this work, *New Witness for God*. Ch. xx.

² D. 33.

³ Cowdery's Letters, No. vii.

but climbed the abrupt north end of a ridge of hill having its greatest extent from north to south, and which from its very narrow summit broadens and slopes gently to the southward until it sinks to the level of the common country. The east side of the hill is now ploughed, but the west side is untouched by the husbandman; and about two or three hundred yards from the north end there is on the west side a small grove of young trees, with here and there a decaying stump of a large tree to bear witness that the hill once was covered with a heavy growth of timber. In fact it was so covered by timber when the prophet Joseph Smith first visited the place in 1823, as indeed much of the surrounding country was at that time.

Unquestionably Cumorah is the most distinct land mark in all that section of country, the highest hill, and the most commanding in what I should describe as an extensive plain sloping northward filled with numerous irregular hills, but which in the main have their greatest extent, like Cumorah, from north to south; and which also like it, are generally highest at the north end. I observed this to be the case all the way from Syracuse to Palmyra. It is worthy of note too that the lakes of central and western New York also have their greatest extent from north to south. Indeed for the most part they are but long strips of water left in their narrow beds when the great body of water, which in ages long gone by, once covered this whole region, rushed away with mighty force to the northward and gave the same general form both to the lakes and the hills on this northern slope of the water shed which runs from east to west through southern New York, north Pennsylvania, Ohio and Indiana; and which separates the basin of the great lakes and the valley of the St. Lawrence from that of the Ohio and Mississippi.

West of Cumorah the country is more open than on the south or east. The hills common to the country are fewer and the plain more expansive. Though the country south and east is broken, and the numerous hills higher than on the west, yet such is the commanding height of Cumorah that the view is unobstructed for many miles. Northward the hills are most thickly clustered; between them and Cumorah is located the town of Palmyra, and beyond that, at the foot of the thickly clustered hills referred to runs what is now called Canagrie creek, really one of the tributaries of the Clyde river into which it empties at no great distance.

Such is the hill Cumorah and its surroundings; the hill Ramah of the Jaredites; "Mormon Hill," or "Mormon Bible Hill," as it is called by the people about Palmyra. "On the west side of this hill, not far from the top, under the stone of considerable size, lay the plates, (of the Book of Mormon) deposited in a stone box."^t

^t Joseph Smith.

CHAPTER V.

THE TRANSLATION OF THE RECORD.—MARTIN HARRIS AS AMANUENSIS.

Following the account of how Joseph Smith obtained the Book of Mormon it should be known how he translated it, and what difficulties attended that work. I would remind the reader in passing that I am to deal with a remarkable narrative, one in which strange things occur, and one in which many who deny or doubt the power of God will be inclined to have little faith. To such I would say, judge nothing hastily, dismiss nothing petulantly, patient investigation, and sometimes suspension of judgment in relation to matters difficult of belief are necessary to the ascertainment of truth, and so wise men, anxious to know the truth, proceed.

The prophet, in his narrative quoted in the preceding chapter, tells us that he soon found out the reason why he had received such a strict injunction to carefully guard the Nephite record and the Urim and Thummim; and why it was that Moroni had said that after he (Joseph) had done what was required at his hands he (Moroni) would call for them. "For no sooner was it known," says Joseph, "that I had them, (the Nephite Plates) than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible."^a

Rumor with her thousand tongues, he informs us, was all the time employed circulating tales about his father's family, and about himself; and doubtless much of that misrepresentation which followed the prophet and his father's family throughout his life had its origin about this time.

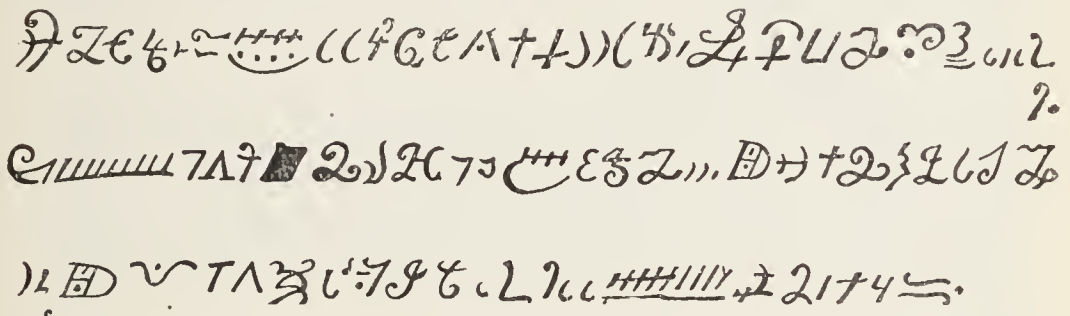
So intolerable at last became the persecution about Manchester that Joseph decided to move with his wife to the home of her parents in Harmony, Susquehannah County, Pennsylvania. Susquehannah County is one of the northern counties of Pennsylvania, and joins Broome County in the state of New York; and Harmony is a distance of from one hundred to one hundred and fifty miles from Manchester, New York. The young prophet was in very straightened circumstances when he resolved upon removing to Pennsylvania; but about that time a Mr. Martin Harris, a respectable and well-to-do farmer of Palmyra, New York, called upon the Smith family and gave Joseph fifty dollars to enable him to make the proposed journey. A team and wagon was fitted out and in company with his wife the prophet started for Pennsylvania. Enroute he was twice stopped by officers of the law, who, under the power of a search warrant, ransacked his wagon in search of the plates, but in each case they were disappointed, as they did not find them though the prophet had them concealed among this effects.

^a Hist. of the Church, Vol. I, p. 18.

Arriving in Pennsylvania in the month of December, the prophet began an examination of the characters engraven upon the plates and copied a considerable number of them; and some of them he translated by means of the Urim and Thummim. In this desultory work he spent the time until the month of February, 1828, when Martin Harris, the gentleman who had befriended him on the eve of his departure from Manchester, arrived at his home in Harmony. This man had become interested in the prophet and his work, and believed him to be in possession of the plates.

Some of the characters which Joseph had copied from the plates, Martin Harris determined to submit to Professor Charles Anthon, "a gentleman of the highest reputation, both in America and Europe, and well known for his valuable and correct edition of the classics."^b For this purpose Harris made the journey from Harmony, Pennsylvania, to the city of New York. Some of the Nephite characters given into the custody of Mr. Harris were translated while others were not. Following is a fac simile of some of the characters handed to Professor Anthon in fulfillment of the words of Isaiah:

"The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I cannot for it is sealed: and the book is delivered to one that is not learned, saying, Read this, I pray thee, and he saith I am not learned." (Isaiah xxix; 11, 12.)



Whether or not these are the characters to which a translation was appended by the prophet cannot now be determined.

With the printer's copy of the manuscript of the Book of Mormon, now (1903) in the hands of the descendants of David Whitmer, one of the Three Witnesses, is also a transcript of characters consisting of seven lines, the first three of which are very similar to those copied from the "Prophet." They were also handed, it is claimed, to Doctor Mitchell and Professor Anthon by Martin Harris. Whether this seven line transcript was the translated or untranslated part of the characters handed to these learned men for their inspection may not now be determined; but

^b This upon the authority of Samuel M. Smucker, author of a "History of the Mormons," p. 37.—Hurst & Co., N. Y.

^c This fac simile of Nephite characters is copied from "The Prophet" of December 21st, 1844 (Vol. I, No. 31).

I present them herewith in order that as many of the Nephite characters as have been transcribed from the plates may be before the reader.

Handwritten Nephite characters and symbols, including various letters and numbers, such as 4, 6, 7, 8, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The latter transcript is taken from a pamphlet by the late Elder Edward Stevenson, of the First Council of Seventy, entitled "Reminiscences of Joseph the Prophet, and the Coming Forth of the Book of Mormon." Of this transcript Elder Stevenson says:

"I will vouch for the correctness of the characters, as I have compared them with the original copy, which is still in existence, intact, just as it was when Martin Harris, as a messenger, took it with the translation Joseph Smith had made, to Professor Anthon of New York. The copy here presented was traced from the original copy, and is an exact reproduction of it."^d

Of both these transcripts it should be said that doubtless inaccuracies exist in them, for the reason that the prophet who made the fac simile was unskillful in such work, but for all that the fac simile of the characters will be of interest and may be of very great importance yet as evidence for the truth of the claims of the Book of Mormon.

On the return of Martin Harris to Harmony, he made the following statement to Joseph Smith as to what took place between himself and Professor Anthon:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian.^e I then showed him those

^d Reminiscences," p. 33.

^e The writer is of the opinion that there is in this statement too wide a scope given to what Professor Anthon said of the translation of the Egyptian-Nephite characters. Of course in the transcripts the professor would doubtless recognize some Egyptian characters of the hieratic Egyptian, and in the translation would also find a right interpretation of those characters, as it will be seen by his letters quoted in the body of the work he acknowledges that the characters submitted to him were true characters, but beyond this I do not think he could give confirmation as to the correctness of the translation; for, according to the writers of the Book of Mormon, they had changed the characters in both languages in which they made records, both in the Egyptian and also in the Hebrew (See Mormon ix; 32, 43). And Moroni adds: "The Lord knoweth the things which we have written, and also that none other people

which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."'¹

Some years after this, viz, in 1834, Professor Anthon, in a letter to Mr. E. D. Howe, of Painesville, Ohio, made a statement as to what took place on the occasion of Martin Harris' visit to him, and I give that statement below. By way of introduction it should be said, however, that Mr. E. D. Howe at this time, 1834, was connected with a Dr. Hurlbut in the production of an Anti-Mormon book, and the report of Harris' interview with the learned professor having become known, Mr. Howe wrote to Professor Anthon making inquiries about it, hoping, perhaps, that the fact of the interview might be denied. This is the letter he received in reply to his inquiries:

New York, February 17, 1834.

"Dear Sir: I received your letter of the 9th, and lose no time in making a reply. The whole story about my pronouncing the Mormon inscription to be reformed Egyptian hieroglyphics is perfectly false. Some years ago, a plain, apparently simple hearted farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, the paper which the farmer would hand me. Upon examining the paper in question, I soon came to the conclusion that it was all a trick—perhaps a hoax. When I asked the person who brought it how he obtained the writing, he gave me the following account: A gold book consisting of a number of plates, fastened together by wires of the same material, had been dug up in the northern part of the state of New York, and along with it an enormous pair of spectacles. These spectacles were so large that if a person attempted to look through them, his two eyes would look through one glass only, the spectacles in question being altogether too large for the human face. "Whoever," he said, "examined the plates through the glasses was enabled not only to read them, but fully to understand their meaning." All this knowledge, however, was confined to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain in a garret in a farm-house, and being thus concealed from view, he put on the spectacles occasionally or rather looked

knoweth our language, therefore he hath prepared means for the interpretation thereof" (Mormon ix; 34), referring to the Urim and Thummim or "Interpreters," as the Nephites call that instrument. It follows from this that neither Professor Anthon nor any one else could have confirmed the translation beyond perhaps saying that some of the Egyptian characters which he recognized in the transcript had been assigned their true significance.

¹ History of the Church, Vol. I., p. 20.

through one of the glasses, deciphered the characters in the book, and having committed some of them to paper, handed copies from behind the curtain to those who stood outside. Not a word was said about their being deciphered by the gift of God. Everything in this way was effected by the large pair of spectacles. The farmer added that he had been requested to contribute a sum of money toward the publication of the golden book, the contents of which would, as he was told, produce an entire change in the world, and save it from ruin. So urgent had been these solicitations, that he intended selling his farm and giving the amount to those who wished to publish the plates. As a last precautionary step, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as part of the contents of the book, although no translation had at that time been made by the young man with spectacles. On hearing this odd story, I changed my opinion about the paper, and instead of viewing it any longer as a hoax, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him to beware of rogues. He requested an opinion from me in writing, which, of course, I declined to give, and he then took his leave, taking his paper with him. This paper in question was, in fact, a singular scroll. It consisted of all kinds of singular characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters inverted or placed sideways were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks, and evidently copied after the Mexican calendar by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else but Egyptian hieroglyphics. Some time after, the farmer paid me a second visit. He brought with him the gold book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which, in my opinion, had been practiced upon him, and asked him what had become of the gold plates. He informed me they were in a trunk with the spectacles. I advised him to go to a magistrate and have the trunk examined. He said the curse of God would come upon him if he did. On my pressing him, however, to go to a magistrate, he told me he would open the trunk if I would take the curse of God upon myself. I replied that I would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of the rogues. He then left me. I have given you a full statement of all that I know respecting the origin of Mormonism, and must beg of you as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics.

Yours respectfully,

CHAS. ANTHON.

In addition to this acknowledgment of the visit of Martin Harris to him with the transcript of the Nephite characters, Professor Anthon subsequently made another acknowledgment of Martin Harris' visit in a letter written to Rev. T. W. Coit, in answer to a note of inquiry from that gentleman concerning the Professor's connection with the Book of Mormon. The letter was published in the "Church Record," Vol. 1, No. 22; and is frequently quoted, in parts at least, in various Anti-Mormon works. "The Church Record" was published in New York, I think; but not having access to that volume I am under the necessity of copying the

parts of Anthon's second letter from Anti-Mormon books. None of these Anti-Mormon works publish the letter in full, and doubtless for the reason that in this second letter Mr. Anthon contradicts several statements that he makes in his letter to E. D. Howe. Following is his letter to Rev. Coit:

“New York, April 3, 1841.

“Rev. and Dear Sir: I have often heard that the Mormons claimed me for an auxiliary, but as no one until the present time has even requested from me a statement in writing, I have not deemed it worth while to say anything publicly on the subject. What I do know of the sect relates to some of the early movements; and as the facts may amuse you, while they will furnish a satisfactory answer to the charge of my being a Mormon proselyte, I proceed to lay them before you in detail.”

“Many years ago,—the precise date I do not now recollect,—a plain-looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper, convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfulness or from actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his simplicity. On my telling the bearer of the paper that an attempt had been made to impose on him and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without hesitation, partly for the man's sake, and partly to let the individual ‘behind the curtain’ see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had, in my opinion, no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm, or embark in the speculation of printing the golden book.”

“The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, he paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the ‘Golden Bible.’ He also stated, that notwithstanding his original determination, he had been induced evidently to sell his farm, and apply the money to the publication of the book, and received the golden plates as a security for payment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and that it was already ‘making a great noise’ in the upper part of the state. Suspecting now, that some serious trick was on foot, and that my plain-looking visitor might be in fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he stood by. The more I

* To this point the Letter of Professor Anthon is copied from “Early Days of Mormonism,” by J. H. Kennedy, Scribners & Sons, 1888, p. 268. The remainder of the letter is copied from Gregg's “Prophet of Palmyra,” pp. 60-62.

declined receiving it, however, the more urgent the man became in offering the book, until at last I told him plainly that if he left the volume, as he said he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in this affair; and requested him to tell me if the plates were really of gold. In answer to this latter inquiry, he said, that he had not seen the plates himself, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine its contents, and if the plates proved to be of gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk, the 'curse of Heaven would descend upon him and his children. However,' added he, 'I will agree to open it, provided you will take the 'curse of Heaven' upon yourself, for having advised me to the step.' I told him I was perfectly willing to do so, and begged him to hasten home and examine the trunk, for he would find that he had been cheated. He promised to do as I recommended, and left me, taking his book with him. I have never seen him since.

"Such is a plain statement of all I know respecting the Mormons. My impression now is, that the plain-looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendation of his book. That the prophet aided me, by his inspiration, in interpreting the volume, is only one of the many amusing falsehoods which the Mormonites utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever, nor have I ever heard a single discourse from any of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends tell me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of scripture!

"If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction equalled, I have no doubt, only by that which yourself will feel on this subject.

"I remain, very respectfully and truly,

"Your friend,

"CHAS. ANTHON.

"Rev. Dr. T. W. Coit, New Rochelle, N. Y."^h

It will be observed that there is a discrepancy between the letter written by Professor Anthon to the Rev. Mr. Coit and the one he sent to E. D. Howe. In the latter he states that he refused to give his opinion in writing on the characters submitted to him; but in his letter to Rev. Coit he says that he gave a written opinion to Harris without hesitation, and to the effect that the marks on the paper appeared to be merely an imitation of various alphabetical characters that had no meaning at all connected with them. According to Martin Harris' statement he gave him a certificate to the effect that the characters submitted were genuine, and that the translation accompanying them was correct; but upon hearing that the existence of the Nephite plates were made known to Joseph Smith by a heavenly messenger, he requested the return of the paper he had given Martin Harris, and he destroyed it, saying that the visitation of angels had ceased, etc., etc. I shall leave it for the Anti-Mormon friends of Mr. Anthon to reconcile the contradiction that occurs in his statements merely remarking that since the Doctor in one letter declares that he refused to give Martin Harris a written opinion on the characters; and in the other that he gave him a written opinion, increases

^h Prophet of Palmyra, (Gregg) pp. 60-62.

very much one's faith in Martin Harris' statement as against that of Professor Anthon's upon this point, namely, that the Professor gave Harris a written statement, but afterwards recalled and destroyed it. The reader should observe also that in his letter to Rev. Coit, written in 1841, the Professor says that no one until that time had ever requested from him a statement in writing on the subject of his connection with the Book of Mormon. Yet as a matter of fact E. D. Howe had addressed him a letter on the subject asking him for a statement in 1834, to which request the Professor responded, telling substantially the same story as in this letter to Rev. Coit, excepting as to the written opinion furnished to Harris. The contradictions in Anthon's letters leave him in a most unenviable situation; and doubtless accounts for Anti-Mormons publishing extracts only from his letters.

The statements of Professor Anthon and Martin Harris are very contradictory, but the sequence will show that there is much that supports the statement of Martin Harris in the main as true; while the anxiety of the Professor to disconnect himself as far as possible from any association with "these wretched fanatics," will account for his version of the incident. The object of Mr. Harris in presenting these transcribed characters to the learned professor was, undoubtedly, to learn if they were true characters, or only the idle invention of Joseph Smith. That the answer of Professor Anthon and Dr. Mitchell was in favor of their being true characters is evidenced by the fact that Martin Harris returned immediately to Joseph Smith, in Harmony, made his report, and thence went to Palmyra in New York, to arrange his business affairs that he might hasten back to Pennsylvania to become the amanuensis of the young prophet in the work of translation. This Martin Harris would not likely have done if Professor Anthon's answer had been what that gentleman represents it to have been in his letters to Mr. Howe and Rev. Coit; nor would Martin Harris have ventured, subsequently, to have furnished the money to pay for the publication of the first edition of the book, had he been assured by the Professor that the whole thing was a "hoax" or a "scheme" to cheat him out of his money.

As stated above Martin Harris returned to Palmyra after this interview with Professor Anthon, arranged his affairs, and joined the prophet in Harmony about the 12th of April, 1828, when he commenced writing as Joseph translated. This work he continued until the 14th of June following—two months, by which time they had translated enough to make one hundred and sixteen pages of manuscript, of large sheets—usually called fool's cap paper.

Soon after Mr. Harris commenced to write for the prophet, he began to importune him for the privilege of showing so much of the translation as they had made to a number of his friends. This request the prophet refused to grant. Nothing daunted by this refusal, Harris asked the prophet to inquire of the Lord through the Urim and Thummim if he might not have that privilege. This the prophet did and Harris' request was denied. He importuned him to ask again, with the like result, and yet again did he implore that the prophet would ask the Lord for his permission. "After much solicitation," says the prophet, in his account of this affair, "I again inquired of the Lord, and permission was granted

him to have the writings on certain conditions, which were, that he should show them only to his brother, Preserved Harris, his wife, his father and mother, and Mrs. Cobb, a sister of his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way;"¹ and the prophet took advantage of the absence of Harris, who had acted as his scribe, to visit his parents at Manchester.

The solemn engagement which Martin Harris made with the prophet he broke. He showed the writings to other persons than those named in his agreement with the prophet, and these stole the precious manuscript from him, and he was never able to recover it. This circumstance also went hard with the prophet Joseph as to his standing with the Lord. He had allowed himself to be over persuaded by the importunities of Martin Harris, and that after he had twice learned that it was not the will of the Lord that Harris should have the manuscript. He learned that Harris had lost the one hundred and sixteen pages of manuscript while he was yet in Manchester visiting with his parents; and immediately returned to Harmony, where he humbled himself in prayer before God that he might obtain forgiveness for his error; but apparently to no immediate purpose, for Moroni appeared to him and demanded the plates and also the Urim and Thummim. These were surrendered, with what anguish of soul one may readily understand. Exactly what length of time they were withheld from him cannot be determined, but evidently not long; for in July of the same year the angel guardian of the record, Moroni, appeared to him again and presented the plates and Urim and Thummim to him. The prophet through the medium of the holy instrument obtained the following revelation which bears the date of July, 1828:¹

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth He turn to the right hand nor to the left; neither doth He vary from that which He hath said; therefore His paths are straight and His course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been intrusted with these things, but how strict were your commandments; and remember also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasion of men; for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise His words, yet you should have been faithful, and He would have extended His arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble.

"Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt

¹ History of the Church, Vol. I., p. 21.

² History of the Church, Vol. I., pp. 21, 22.

fall; but remember, God is merciful, therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

"And when thou deliveredst up that which was sacred into the hands of a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season: for thou hast suffered the counsel of thy director to be trampled upon from the beginning. Nevertheless my work shall go forth; for inasmuch as the knowledge of a Savior has come into the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto My people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites^k through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which He made to His people; and that they might know the promises of the Lord, and that they might believe the Gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in His name; and that through their repentance they might be saved. Amen."

The prophet informs us that after receiving this revelation the Urim and Thummim and also the plates were taken from him, but in a few days they were returned to him, whereupon he again inquired of the Lord and received the following very important revelation:^l

"Now, behold I say unto you, that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have

^k The reader will of course understand that reference is here made to the descendants of these ancient American peoples.

^l The revelation, here quoted, both in the History of Joseph Smith (Mill. Star, Vol. xiv. (Supplement) p. 8; also in the Doctrine and Covenants, (Sec. x.) bear the date of "May, 1829." This date, however, must be wrong, because contradictory of the language of the prophet who in speaking of this revelation says that after the plates and Urim and Thummim were taken from him, after he had received the revelation dated July, 1828 (just quoted)—"In a few days they were returned to me, when I inquired of the Lord, and the Lord said thus to me." Then follows the revelation, the date of which is under consideration. If the date of the revelation given in July, 1828, in which the prophet is reproved for importuning the Lord to allow Martin Harris to have the one hundred and sixteen pages of translation from the Book of Mormon, is correct—then it could scarcely be said, in a few days the Urim and Thummim was returned to the prophet; that he inquired and then received the revelation in question if that revelation was received in May, 1829. That would make nine or ten months' time between these two revelations instead of a few days. Moreover, the matter of the revelation is more in keeping with the events of a few days after July, 1828, than with May, 1829. Oliver Cowdery came to Joseph Smith on the 5th of April, 1829; and on the 7th began to assist him in the translation. This was before May, 1829, the alleged date of the revelation in question; and it is scarcely likely that the work of translation was resumed after the loss of the manuscript by Harris, before the revelation was given informing the prophet of the intention of those who had stolen it. My conclusion is that the revelation erroneously dated May, 1829, was given "a few days after" the one bearing date of "July, 1828."

lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labor more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold Satan hath put into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

"Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for, behold he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold they say and think in their hearts we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power: therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

"Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment. Yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive, and lie in wait to catch that ye may destroy; behold this is no harm; and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

"Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

"Now, behold, they have altered these words, because Satan saith unto them, 'he hath deceived you;' and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

"Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself, and, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you,

that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold here is wisdom, and because I show unto you wisdom and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

"Marvel not that I said unto you, here is wisdom, show it not unto the world; for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

"And now, verily I say unto you that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

"And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

"Behold, they have only got a part of an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my Gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my Gospel which my holy Prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my Gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites because of their dissensions.

"Now this is not all; their faith in their prayers was, that this Gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this Gospel in this land might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

"And now, behold, according to their faith in their prayers will I bring this part of my Gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

"And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain; yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

"Behold I am Jesus Christ, the Son of God; I came unto my own and my own received me not. I am the light which shineth in darkness, and the darkness comprehended it not. I am He who said, "Other sheep have I which are not of this fold," unto my disciples, and many there were that understood me not.

"And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvelous works which they did in my name; yea, and I will also bring to light my Gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my Gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine; whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my church.

"And now, behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my rock and the gates of hell shall not prevail against them.

"And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen."

Encouraged to be moderate in his exertions at translating by the admonition in the foregoing revelation not to run faster, or labor more than he had strength and means provided to enable him to proceed, the prophet did not immediately attempt to resume the work of translation, but worked upon a small farm which he had purchased of his wife's father.

As this episode of losing the one hundred and sixteen pages of manuscript, together with the loss for a season of the gift to translate, and being required to surrender all the sacred things which had been entrusted to his keeping, was unquestionably a cause of deep sorrow to the young prophet, so the restoration of the plates and Urim and Thummin to him must have been a joy unspeakable. How Martin Harris felt—what anguish of heart—what sense of chagrin, or how deeply he repented his folly is not recorded; but as he was not a man of keen sensibilities, it may be that his sufferings were not intense. At any rate we next hear of him in March, 1829, and he is still clamoring for a witness from the Lord that Joseph Smith had the plates, of which the prophet had testified. The prophet inquired of the Lord and obtained a revelation of which the following is the part that has reference to Martin Harris's request:

"Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hands, that you my servant, Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; and now behold this shall you say unto him, He who spake unto you, said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I have commanded you, and you have no power over them except I grant it unto you. * * * Behold I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition

to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness. * * * * * And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestations of my spirit, and they shall be born of me, even of water and of the spirit. * * * * * And their testimony shall go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified. * * * * *

"* * * * * And now, again I speak unto you my servant Joseph, concerning the man that desires the witness. Behold I say unto him, he exalts himself, and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith, Jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say, I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now except he humble himself, and acknowledge unto me the things that he has done which are wrong,"^m and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken, and if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. And if this be the case, behold I say unto thee, Joseph, when thou hast translated a few more pagesⁿ thou shalt stop for a season even until I command thee again; then thou mayest translate again; and except thou do this behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee; yea, I foresee that if my servant Martin Harris humble not himself and receive a witness at my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen."^o

^m Doubtless an allusion to his breaking the covenant with Joseph respecting the manuscript which was lost.

ⁿ Most likely Emma his wife wrote for him during these days when he was evidently translating occasionally.

^o History of the Church, Vol. I, p. 28; also Doc. & Cov., Sec. v.

It will be observed here that the language of this revelation takes on a sternness of tone and an independence in respect to Martin Harris and his future connection with the work that is suitable to the past conduct of that vacillating man; and in effect gives him sharply to understand that there must be repentance deep and sincere, and humiliation before God, or he may go his way and have no further lot or part in the great work of God.

CHAPTER VI.

TRANSLATION OF THE RECORD—(CONTINUED.)
OLIVER COWDERY AMANUENSIS.

On the 5th day of April,^p as if in fulfillment of the promise made to Joseph Smith in the revelation concerning Martin Harris, just quoted, namely, that the Lord would provide means whereby the prophet might accomplish the thing which the Lord had commanded him to do—Oliver Cowdery came to the young prophet's house, at Harmony, Pennsylvania. This was the first meeting of these two men. Oliver Cowdery, a native of Vermont, and now twenty-four years of age, had moved into the state of New York about four years previous to this, and for a time had been employed as a clerk in a store. In the winter of 1828-9 he left the store and taught the district school in the town of Manchester, which was only some nine miles from his father's home. At Manchester he became acquainted with the Smith family, Joseph Smith, Sen., being a patron of the school he taught. According to the American custom of those days, the school teacher "boarded round" in turn with the families of the neighborhood. This brought Oliver Cowdery into immediate contact with the Smith family, and while he was boarding at their home the parents of the prophet related to him the circumstances of their son obtaining the Nephite record.

Young Cowdery became intensely interested in the story related to him. Meantime he met David Whitmer in Palmyra, a young man about his own age, who lived with his father's family some twenty-five miles from Palmyra, near the town of Waterloo, in a neighborhood called Fayette, Seneca County, at the north end of Seneca Lake. In his conversation with young Whitmer, Oliver told him of his acquaintance with the Smith family and expressed himself to the effect that there must be something in the story of finding the plates, and he announced his intention to investigate the matter.^q Later when Oliver started for Harmony, where the prophet was living, he passed the Whitmer home at Fayette, and promised David that he would report his findings to him concerning Joseph having the plates.

Oliver became convinced that Joseph's story was true, and being informed by the prophet that it was the will of God that he should remain and act as his scribe in the work of translation, he did so, and on the 7th of April (1829) commenced to write as the prophet indited the translation obtained by means of the Urim and Thummim.

Oliver in a few days became anxious to learn more largely the will of the Lord concerning himself and his connection with the work then

^p This date in the prophet's history, published in the Mill. Star (Supplement), Vol. xiv., p. 12, is set down as the 15th of April, and the day Oliver began writing as Joseph translated is said to be the 17th of April. The 15th and 17th, however, are typographical errors. In the original manuscript of the History of the Church in the Historian's Office, the dates are written the 5th and 7th; see also "Times and Seasons," Vol. I., p. 201, where Oliver Cowdery gives the dates 5th and 7th of April, 1829.

^q Statement of David Whitmer in Kansas City Journal, June 5, 1881.

coming forth, and the prophet through the Urim and Thummim obtained a revelation for him in which occur the following passages:

"A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful. * * * * Behold the field is white already to harvest; wherefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day last, that he may treasure up for his soul everlasting salvation in the kingdom of God. * * * * Now as you have asked, behold I say unto you keep my commandments, and seek to bring forth and establish the cause of my Zion; seek not for riches, but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be rich. Behold, he that hath eternal life is rich. * * * * Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou has inquired of me; and behold, as often as thou hast inquired thou hast received instruction of my spirit. If it had not been so, thou wouldst not have come to this place where thou art at this time. Behold, thou knowest thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the words of the work which thou hast been writing are true. Therefore be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity. Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

"* * * * Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have ye not received a witness?"

These revelations, it should be observed, contain sharp reproofs for the transgressor. They do not flatter Joseph Smith any more than they do Martin Harris, though Joseph is the one through whom they were given. Each is reproved and, evidently without respect to person. They represent the Lord as holding out no promise either to the prophet or his associates of immunity from difficulty, from trial. They are redolent rather of warning. The prophet is plainly told of the many that were lying in wait to destroy him. Deep humility and repentance is required

* Doc. & Cov., Sec. vi.

The reader may think I am quoting very copiously from these revelations given while the translation of the Book of Mormon was in progress; and he may think that these incidents have little or nothing to do with the story of the translation, and the story of the translation itself has but little to do with the object of this work. I would suggest, however, that this history of the translation is necessary to future arguments to be made when I come to the consideration of the objections to the Book of Mormon in part IV., where I shall examine other theories for the origin of the Book of Mormon. Besides I want the reader to know the atmosphere in which this work of translation was done; and for that purpose call especial attention to the spirit of the several revelations that have been quoted.

when a wrong is committed; and if that is not forthcoming, then behold the self-willed, the proud, are told to go their way, and trouble the Lord no further concerning their future connection with this work.

Look, in passing, at this revelation to Oliver Cowdery. There is no flattering promise of a worldly character in it. A great and a marvelous work is about to come forth; thrust in your sickle and reap; keep my commandments, is almost sternly said; seek to bring forth and establish the cause of Zion; seek not for riches, but for wisdom; be diligent; stand by my servant Joseph in whatsoever difficult circumstances he may be for the word's sake. Then there is to be difficult circumstances? "Admonish him in his faults." What, the prophet! Yes, the prophet, he is not to be above admonition. What humility in the prophet is here! This smacks of the spirit of Christ. Receive admonition of him. Be patient. Be sober. Be temperate. Have patience, faith, hope, and charity. This is admirable. False prophets have no such basic principles as these. They build not with such stones. And Oliver's reward? Not riches of this world. Not greatness in the eyes of men. Not the honors and the applause of the world. "If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the Kingdom of God." That is to be his reward. There is nothing worldly in all this. This spirit is worthy the great work these young men are, under God, bringing forth. This is the kind of atmosphere one would expect to find surrounding men engaged in such a work. But it is time to return to the narrative.

When Oliver found that the secret meditations of his heart were thus revealed through Joseph Smith; when his secret prayers were revealed and the answer of God's spirit to those prayers made known, he could no longer doubt that his new found friend was a prophet of God. It must have been with renewed zeal that he took up again his work as a scribe. It was of these days that he afterwards wrote:

"These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."^a

Soon after this, namely on the 15th day of May, 1829, Oliver Cowdery himself became a witness to the ministration of an angel, for it was upon that date that John the Baptist appeared to himself and Joseph Smith while they were engaged in prayer in the woods, near Harmony, ordained them to the Aaronic priesthood and instructed them upon the subject of baptism, a full account of which is given in the writer's "New Witness for God."^t Subsequently he with Joseph received another administration of angels some time in the month of June following, when Peter, James and John conferred upon them the Melchisedek priesthood, on the banks of the Susquehanna River, a full account of which is also given in the "New Witness for God."^u

^a Times and Seasons, Vol. II, p. 201.

^t Vol. I., pp. 186-7.

^u Vol. I., p. 187.

Meantime Oliver was writing his friend David Whitmer his findings as to the truth of the prophet Joseph having the plates. He wrote soon after his arrival in Harmony that he was convinced that Joseph Smith had the^v records. Shortly after this, doubtless immediately after Joseph received the revelation in which the secret meditations and prayers of Oliver respecting the work before he saw the prophet were made known, he wrote a second letter to David, in which he enclosed a few lines of what had been translated and assured him that he knew of a surety that Joseph Smith had a record of a people that inhabited this continent in ancient times: and that the plates they were translating gave a history of these people; he moreover assured David that he had "revealed knowledge" concerning the truth of what he affirmed. These letters young Whitmer showed to his parents, and to his brothers and sisters.

Mr. Joseph Knight, Sen., of Colesville, Broome County, New York, several times brought the young men provisions—food—which enabled them to continue the work of translation without interruption. But for this timely assistance the work of translation must have been relinquished from time to time in order to secure supplies. Mr. Knight knew the Smith family and had called upon them a number of times at their home in Manchester. He evidently had considerable faith in the claims of Joseph concerning the Book of Mormon; for on the occasion of his visit to him in May, 1829, he desired to know what his duty was with reference to the work that the Lord was about to bring forth. The prophet inquired of the Lord and, as in the case of Oliver Cowdery, after declaring that a great and marvelous work was about to come forth, the revelation said:

"Keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care."^w

For a time the prophet had been permitted to pursue the work of translation at Harmony without interference. But now there began to be mutterings of an approaching storm of persecution. Threats were frequent, and the young men were only preserved from actual violence by the blessing of the Lord and the influence of Mr. Isaac Hale, father of the prophet's wife; who, though he had no faith in the prophet's work, and in the past had manifested some hostility towards him, he still believed in law and order; was opposed to mob violence; and was willing that Joseph and his associates should be permitted to complete their work without interference.^x

On account of the manifestation of this unfriendly spirit in the community, however, Joseph and Oliver kept secret for a time the circumstance of their ordination to the priesthood and their baptism. They could not, however, long continue silent on such a subject, and in a few

^v Whitmer's statement, *Kansas City Journal*, June 5, 1881.

^w *History of the Church*, Vol. I, p. 47.

^x *History of the Church*, Vol. I., p. 44.

days, under a sense of duty, they commenced to reason out of the scriptures with their friends and acquaintances concerning the work of God. But Joseph was evidently uneasy concerning their safety at Harmony, and under his direction Oliver wrote to David Whitmer at Fayette, asking him to come down to Harmony and take them to the elder Whitmer's home, giving as a reason for their rather strange request that they had received a commandment from God to that effect.^y This request found David Whitmer in the midst of his spring work. He had some twenty acres of land to plow and concluded to do that and then go. "I got up one morning to go to work as usual," he says, "and on going to the field, found between five and seven acres of my land had been plowed under during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner."^z Nor was this the only assistance of like character given to him. While harrowing in a field of wheat before starting on his journey he found to his surprise that he had accomplished more in a few hours, than was usual to do in two or three days. The day following this circumstance he went out to spread plaster over a field according to the custom of the farmers in that locality, when, to his surprise, he found the work had been done, and well done. David Whitmer's sister who lived near the field told him that three strangers had appeared in the field the day before and spread the plaster with remarkable skill. She at the time presumed that they were men whom David had hired to do the work.^a

This assistance, provided through some divine agency—it can be accounted for in no other way, enabled David Whitmer to respond sooner than he otherwise could have done to the call to go and bring the prophet and his associate from Harmony, where mob violence was impending, to the home of his father, Peter Whitmer, where the work of translation could be finished in peace and security.

When David Whitmer was approaching the little village of Harmony with his two-horse team and wagon, he was met some distance from the town by the prophet and Oliver. "Oliver told me," says David Whitmer, in relating the circumstance, "that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern; where I stopped the next night, etc.; and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished."^b

^y Whitmer's statement *Kansas City Journal*, June 5, 1881. Also report of visit to David Whitmer, by Orson Pratt and Joseph F. Smith, *Mill. Star*, Vol. XL., pp. 769 to 774.

^z Statement of David Whitmer, Pratt and Smith's Report, *Mill. Star*, Vol. XL., pp. 769-774.

Let it be observed that this reported conversation was published during the life time of David Whitmer. It took place on the 7th of Sept., 1878; and Whitmer did not die until 25th Jan., 1888.

^a Cannon's *Life of Joseph Smith*, pp. 67, 68.

^b Statement of David Whitmer, Pratt and Smith Report, *Mill. Star*, Vol. XL., pp. 769-774. Another instance that in like manner illustrates the seership of the prophet Joseph is related by him in the Church

The day following David Whitmer's arrival at Harmony the plates were packed up and delivered into the care of the Angel Moroni, that they might be safely conveyed to Fayette. "When I was returning to Fayette," says David Whitmer, "with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashion, wooden spring seat, and Joseph behind us, when traveling along in a clear open place, a very pleasant, nice looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning; it is very warm;' at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was somewhat new to me, and I did not know what 'Cumorah' meant. We all gazed at him and at each other, and as I looked round inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again."

Replying to the question, "Did you notice his appearance?" David Whitmer replied: "I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Cleve there (a gentleman present at the Whitmer, Pratt and Smith interview), but heavier. His face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in it shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony."^c

Soon after the arrival at the Whitmer residence in the garden near by, Moroni once more delivered the sacred record to Joseph, and the work of translation was renewed with even greater vigor than at Harmony; for when Oliver would tire of writing, one of the Whitmers or Emma Smith would relieve him.

David Whitmer says that soon after the installment of Joseph, his wife, and Oliver Cowdery in the Whitmer household, he saw something

History, and which occurred while making a journey from Independence, Missouri, to Ohio, in company with Bishop Newel K. Whitney. Near New Albany their horses took fright and while they were running at full speed Bishop Whitney attempted to jump out of the conveyance, but caught his foot in the wheel and had his leg and foot broken in several places. This occasioned a delay of several weeks among a not very friendly people; for besides their manifest coldness an attempt was made to poison the prophet. And now the prophet's statement: "Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we would be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June." (History of the Church, Vol. I., p. 272.)

^c Whitmer's Statement, Pratt and Smith Report, Mill. Star, Vol. XL., pp. 769-774.

which led him to believe that the plates were concealed in his father's barn and frankly asked the prophet if it were so. Joseph frankly replied that it was. "Some time after this," David adds: "My mother was going to milk the cows, when she was met out near the yard by the same old man [meaning the one who had saluted his party on the way from Harmony, at least David judged him to be the same, doubtless from his mother's description of him,] who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore, that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma, and Oliver, very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings, and nerved her up for her increased responsibilities."^d

^d Pratt and Smith Report. Mill. Star, Vol. XL, 772.

CHAPTER VII.

TRANSLATION OF THE RECORD—(CONTINUED.)
THE MANNER OF THE TRANSLATION.

Relative to the manner of translating the Book of Mormon the prophet himself has said but little. "Through the medium of the Urim and Thummim I translated the record by the gift and power of God,"^a is the most extended published statement made by him upon the subject. Of the Urim and Thummim he says: "With the record was found a curious instrument which the ancients called a 'Urim and Thummim,' which consisted of two transparent stones set in a rim of a bow fastened to a breastplate."^b

Oliver Cowdery, one of the Three Witnesses of the Book of Mormon, and the prophet's chief amanuensis, says of the work of translation at which he assisted: "I wrote with my own pen the entire Book of Mormon (save a few pages), as, it fell from the lips of the Prophet Joseph Smith, as he translated by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'Holy Interpreters.'"^c This is all he has left on record on the manner of translating the book.^d

David Whitmer, another of the Three Witnesses, is more specific on this subject. After describing the means the prophet employed to exclude the light from the "Seer Stone," he says: "In the darkness the Spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God and not by any power of man."^e

There will appear between this statement of David Whitmer's and what is said both by Joseph Smith and Oliver Cowdery a seeming contradiction. Joseph and Oliver both say the translation was done by means of the Urim and Thummim, which is described by Joseph as being two transparent stones set in a rim of a bow fastened to a breastplate; while David Whitmer says that the translation was made by means of a

^a Wentworth letter, Mill. Star, Vol. XIX., p. 118.

^b Wentworth letter, Mill. Star, Vol. XIX., p. 118.

^c Book of Mosiah viii: 13.

^d The above statement was made by Oliver Cowdery at a special conference held at Kaneshville, Iowa, Oct. 21, 1848. It was first published in the Deseret News of April 13, 1859: Bishop Reuben Miller, who was present at the meeting, reported Cowdery's remarks.

^e From "An Address to all Believers in Christ," by David Whitmer, "A Witness to the Divine Authenticity of the Book of Mormon," published at Richmond, Missouri, 1887, p. 12.

"Seer Stone." The apparent contradiction is cleared up, however, by a statement made by Martin Harris, another of the Three Witnesses. He said that the prophet possessed a "Seer Stone," by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then (i. e. at the time Harris was acting as his scribe) used the Seer Stone. * * * * Martin said further that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger.¹

The "Seer Stone" referred to here was a chocolate colored, somewhat egg-shaped stone which the prophet found while digging a well in company with his brother Hyrum.² It possessed some of the qualities of a Urim and Thummim since by means of it—as described above—as well as by means of the "Interpreters" found with the Nephite record, Joseph was able to translate the characters engraven on the plates.³

Another account of the manner of translating the record, purporting to have been given by David Whitmer, and published in the *Kansas City Journal* of June 5, 1881, says:

"He [meaning Joseph Smith] had two small stones of a chocolate color nearly egg-shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not see the plates in translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistakes had been made, the characters would remain visible to Smith until corrected, when they would fade from sight to be replaced by another line."

It is evident that there are inaccuracies in the above statement, due, doubtless, to the carelessness of the reporter of the *Journal*, who has confused what Mr. Whitmer said of the Seer Stone and the Urim and Thummim. If he meant to describe the Urim and Thummim or "Interpreters" given to Joseph Smith with the plates—as seems to be the case—then the reporter is wrong in saying that they were chocolate color and not transparent; for the "Interpreters" given to the prophet with the plates, as we have seen by his own description, were "two transparent stones." If the reporter meant to describe the "Seer Stone"—which is not likely—he would be right in saying it was of a chocolate color, and egg-shaped, but wrong in saying there were two of them.

Martin Harris' description of the manner of translating while he was the amanuensis of the prophet is as follows:

"By aid of the Seer Stone, sentences would appear and were read by the prophet and written by Martin, and when finished he would say 'written' and if correctly written, that sentence would disappear and an-

¹ Harris's Statement to Edward Stevenson, *Mill. Star*, Vol. XLIV., p. 87.

² Cannon's *Life of Joseph Smith*, p. 56.

³ Nearly all the Anti-Mormon works dealing with the coming forth of the Book of Mormon speak of the "Seer Stone" and reiterate the falsehood that the prophet stole it from the children of Willard Chase, for whom Joseph and Hyrum were digging a well.

other appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.”¹

On one occasion Harris sought to test the genuineness of the prophet's procedure in the matter of translation, as follows:

“Martin said that after continued translation they would become weary and would go down to the river and exercise in throwing stones out on the river, etc. While so doing on one occasion, Martin found a stone very much resembling the one used for translating, and on resuming their labors of translation Martin put in place [of the Seer Stone] the stone that he had found. He said that the prophet remained silent unusually and intently gazing in darkness, no trace of the usual sentence appearing. Much surprised Joseph exclaimed: ‘Martin! what is the matter? all is as dark as Egypt.’ Martin’s countenance betrayed him, and the prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the prophet had learned those sentences and was merely repeating them.”²

The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter, is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews “Urim and Thummim,” but by the Nephites “Interpreters.” In addition to these “Interpreters” the prophet Joseph had a “Seer Stone,” possessed of similar qualities to the Urim and Thummim; that the prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the “Interpreters” or the “Seer Stone” was used the Nephite characters with the English interpretation appeared in the sacred instrument; that the prophet would pronounce the English translation to his scribe, which when correctly written would disappear and the other characters with their interpretation take their place, and so on until the work was completed.

It should not be supposed, however, that this translation though accomplished by means of the “Interpreters” and “Seer Stone,” as stated above, was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the prophet’s part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected. Much has been written upon this manner of translating the Nephite record, by those who have opposed the Book of Mormon, and chiefly in a sneering way. On the manner of translation they have bottomed much of—not their argument but their ridicule—against the record; and as in another part of this volume I am to meet what they consider their argument, and what I know to be their ridicule, I consider here a few other facts connected with the manner of translating the Book of Mormon, which are extremely important, as they furnish a basis upon which can be successfully answered

¹ Statement of Martin Harris, to Edward Stephenson, Mill. Star, Vol. XXIV., pp. 86, 87.

² Harris’ Statement to Edward Stephenson, Mill. Star, Vol. XLIV, pp. 78, 79; 86, 87.

all the objections that are urged, based on the manner in which the translation was accomplished, and also as to errors in grammar, the use of modern words, western New York phrases, and other defects of language which it is admitted are to be found in the Book of Mormon, especially in the first edition.

I repeat, then, that the translation of the Book of Mormon by means of the "Interpreters" and "Sear Stone," was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work. Fortunately we have the most perfect evidence of the fact, though it could be inferred from the general truth that God sets no premium upon mental and spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, He has always made it necessary for man to couple with those means his utmost endeavor of mind and heart. So much in the way of reflection; now as to the facts referred to.

In his "Address to All Believers in Christ," David Whitmer says:

"At times when Brother Joseph would attempt to translate he would look into the hat in which the stone was placed, he found he was spiritually blind and could not translate. He told us that his mind dwelt too much on earthly things, and various causes would make him incapable of proceeding with the translation. When in this condition he would go out and pray, and when he became sufficiently humble before God, he could then proceed with the translation. Now we see how very strict the Lord is, and how he requires the heart of man to be just right in His sight before he can receive revelation from Him."^k

In a statement to Wm. H. Kelley, G. A. Blakeslee, of Gallen, Michigan, under date of September 15th, 1882, David Whitmer said of Joseph Smith and the necessity of his humility and faithfulness while translating the Book of Mormon:

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings towards everyone. To illustrate so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went up stairs and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went down stairs, out into the orchard, and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came up stairs where we were and then the translation went on all right. He could do nothing save he was humble and faithful."^l

The manner of translation is so far described by David Whitmer and Martin Harris, who received their information necessarily from Joseph Smith, and doubtless it is substantially correct, except in so far as their

^k Address to All Believers in Christ, p. 30.

^l Braden and Kelley Debate on Divine Origin of Book of Mormon, p. 186. The above debate took place in 1884, several years before the death of David Whitmer, and the statement from which the above is taken was quoted in full.

statements may have created the impression that the translation was a mere mechanical process; and this is certainly corrected in part at least by what David Whitmer has said relative to the frame of mind Joseph must be in before he could translate. But we have more important evidence to consider on this subject of translation than these statements of David Whitmer. In the course of the work of translation Oliver Cowdery desired the gift of translation to be conferred upon him, and God promised to grant it to him in the following terms:

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation of my spirit. Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground. * * * * * Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be unto you."^m

In attempting to exercise this gift of translation, however, Oliver Cowdery failed; and in a revelation upon the subject the Lord explained the cause of his failure to translate:

"Behold, you have not understood; you have supposed that I would give it [i. e. the gift of translation] unto you, when you took no thought save it was to ask me; but, behold I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me."ⁿ

While this is not a description of the manner in which Joseph Smith translated the Book of Mormon, it is, nevertheless, the Lord's description of how another man was to exercise the gift of translation; and doubtless it is substantially the manner in which Joseph Smith did exercise it, and the manner in which he translated the Book of Mormon. That is, the Prophet Joseph Smith looked into the "Interpreters" or "Seer Stone," saw there by the power of God and the gift of God to him, the ancient Nephite characters, and by bending every power of his mind to know the meaning thereof, the interpretation wrought out in his mind by this effort—by studying it out in his mind, to use the Lord's phrase—was reflected in the sacred instrument there to remain until correctly written by the scribe.

In further proof that translation was not a merely mechanical process with the prophet Joseph, I call attention to the evident thought and study he bestowed upon the work of translating the rolls of papyrus found with the Egyptian mummies, purchased by the Saints in Kirtland,

^m Doc. & Cov., Sec. viii.

ⁿ Doc. & Cov., Sec. ix., also Mill. Star, Vol. XIV (Supplement) p. 14.

of Michael H. Chandler, about the 6th of July, 1835. "Soon after this," says the prophet, "with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt," etc. Speaking in his history of the latter part of July, he says: "The remainder of this month I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian language." In his journal entry for November 26, 1835, is the following: "Spent the day in translating the Egyptian characters from the papyrus, though suffering with a severe cold." Under date of December 15th, this: "I exhibited and explained the Egyptian characters to them (Elders M'Lellin and Young), and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system." Thus he continued from time to time to work upon this translation, which was not published until 1842, in the "Times and Seasons," beginning in number nine of volume three. It should be remembered in connection with this "preparing an alphabet" and "arranging a grammar of the Egyptian language" that the prophet still had in his possession the "Seer Stone" (or at least Oliver Cowdery had it, for on completing the translation of the Book of Mormon the prophet gave the Seer Stone into Oliver Cowdery's keeping. David Whitmer's Address to All Believers, p. 32), which he had used sometimes in the translation of the Book of Mormon, yet it seems from the circumstances named that he had to bend all the energies of his intellectual powers to obtain a translation of the Egyptian characters.

There can be no doubt either but what the interpretation thus obtained was expressed in such language as the prophet could command, in such phraseology as he was master of and common to the time and locality where he lived; modified, of course, by the application of that phraseology to facts and ideas new to him in many respects, and above the ordinary level of the prophet's thoughts and language, because of the inspiration of God that was upon him. This view of the translation of the Nephite record accounts for the fact that the Book of Mormon, though a translation of an ancient record, is, nevertheless, given in English idiom of the period and locality in which the prophet lived; and in the faulty English, moreover, both as to composition, phraseology, and grammar, of a person of Joseph Smith's limited education; and also accounts for the sameness of phraseology and literary style which runs through the whole volume.

I take occasion at this point to observe that because a writer or speaker claims to be under the inspiration of God it does not follow that in giving expression to what the Lord puts into his heart he will always do so in grammatical terms, any more than the orthography of an inspired writer will always be accurate. We have many illustrations of this fact among the inspired men that we have known in the Church of Jesus Christ in these last days. Those of us who have listened to the utterances of Prophets and Apostles cannot doubt of their inspiration, and at the same time some of those who have been most inspired have been inaccurate in the use of our English language. The same seems

true of the ancient Apostles also. The writer of the Acts, at the conclusion of a synopsis of a discourse which he ascribes to Peter says, "Now, when they [the Jews] saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men," they marvelled." The commentators upon this passage say that the listening Jews perceived that Peter and John were uninstructed in the learning of the Jewish schools, and were of the common sort of men, untrained in teaching.^a And again, "Their language and arguments prove that they were untaught in the Rabbinical learning of the Jewish schools."^b But in what way could the Jews have discerned the ignorance and absence of learning in Peter and John except through the imperfections of their language? And yet those imperfections in language may not be urged in evidence of the absence of inspiration in the two apostles. Surely with God it must be that the matter is of more consequence than the form in which it is expressed; the thought of more moment than the word; it is the spirit that giveth life, not the letter.

The view of the manner of translating the Book of Mormon here set forth furnishes the basis of justification for those verbal changes and grammatical corrections which have been made since the first edition issued from the press; and would furnish justification for making many more verbal and grammatical corrections in the book: for if, as here set forth, the meaning of the Nephite characters was given to Joseph Smith in such faulty English as he, an uneducated man, could command, while every detail and shade of thought should be strictly preserved, there can be no reasonable ground for objection to the correction of mere verbal errors and grammatical construction. There can be no reasonable doubt that had Joseph Smith been a finished English scholar and the facts and ideas represented by the Nephite characters upon the plates had been given him by inspiration of God through the Urim and Thummim, those ideas would have been expressed in correct English; but as he was not a finished English scholar, he had to give expression to those facts and ideas in such language as he could command, and that was faulty English, which the prophet himself and those who have succeeded him as custodians of the word of God have had and now have a perfect right to correct.

^a Acts iv; 13.

^b Jamieson, Fausset and Brown, Commentary, Acts iv; 13.

^c International Commentary of the New Testament, Acts iv.

CHAPTER VIII.

TRANSLATION OF THE RECORD— CONTINUED.)

The exact time when the translation of the Book of Mormon was completed cannot be ascertained from any data contained in the Church History or literature. According to the history of the prophet it was early in June, 1829, when David Whitmer took Joseph and his wife and Oliver Cowdery to his father's home near Waterloo, at the north end of Seneca Lake, to the neighborhood called Fayette.^a There the prophet remained until the translation was completed and the copyright secured. Since David Whitmer arrived at Harmony "in the beginning of June" to take the prophet and his wife and Oliver Cowdery to his father's home and as Mr. John S. Gilbert [the chief compositor on the Book of Mormon], says in a signed statement^b that he commenced the work of setting the type for the Book of Mormon in August, 1829, the translation was completed between those dates, that is, between the early part of June, 1829, and August of the same year, as the work of translation was completed before the work of printing began.

The contract for printing was made with Mr. Egbert B. Grandin, of Palmyra, the edition to be five thousand copies, and the price \$3,000.00, Martin Harris guaranteeing the payment of that sum to the publisher.

As soon as arrangements were completed for publishing the Book of Mormon, the prophet Joseph started for Harmony, Pennsylvania, but before his departure he left the following directions to be followed respecting the work of printing:

"First, that Oliver Cowdery should transcribe the whole manuscript.
 "Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed there would still be a copy remaining.

"Third, that in going to and from the [printing] office, he should always have a guard to attend him, for the purpose of protecting the manuscript.

"Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious

^a History of the Church, Vol. I., pp. 48, 49.

^b The Statement referred to was given to Elder Francis M. Lyman, of the Council of the Twelve Apostles, who called upon Mr. Gilbert at Palmyra on October 23rd of the year above given. Mr. Gilbert wrote with his own hand in Elder Lyman's Journal, and signed the following:

Palmyra, N. Y., Oct. 23, 1897.

At the request of Elder F. M. Lyman of Utah, I make the following certificate: I was born in the town of Richmond, Ontario County, April 13th, 1802. I assisted E. B. Grandin in estimating the expense of printing 5,000 copies of the Mormon Bible, and the price agreed upon—\$3,000. I was the principal compositor of said Bible, commencing on the same in August, 1829, and finishing the same in March, 1830. (Signed)

JOHN H. GILBERT.

I am indebted to Elder Lyman for access to his Journal for the above statement.

persons who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord had commanded Joseph."^c

These precautions, at first glance, may seem excessive, and under ordinary circumstances would be totally unnecessary; yet the following communication to the "Signs of the Times," by J. N. T. Tucker, who was employed in a printing establishment of the "Wayne Sentinel," in the establishment of which the Book of Mormon was printed, in Palmyra, will demonstrate that the precaution in this case was necessary; and incidentally tends to prove true the statement of the revelation in which the prophet Joseph is warned that the 116 pages of manuscript stolen from Martin Harris were changed by those into whose hands they had fallen, with the intention to make them conflict with the reproduction of them should the prophet again translate that part of the work. With these preliminary remarks the following letter will be self-explanatory:

MORMONISM—SOME CURIOUS FACTS.

"Messrs. Editors:

"Having noticed in a late number of the 'Signs of the Times,' a notice of a work, entitled 'Mormon Delusions and Monstrosities,' it occurred to me that it might, perhaps, be of service to the cause of truth, to state one circumstance in relation to the authenticity of the Book of Mormon, which occurred during its publication, at which time I was a practical printer, and engaged in the office where it was printed, and became familiar with the men and their principles, through whose agency it was 'got up.'

"The circumstance alluded to was as follows: We had heard much said by Martin Harris, the man who paid for the printing, and the only one in the concern worth any property, about the wonderful wisdom of the translators of the mysterious plates, and resolved to test their wisdom. Accordingly, after putting one sheet in type, we laid it aside, and told Harris it was lost, and there would be a serious defection in the book in consequence, unless another sheet like the original could be produced. The announcement threw the old gentleman into quite an excitement. But after a few moments' reflection, he said he would try to obtain another. After two or three weeks, another sheet was produced, but no more like the original than any other sheet of paper would have been, written over by a common school-boy, after having read, as they did, the manuscript preceeding and succeeding the lost sheet.

"As might be expected, the disclosure of the plan greatly annoyed the authors, and caused no little merriment among those who were acquainted with the circumstance. As we were none of us Christians, and only labored for the 'gold that perisheth,' we did not care for the delusion, only so far as to be careful to avoid it ourselves, and enjoy the hoax. Not one of the hands in the office where the wonderful book was printed ever became a convert to the system, although the writer of this was often assured by Harris, if he did not he would be destroyed in 1832.

* * * * *

"Yours in the gospel of Christ,

"J. N. TUCKER.

"Gorton, May 23, 1842."

"Signs of the Times, June 8, 1842."

The description in this letter of Martin Harris's excitement from the loss of the sheet mentioned, and the claim that the reproduced manuscript did not fill the blank created through their hiding that one sheet of type set matter, will appear at once as a fabrication when it is remembered that Martin Harris must have known that the original

^c History of the Prophet Joseph, by his mother, Chap. xxxi.

manuscript of the Book of Mormon had never left the hands of those having the work in charge, and they were by that precaution prepared against just such emergencies as this whether practiced playfully or in dead earnest to bring the work into disrepute.

Tucker's letter is reproduced in Bennett's "Mormonism Exposed," (1842), pages 122-3.

These several precautions relative to the manuscript of the Book of Mormon stated by Lucy Smith in the work quoted below account for several circumstances regarded as peculiar in connection with the publication of the Book of Mormon: The almost entire absence of Joseph Smith the prophet from the printing establishment of Mr. Grandin while the book was being set up and printed; the presence of two persons always when a portion of manuscript was carried to the printers, one of whom was always Hyrum Smith; the guard constantly upon the watch at the Smith homestead; and the existence of two manuscript copies of the Book of Mormon. Oliver Cowdery during the time that the type setting and printing was going on made a copy from the original manuscript for the use of the printer; carefully keeping the original [which, too, in the main, he had written as the prophet Joseph translated from the Nephite plates] in his possession at the home of the Smiths, that if peradventure the copy sent to the printer should be destroyed or stolen it could be copied again from the original. It is said by Mr. Gilbert that the manuscript as sent to him was neither capitalized nor punctuated, and that the capitalization and punctuation in the first edition were done by him. This statement, however, can only be true in part as an examination of the printer's manuscript will prove; for that manuscript is very well capitalized and in the main in the handwriting of Oliver Cowdery. Mr. Gilbert may have capitalized and punctuated to some extent, but it is clear that he did not do all of it, or even the main part of it.^d The printer's manuscript after it had served its purpose was evidently taken possession of by Oliver Cowdery, while the original manuscript remained in the possession of the prophet Joseph.

In 1850, Oliver Cowdery, a little before his death, which occurred at Richmond, Ray County, Missouri, on the 3rd of March of that year—gave into the possession of David Whitmer, his brother-in-law and fellow witness of the truth of the Book of Mormon, his printer's manuscript of that book, and the descendants of David Whitmer have it in their possession to this day (1903); regarding it, though in that they are mistaken, as the original manuscript. The original manuscript having been preserved by the prophet Joseph, it was, on the 2nd of October, 1841, in the presence of a number of Elders deposited by him in the northwest corner stone of the Nauvoo House, with a number of coins, papers and books, in a cavity made in the corner stone for that purpose. Among those who were present at the time the original manuscript of the Book of Mormon was thus deposited in the corner stone of the Nauvoo House, was Elder Warren Foote, of Glendale, Kane County, Utah, and who quotes from his Journal as follows:

^d The writer saw and examined the printer's manuscript in the possession of David Whitmer in 1884, and speaks from personal knowledge on this point in the text.

"October 2, 1841. The semi-annual conference commenced today. After meeting was dismissed a deposit was made in the southeast corner of the Nauvoo House. A square hole had been chiseled in the large corner stone like a box. An invitation was given for any who wished to put in any little memento they desired to. I was standing very near the corner stone, when Joseph Smith came up with the manuscript of the Book of Mormon, and said he wanted to put that in there, as he had had trouble enough with it. It appeared to be written on fools' cap paper, and was about three inches in thickness. There was also deposited a Book of Doctrine and Covenants, five cents, ten cents, twenty-five cents, fifty cents, and one dollar pieces of American coin, besides other articles. A close fitting stone cover was laid in cement, and the wall built over it. I was standing within three feet of the prophet when he handed in the manuscript and saw it very plainly. He intimated in his remarks, that in after generations the walls might be thrown down, and these things discovered, from which the people could learn the doctrines and principles and faith of the Latter-day Saints."^e

In a rather curious manner a portion of this original manuscript came into the possession of Joseph F. Smith, President of the Church, and nephew of the prophet Joseph. The Nauvoo House, begun in the days of the prophet, was never completed. Mr. Lewis C. Bidamon, who married Emma Smith, widow of the prophet Joseph, came into possession of the unfinished Nauvoo House, and tore down the walls and took up the extensive foundations of the house in order to sell the building stone in them. In the course of tearing out the foundations the southeast corner stone was taken out and the treasures it contained discovered and taken charge of by Mr. Bidamon. Some years later, namely in the summer of 1884, Mrs. Sarah M. Kimball visited Nauvoo, and among other land marks went to the site of the Nauvoo House, the walls and foundation of which were not yet all taken away. She called upon Mr. Bidamon, then living in a temporary four-roomed building erected on the southwest corner of the foundation laid for the Nauvoo House. And now Mrs. Kimball's story as related in her letter to Elder George Reynolds, dated 19th July, 1884:

"I asked why the heavy and extensive foundations around him were being torn up, he [Mr. Bidamon] replied that he had bought the premises, and the rock was torn up to sell, as he was poor and otherwise would not have been able to build. I said, I am interested in this foundation, because I remember there were treasures deposited under the chief corner stone. He said, yes, I took up the stone box and sold it to Mr. ——— (I do not remember the name.) It had been so long exposed to the wet and weather that its contents were nearly ruined, I gave the coin to Joe [Joseph]^f and told him he could have the pile of paper. He said it was the manuscript of the Book of Mormon; but it was so much injured that he did not care for it. While we were talking, Mr. Bidamon's wife brought a large pasteboard box and placed it on my lap. It contained a stack of faded and fast decaying paper, the bottom layers for several inches were uniform in size, they seemed to me larger than common fool's cap, the paper was coarse in texture and had the appearance of having lain a long time in water, as the ink seemed almost entirely soaked into the paper. When I handled it, it would fall to pieces. I could only read a few words here and there, just enough to learn that it was the language of the Book of Mormon. Above this were some sheets of finer texture folded and sewed together, this was better preserved and more easily read. I held it up, and said: 'Mr. B., how much for this

^e The above excerpt from Elder Warren's Journal is published by George Reynolds in a series of articles under the title "History of the Book of Mormon," in the "Contributor," for 1884.

^f i. e. Joseph Smith, son of the prophet.

relic?" He said: 'Nothing from you, you are welcome to anything you like from the box.' I appreciated the kindness, took the leaves that were folded and sewed together, also took two fragments of the Times and Seasons, published by Don Carlos Smith.^g I send with this a fragment dated January, 1840, for your acceptance, containing the prophetic lamentation of P. P. Pratt, while chained in prison.

Very respectfully,
(Signed) SARAH M. KIMBALL.^h

This fragment of the manuscript, now in the possession of President Joseph F. Smith, is thus described by Elder George Reynolds in his History of the Book of Mormon:

"It consists of twenty pages of somewhat rough, unruled writing paper, more resembling narrow bill-cap than any other size of paper now made, being a little less than fifteen and a half inches long and full six and a half inches wide. The paper is now tinged brown or yellow by time and damp, and the writing in some places is undecipherable. The pages are numbered 3 to 22, pages 1 and 2 having been lost. The manuscript commences at the second verse of the second chapter of the First Book of Nephi, and continues to the thirty-fifth verse of the thirteenth chapter of the same book. * * * * * The manuscript is in two, if not three, handwritings. Pages 7 to 18, inclusive, appear to have been written by Oliver Cowdery. Pages 3 to 6 are written in what looks like a woman's hand, possibly that of Emma Smith; while the handwriting on pages 19 and 22, if not the same, very much resembles that of pages 3 to 6. The only division made in the manuscript is into chapters; the sentences are not divided by punctuation marks and are seldom commenced with capital letters."ⁱ

It may be thought that the care of the manuscript during the process of printing was not only extraordinary but unnecessary. The experiences of the prophet, however, in the matter of keeping possession of the plates of the Book of Mormon, and the efforts that were made to take them from him, together with the loss of the one hundred and sixteen pages of manuscript he had for a short time entrusted to the care of Martin Harris, taught him caution. It is well it did, for having failed in their efforts to wrest the plates from him, several conspiracies were formed by his enemies to obtain the manuscript of the book and prevent its publication.^j And notwithstanding all the precautions taken an enemy nearly succeeded in publishing the Book of Mormon in garbled form before the printing of the book was completed. An ex-justice of the peace by the name of Cole started to publish a weekly periodical which he called "Dogberry Paper on Winter Hill." In his prospectus he promised his subscribers to publish one form of "Joe Smith's Gold Bible" each week, and thus furnish them with the principal part of the book without their being obliged to purchase it from the Smiths. The "Dogberry Paper" was printed at Mr. Grandin's establishment where the Book

^g The prophet's brother and for a time editor of the Times and Seasons.

^h Mrs. Kimball's letter is published by Elder Geo. Reynolds in his articles on the "History of the Book of Mormon," Contributor, Vol. V., No. 10.

ⁱ "History of the Book of Mormon," Contributor, Vol. V., No. 10. In this respect what in these pages I have called the printer's manuscript differs from the original manuscript as that was both capitalized and punctuated, in the main, by Oliver Cowdery when making the copy.

^j History of the Prophet Joseph, by Lucy Smith, Chaps. xxxii and xxxiii.

of Mormon was being printed, and as the press was employed all the time except at night and on Sundays Mr. Cole printed his paper at those times. The arrangement also enabled him to keep what he was doing from the knowledge of the prophet and his associates; and it is said that several numbers of his paper containing portions from the Book of Mormon which he had pilfered, were published before his rascality was found out. Joseph, who was at Harmony, in Pennsylvania, was sent for, and on arriving at Palmyra quietly but firmly asserted his copy-rights which he had been careful to secure, and Mr. Cole gave up his attempt to publish the book or any portion of it. After settling this difficulty Joseph again returned to Pennsylvania, only to be again summoned to Palmyra to quiet the fears of his publisher, Mr. Grandin, who had been made fearful that the prophet would not be able to meet his obligations for printing the book. The people in the vicinity of Palmyra had held public meetings and passed resolutions not to purchase the Book of Mormon if it ever issued from the press. They appointed a committee to wait upon Mr. Grandin and explain to him the evil consequences which would result to him because of the resolutions they had passed not to buy the books when published, which would render it impossible for "the Smiths" to meet their obligations to him. They persuaded him to stop printing and Joseph was again sent for. On the prophet's arrival he called upon Mr. Grandin in company with Martin Harris, and together they gave the frightened publisher such assurance of their ability to meet their obligation to him that printing was resumed;^k and finally, in the spring of 1830, the book issued from the press.

Thus from start to finish difficulty and danger beset the coming forth of the Book of Mormon. But at last every obstacle was surmounted; every difficulty overcome; every device of the enemy thwarted; every danger to the record of the Nephites past. It was published—a five thousand edition of it. Henceforth, thanks to the great art preservative—printing—it would be indestructible. To the world was given the testimony of sleeping nations that the Lord is God; that Jesus is the Christ, the Redeemer of the world; that the Gospel is the power of God unto salvation. The fervent prayers of prophets and other righteous men among the ancient inhabitants of America were answered. The Gentile nations which, by the spirit of prophecy, they knew would at some time occupy their land, would become informed as to them; of their origin; of the promises of God to the remnant of their seed, which the Gentiles would find upon the land. So, too, would the Jews know of the ancient inhabitants of the land; and would know of the decrees of God respecting the land and the inhabitants thereof; and would have the testimony of these ancient nations of Israelites in America that Jesus of Nazareth whom the Jews had crucified, was indeed the Messiah, the hope of Israel, and the world's Savior. But what was of more immediate interest to these ancient worthies of the western hemisphere, their descendants remaining in the land would, through their record, be brought to a knowledge of their forefathers, and of the goodness and favor and severity of God towards them. They would be brought to a knowledge of how their fathers

^k History of the Prophet Joseph, by Lucy Smith, Chap. xxxiii.

had departed from the ways of the Lord; why the disfavor of God was upon them; and how they might return into His favor through obedience to that Gospel which their fathers had rejected. For these several things righteous men among the Nephites earnestly prayed; and obtained a promise from the Lord that He would preserve their record and at the last bring them to the remnant of their seed, to the Jews and to the Genties that their testimonies to the truth of God might not be lost to the world.¹ And now the hopes and promises were fulfilled. Their record was published and was destined to be read in all the languages spoken by the children of men, and stand as a witness for God to all the world.

¹ See Book of Mormon, Book of Enos, Chap. i; 12-18; Mormon viii; 24-26; and ix; 36, 37, and v; 9-24; I. Nephi xiii; 30-42.

CHAPTER IX.

AN ANALYSIS OF THE BOOK OF MORMON.

With reference to its construction the Book of Mormon separates into three divisions:

1. The small plates of Nephi, a record kept upon gold plates made by the first Nephi, upon which he purposed to record and have recorded more especially the work of the holy ministry among the Nephites, the prophecies of the coming of the Messiah in the flesh, and the exhortations to righteousness by the prophets who should arise among His people. As compared with his plates on which he designed to have recorded the secular history of his people, they were small, and doubtless comparatively few in number, hence their name—"The Small Plates of Nephi." The historical data contained in these small plates of Nephi extend over a period of about four hundred years, or from the departure of Lehi from Jerusalem to the reign of King Benjamin, the second king of the Nephite-Zarahemla nation. But chiefly these plates were filled with prophecies and exhortations to righteousness, and many transcriptions from the writings of Isaiah, and other prophets, while historical data—though sufficient to give a general idea of the movement of Lehi's colony, and the subsequent march of events among the peoples that sprang from that colony—are meager.

The translation of these small plates, in current editions, occupies the first one hundred and fifty-seven^a pages of the Book of Mormon; and is an unabridged translation of the characters engraven thereon by the respective writers of the several books. The books of this first division of the Book of Mormon are six in number, viz: I. Nephi, II. Nephi, Book of Jacob, Book of Enos, Book of Jarome, Book of Omni. Though there are but six books in this division, there are nine writers, as follows:

The first Nephi, who writes one hundred and twenty-seven and a half pages^b of the one hundred and fifty-seven in this division.

Jacob, brother of Nephi, twenty-one and a half pages.

Zenos, son of the above Jacob, two and one-half pages.

Jarom, son of the above Zenos, two pages.

In the Book of Omni there are but three and one-half pages, but there are five writers, each of whom records merely a few lines.

Omni, son of the above Jarom.

Amaron, son of the above Omni.

Chemish, brother of the above Amaron.

Abinadom, son of Chemish.

Ameleki, son of the above Abinadom.

^a One hundred and fifty-one in the first edition.

^b That is of the current editions of the books. The references in the analysis throughout are to current editions.

Amaleki writes about two and a half pages out of the three pages and a half comprising the Book of Omni, and gives the important information concerning the second hegira of the righteous Nephites, their union with the people of Zarahemla, and the formation of the Nephite-Zarahemla nation.

Although there are nine writers in this division of the Book of Mormon, the writing is chiefly done by the first two, Nephi and Jacob, of which the first writes 127½ pages; and the second 21½ pages, leaving but eight pages to be written by the other seven writers.

2. Mormon's abridgment of the Large Plates of Nephi, comprises the second division of the Book of Mormon. This is a condensed record made from the various books written or engraved upon the Large Plates of Nephi, which plates, it will be remembered, were made by the first Nephi, as well as the Small Plates of Nephi, that upon them might be recorded the secular history of the people, their wars and contentions, their affairs of government and the migrations of their people. This part of the Book of Mormon is the work of one man, Mormon, from whom this whole record of the Nephites takes its name, and yet the abridgment of Mormon occupies but 390½ out of the 623 pages; his own book, bearing his own name, makes 15½ pages—making in all 406 out of the 623 pages which comprise the whole book.

The style of Mormon's abridgment is very complicated. It consists mainly of his condensation of the various books which he found engraven upon the Large Plates of Nephi—the Book of Mosiah, Book of Alma, Helaman, III. Nephi, IV. Nephi, etc. Because Mormon retained the names of these respective books to his condensation or abridgment of them, many readers of the Book of Mormon have been led to suppose that there was a separate writer for each, overlooking the fact that these books, so called, in the Book of Mormon are but brief abridgments of the original books bearing those names. Occasionally, however, Mormon came upon the passages, in the original annals, that pleased him so well that he transcribed them verbatim in the record he was writing. An example of this is to be found beginning at page 163 [current edition], in the second line of the ninth paragraph, and ending with page 169—the words of King Benjamin to his people. Then in the opening paragraphs of the fourth chapter follows a good example of Mormon's style of abridgment, I quote it:

And now, it came to pass that when King Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them:

And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying, O, have mercy and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

And it came to pass after they had spoken these words, the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins and having peace of conscience, because of the exceeding faith which they had in Jesus Christ, who should come, according to the words which King Benjamin had spoken unto them.

And King Benjamin again opened his mouth, and began to speak unto them, saying—

Then follows another verbatim report of the King's words.

In chapter three of Mormon's abridgment of the Book of Helaman is another good example of style. I quote that also because it contains an explanatory remark by Mormon, running into the body of his abridgment, a thing which frequently happens in his writings, and which, since such explanatory remarks are not always so well defined as this one, and there being no mechanical devices employed to show where such remarks begin and wherey they end, they often confuse the reader. The explanatory remarks of Mormon here run into the body of the work I have set off between double spaces that it may be readily discerned:

And it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi, save it were a little pride which was in the Church, which did cause some little dissension among the people, which affairs were settled in the ending of the forty and third year. And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.^c And it came to pass in the forty and sixth year, there was much contention and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land, and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts [of] it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, etc.; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west to the sea east. And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement. And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

MORMON'S COMMENT.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them, but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their

^c These dates are the years of the Nephite Republic.

righteousness, and their wickedness, and their murders, and their robings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work, but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites, and they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites. And now I return again to mine account; therefore what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi.

The forty and sixth year of the reign of the judges ended. And it came to pass that there was still great contentions in the land, yea, even in the forty and seventh year, and also in the forty and eighth year; nevertheless, Helaman did fill the judgment seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, inso-much that he did prosper in the land.

Another example of this complicated style is to be found in Mormon's abridgment of the book of III. Nephi, dealing with matters that took place about A. D. 22 to A. D. 26. I quote this also:

And now behold there was not a living soul among all the people of the Nephites, who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled; and they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets, and because of the things which had come to pass already, they knew that it must needs be that all things should come to pass according to that which had been spoken; therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

And now it came to pass that when they had taken all the robbers prisoners, inso-much that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more, were set at liberty; but as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts; yea, as many as were found breathing out threatenings against their brethren, were condemned and punished according to the law. And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed. And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away,

MORMON'S COMMENT.

and there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people, in the space of twenty and five years, but behold there are records which do contain all the proceedings of this people; and a more short but a true account was given by Nephi, therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of

Nephi. And behold I do make the record on plates which I have made with mine own hands. And behold, I am called Mormon, being called after the land of Mormon, the land in the which Alma did establish the church among the people; yea, the first church which was established among them after their transgression. Behold I am a disciple of Jesus Christ, the Son of God. I have been called of Him to declare His word among His people, that they might have everlasting life. And it hath become expedient that I—according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith—should make a record of these things which have been done, yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time, therefore, I do make my record from the accounts which have been given by those who were before me, until the commencement of my day; and then I do make a record of the things which I have seen with mine own eyes. And I know the record which I make to be a just and true record; nevertheless there are many things which, according to our language, we are not able to write. And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me, I am Mormon, and a pure descendant of Lehi, I have reason to bless my God and my Savior Jesus Christ, that He brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land,) and that He hath given me and my people so much knowledge unto the salvation of our souls. Surely He hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph. And inasmuch as the children of Lehi have kept His commandments, He hath blessed them and prospered them according to His word, yea, and surely shall He again bring a remnant of the seed of Joseph to the knowledge of the Lord their God, and as surely as the Lord liveth will He gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth, and as He hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in His own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them, and then shall they know their redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth, unto their own lands, from whence they have been dispersed; yea, as the Lord liveth, so shall it be. Amen.

The modern method of writing would be, of course, to make the abridgment of Mormon the regular text of the book, put the verbatim quotations from the old Nephtic books that were being abridged within quotation marks, and throw the occasional remarks or comments of the abridger into foot notes. But these devices in literary work were not known among the ancients, either among the writers of the eastern or western hemisphere; nor even punctuation.

After completing his abridgment of the books written upon the Large Plates of Nephi, down to his own day, Mormon made a record of the things which came under his own observation, and engraved them upon the Large Plates of Nephi, and called that the Book of Mormon; but upon the plates on which he had engraven his abridgment of all the books found in the Large Plates of Nephi, and which he had made with his own hands, he recorded but a brief account of the things which he had witnessed among his people, and that, too, he called the Book of Mormon.^d It occupies fourteen and a half pages; which, with the other

^d Mormon was born about the year 311 A. D., and was killed by the Lamanites after delivering his writings to his son Moroni, about 385 A. D.

three hundred and ninety and one-half pages, makes four hundred and five pages of the Book of Mormon written by the hand of Mormon.

3. The third division of the Book of Mormon is made up of writings of Moroni, the son of Mormon, and the last of the Nephites. He finishes the record of his father, Mormon, in which he occupies seven and a half pages. After that he abridges the history of the people of Jared, who were led from the Tower of Babel to the north continent of the western hemisphere, and whose record was found, as already related, by a branch of the Nephite people.^e This abridged history of the Jaredites occupies thirty-eight pages, and in character of composition is much like the complex style of his father's abridgment of the Nephite records. It was modeled doubtless after his father's work.

Then follows his own book, the Book of Moroni, which occupies fifteen and a half pages, making in all sixty-one pages written by Moroni.

The following is a summary of the three divisions:

I. Direct translation from the Small Plates of Nephi, nine writers, (of whom two write 149 of the 157 pages).....	157	pages
II. Mormon's abridgment of the various books written upon the Large Plates of Nephi.....	390½	"
III. Mormon's personal account of events that occurred in his own day	14½	"
IV. Moroni's writings—completion of his father's record, abridgment of the Jaredite History, his own book, called the Book of Moroni.....	61	"
Total	623	"

The total number of writers in the Book of Mormon is eleven, of whom four do the principal part of the writing, these are the First Nephi, Jacob, Mormon and Moroni.

Of these four, Mormon does the major part. For purposes of reference I make the following summary:

Mormon writes.....	405	pages
Moroni	61	"
Nephi	127½	"
Jacob	21½	"
The other seven writers	8	"
Total	623	"

Such is the Book of Mormon as to its construction—the number of its writers, and the style employed in the parts that are abridgments from the larger records of the Nephites and Jaredites. All this may now seem unimportant to the reader, but he will find when I come to the argument for the truth of the Book of Mormon, and the consideration of the objections urged against it, this analysis will become an important factor in that work.

^e See p. —

CHAPTER X.

MIGRATIONS TO THE WESTERN HEMISPHERE.^a

According to the Book of Mormon there have been three great migrations from the old world to the new. These in their chronological order are, first, the colony of Jared; second, the colony of Lehi; and third, the colony of Mulek. It is necessary to give a brief account of each of these colonies, together with their developments into great nations in the western world.

I. COLONY OF JARED.

The colony of Jared, according to the Book of Mormon, departed from the Tower of Babel about the time of the confounding of the people's language; which, if the Hebrew chronology of the Bible be accepted, was an event that took place 2,247 B. C. Through a special favor to the family of Jared and his brother, Moriancumer,^b the language of these families, and that of a few of their friends was not confounded. Under divine direction they departed from Babel northward into a valley called Nimrod, and thence were led by the Lord across the continent of Asia^c eastward until they came to the shore of the great sea—Pacific Ocean—which divided the lands. Here they remained four years; and then by divine appointment constructed eight barges in which to cross the mighty ocean to a land of promise, to which God had covenanted to bring them; to a land "which was choice above all other lands, which the Lord God had reserved for a righteous people." After a severely stormy passage—continuing for 344 days, the colony landed on the western coast of North America, "probably south of the Gulf of California."^d

Soon after their arrival the people of the colony began to spread out upon the face of the land, and multiply, and till the earth; "and they did wax strong in the land."^e Previous to the demise of Moriancumer and Jared, the people were called together and a kingly government founded, Orihah, the youngest son of Jared being anointed king.

^a It is to be understood that in this chapter I deal merely with the migrations spoken of in the Book of Mormon; and by no means enter upon a consideration of the migrations to the western hemisphere during the last two thousand years.

^b See 6th Letter by Oliver Cowdery, on "Early Scenes and Incidents in the Church," "Messenger and Advocate," Vol. I, p. 112, 1835, where the above name is given as the name of the "Brother of Jared."

^c Such is the theory of the late Orson Pratt. See foot note "h" Book of Ether, Chap. 2. There is nothing in the Book of Ether which positively determines the course of their travel, but as there is some reason for believing that the Jaredite colony landed on the western shores of North America, there seems to be some grounds for the belief that they were led eastward across the continent of Asia to the shores of what is to us the Pacific Ocean.

^d According to Orson Pratt. See foot note "h," Book of Ether, Chap. vi; 12. Also Book of Ether, Chap. vii; 6.

^e Ether vi; 19.

The first capital of the kingdom was Moron, the location of which is unknown except that it was near the land called by the Nephites "Desolation," supposed to include the modern states under the general title of Central America.⁴ How long this continued to be the capital of the kingdom may not be determined; but the region of country, or province, to which its name also applied, "the land of Moron," seems to have been the seat of government as late as the time of Coriantumer, the last king of the Jaredites, whose reign was in the closing years of the seventh century B. C.⁵

Respecting Jaredite civilization but little can be known from the Book of Mormon, and that only in general outline. In the reign of the fifth monarch, Emer, the people had become strong and prosperous; "insomuch that they became exceedingly rich, having all manner of fruit and of grain and of silks and of fine linen, and of gold and of silver and of precious things; and also all manner of cattle and of oxen and of cows and of sheep and of swine and of goats and also many other kind of animals which were useful for the food of man; and they also had horses and asses, and there were elephants, and cureloms and cumoms, all of which were useful unto man;" * * * * "and thus the Lord did pour out His blessings upon this land [North America], which was choice above all other lands."⁶

In the reign of the twelfth monarch, Morianton, many cities were built, "and the people became exceedingly rich" under his reign; "in buildings and in gold; and silver, and in raising grain, and in flocks and herds."⁷

Again in the reign of the sixteenth monarch, Lib, it is said that the people occupied "the whole face of the land northward," which means the continent of North America; "and that they built a great city by the narrow neck of land by the place where the sea divides the land;" by which is meant part of the isthmus connecting South and North America. Speaking further of conditions which then obtained as to civilization, the record continues:

"And they were industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war, and they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord."⁸

⁴Ether vii: 6. Also Reynolds' Dic. of B. of M., article Desolation, Land of.

⁵Ether vi: 6, 11.

⁶Ether ix: 16-20.

⁷Ether x: 12.

⁸Ether x: 22-28.

This blessed condition was in fulfillment of the promise of the Lord; for when He called out of Babel Jared and his brother, Moriancumer, the Lord promised the latter that He would lead them "into a land which is choice above all the lands of the earth." "And there will I bless thee and thy seed," said the Lord, "and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I shall raise up unto me of thy seed, upon all the face of the earth."^k

If we take this brief glimpse of the civilization of the Jaredite nation quoted above, and couple it with the promise of God to Moriancumer, we have every reason to believe that the Jeredites became a very great, prosperous, and powerful people. Their occupancy of the western world, however, was confined to the northern continent. Here their civilization rose, and here it fell, after enduring between fifteen and sixteen hundred years, if we accept the Hebrew chronology for the date of the confounding of language at Babel. The Jaredite government degenerated into anarchy about the close of the seventh century, B. C., and the race itself, save one survivor, Coriantumr, was destroyed early in the sixth century B. C.

We have in the Book of Mormon but the merest outline of the history of the Jaredites; and this outline is learned from the abridgment made by Moroni, of the Book of Ether. Ether was the last of the Jaredite prophets, and witnessed the destruction of the race. His record, the Book of Ether, was engraven upon twenty-four plates of gold, found by the Nephites in the second century B. C., and finally abridged by Moroni, and made a part of the Book of Mormon which the Prophet Joseph Smith translated into the English language. It stands to reason that the record of Ether, even if we had it in full, since it consisted of but twenty-four plates, could be but a very incomplete and imperfect history of so great a people and of so long a period of time—extending through fifteen or sixteen centuries. Yet in the Book of Mormon there is but an abridgment of Ether's record; and that abridgment so brief that Moroni in speaking of it says that he had not written an hundredth part of it.^l So it is not to be wondered at that the description of the Jaredite government and civilization is so very unsatisfactory. But while all this is admitted, the fact is revealed, in Moroni's abridgment of Ether's record, that from something like twenty-two hundred years before Christ, to some six hundred years before Christ, the North continent of the western world was occupied by a civilized race of people; and, that a mighty nation dwelt upon that land through all these centuries; a nation at times highly favored of God, and this because of their righteousness; and then again reduced well nigh to anarchy, with their civilization bordering upon dissolution in consequence of great wickedness and misrule; emphasizing the great truth, to which the history of all nations bears witness, that "righteousness exalteth a nation, while sin is a reproach to any people." And this is much; and perhaps the sum-total to be learned from the history of nations.

^k Ether i; 42, 43.

^l Ether xv; 33.

II. LEHI'S COLONY.

Lehi was one of the many prophets at Jerusalem who predicted the calamities which befell the Jewish nation on the second invasion of Judea by King Nebuchadnezzar, early in the sixth century B. C.^m Lehi incurred the wrath of that ungodly people and was warned of God in a vision to depart from Jerusalem with his family, and was also promised that inasmuch as he would keep the commandments of God he should be led to a land of promise.ⁿ From the wilderness where Lehi temporarily dwelt, two expeditions to the fated city were made by his sons: one, to obtain a genealogy of his father's, and the Jewish scriptures, (which resulted also in adding one more to the colony in the person of Zoram, a servant of one Laban, a keeper of the Jewish records); the second, to induce one Ishmael and his family to join Lehi's Colony in their exodus from Jerusalem and journey to the promised land. In both these expeditions they were successful in achieving their object. The colony now consisted of some eighteen adult persons and a number of children.^o

From the Book of Mormon and the word of the Lord to the prophet Joseph Smith, it is learned that Lehi's Colony traveled from Jerusalem nearly a southeast direction until they came to the 19th degree north latitude; thence nearly east to the sea of Arabia.^p Here the colony built a ship in which to cross the great waters, which as yet separated them from the land of promise. They sailed in a southeasterly direction, and landed on the continent of South America in about 30 degrees south latitude.^q

From Jerusalem their journey to the promised land is supposed to have occupied about twelve years.^r On their arrival at the land of promise, the colony went forth upon it, and began to till the earth. The seeds brought from the land of Jerusalem were planted and thrived exceedingly well. The colony also found the land of promise well furnished with beasts of every kind; with the cow, the ass, the horse, the goat, and all manner of wild animals which were for the use of man. They also found all manner of ore, especially gold, silver, and copper.

^m The story of Zedekiah's reign in Jerusalem, the conditions that obtained among the people, and the warnings which God sent by many prophets (Lehi among the rest) is thus told in II. Chronicles, chapter xxxvi; "Zedekiah was one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling places: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

ⁿ I. Nephi ii; 20.

^o See synopsis First Book Nephi, Heading Chapter i.

^p Richard and Little's Compendium, p. 289; I. Nephi xvi; 13, 14, 43. Also chapter xvii; 1.

^q Richard and Little's Compendium, p. 289.

^r Reynolds, B. of M. Chronology, Richard and Little's Compend., p. 289.

Here they dwelt for some time in prosperity, but scarcely in peace; for there were dissensions in the colony. The elder sons of Lehi, Laman and Lemuel, were of a jealous and skeptical turn of mind; and from the beginning had little faith in the visions of their father, and the prophecies concerning the destruction of Jerusalem. Nephi, the younger brother, on the other hand, was a man of profound faith in his father's revelations, and in the things of God, and sought for a personal knowledge of the things revealed. This knowledge he received through the revelations of God, which, coupled with the native qualities that go to the making of a leader of men, he became, even before the death of his father, the real head of the community. This aroused the displeasure and even hatred of the elder brothers, who on various occasions sought his overthrow and even his life. This division between the sons of Lehi extended also to the community, and made a division of the colony ultimately inevitable. Accordingly, after some years spent upon the promised land, Nephi was warned by the Lord to depart from his elder brothers into the wilderness, with all those whom he could persuade to go with him. Neither the distance nor the direction of this first remove of the righteous part of the colony from the more wicked part, can be definitely determined from the Book of Mormon, except from the location of the people of Nephi in subsequent times; and as this location was far northward from their first place of landing, it is generally supposed that this first remove was northward. Perhaps at the first the partisans of the elder brothers were well contented to be relieved of the presence of the younger brother and his following; but for no great length of time; for they followed in their wake, and before forty years had passed away (supposedly from the time that Lehi's Colony left Jerusalem; and if so then twenty-eight years from their landing in the western hemisphere) the two divisions of the colony had wars and contentions with each other.*

Nephi, as would reasonably be expected, took with him the Jewish scriptures which had been brought from Jerusalem, the genealogy of his fathers, together with all the records kept upon the journey to the promised land. Nephi's policy tended to civilization; for he taught his people to erect buildings, "and to work all manner of wood and of iron and of copper and of brass and of steel and of gold and of silver and of precious ores, which were in great abundance." He also built a temple, somewhat after the pattern of the temple of Solomon, and ordained as priests his two younger brothers, Jacob and Joseph, born to Lehi in the wilderness, after the departure of the colony from Jerusalem.

Notwithstanding the protests of Nephi against such a proceeding his people insisted upon his becoming their king, an office he discharged all his days purely in the interest of his people. His policy inculcated industry and encouragement of arts and civilization. Knowing, however, the implacable hatred of his elder brothers, Nephi did not fail to make preparations for vigorous defense in the event of war, and accordingly manufactured both arms and armor for his people. In consequence of the high esteem in which Nephi was held, the kings of the Nephites

* II. Nephi v.

thereafter took the name of Nephi, as their official or regal name, and were distinguished by being called II. Nephi, III. Nephi, IV. Nephi, etc.

While the course of Nephi and his people tended to the establishment of civilization, the course of the elder brothers and their following tended to barbarism. They delighted in idleness; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind; and a curse fell upon them, even the curse of a dark skin so that they became loathsome in appearance as in habits. As the followers of Nephi took upon them the name of their leader and were called Nephites, so in course of time, the followers of the elder brothers took the name of their leader and were called Lamanites, after Laman, the eldest son of Lehi, hence two people from Lehi's colony, Nephites and Lamanites. The Lamanites lived upon the fruits of the chase, hence were nomadic and predatory in their habits. They were full of envy, strife, malice; they were fierce, warlike, murderous. Between these two peoples there was almost constant warfare. The Lamanites the more fierce and numerous; the Nephites fewer in number, but better armed, and protected by armor; the former were the aggressors, the latter acted on the defensive, and usually were conscious of the better cause. At times, however, the Nephites lapsed into wickedness and on such occasion the Lamanites truly were a scourge unto them, in fulfillment of God's word to that effect.^t A particularly severe judgment is said to have overtaken the Nephites in the first quarter of the fourth century from the time Lehi left Jerusalem, in which the more wicked part of the people were destroyed.^u Some time in the fourth century from the time Lehi left Jerusalem occurred also a second great removal of righteous Nephites from the midst of their brethren and the Lamanites. The first separation in Lehi's colony, it will be remembered, was made under the I. Nephi. The second was made under the prophet-king known as I. Mosiah, and resulted in the Nephites finding the people of Zarahemla, of which more hereafter.

It is supposed that the first remove of the Nephites from their brethren covered no great distance; as only a few years passed before they were in contact with each other again, at least in warfare. Indeed Elder George Reynolds, in his Dictionary of the Book of Mormon, holds to the theory that there may have been several removals of the Nephites between their first separation from the Lamanites under the First Nephi, and the very noted hegira under Mosiah I., about the fourth century of the Nephite annals.^v The author of the Dictionary urges as the reasons for his theory that it would be inconsistent with the story of the record (Book of Mormon), and with good judgment, to believe that in their first journey the Nephites traveled as far north as they were found four hundred years later,^w when the very noted remove was made under Mosiah I. I believe the reasons of Elder Reynolds are quite sufficient for his theory. The movements of the Nephites were most probably as

^t II. Nephi v; 22-25.

^u Book of Omni iv; 7.

^v That is, four hundred years from the time Lehi left Jerusalem, the latter event being 600 B. C.

^w Dict. B. of M., Art. Nephi, Land of, p. 295.

follows: Whatever of conquest was made by the Lamanites upon Nephite possessions, during the first four centuries of their occupancy of the promised land, was made upon their southern borders. On the other hand the Nephite settlements were extended on that side of their possessions least likely to be assailed by their enemies, where there was least danger, that is, on the north. These two circumstances combined to give their colonization movement a northerly direction; until about the close of the fourth Nephite century they are supposed to have been in possession of that part of the continent of South America corresponding to the country now called Ecuador.^x This country that the Nephites occupied at the close of the fourth century of their annals, as also that which they had slowly colonized, and from time to time abandoned to their enemies—the whole distance from the place selected by the First Nephi after separating from his brothers to the place they occupied at the close of the fourth century of their annals—this whole country—the Nephites called the Land of Nephi, or the Land of their Father's first inheritance.^y

The story of the second great hegira of righteous Nephites from their less righteous brethren is a very brief one. It was undertaken in response to a warning and commandment of God to one Mosiah, who is celebrated in Nephite history as the first king of what I shall call the Nephite-Zarahemla nation—Mosiah I. How great the distance covered in this second great hegira of the Nephites may not be definitely determined; but later a colony under conditions somewhat similar, that is, encumbered with women and children, flocks, herds, and quantities of grain, etc., covered practically the same journey in about twenty-two days, in two separate stages; one of eight and the other of fourteen days.^z

Mosiah's people when they reached the great and beautiful valley drained by what was subsequently called among the Nephites the river Sidon,^a found it inhabited by a numerous people, whose chief city was named (at least from that time forth) Zarahemla. At this point it becomes necessary to suspend the account of Mosiah's people in order to say a word of the people inhabiting the valley of the Sidon, for they are the descendants of the third colony which, according to the Book of Mormon, came to the land of promise.

^x Such is the theory of Orson Pratt—see note "g," Book of Omni.

^y II. Nephi v; 8. Omni i; 12, 27. Mos. vii. Mos. ix; 1. See collection of ref. under "b." II. Nephi v.

^z See Mosiah xxiii; 1-5, 19. Also Mos. xxiv; 20, 24. Also foot note "t" in ch. xxiv, by Orson Pratt; and Dict. of B. of M., pp. 298, 299.

^a It is generally supposed that this River Sidon is identical with the River Magdalena in the northern part of South America. (See Dictionary of Book of Mormon, p. 339, and Orson Pratt's note "g," Alma ii; 15); but such were the changes that took place in the physical aspects of the country, occasioned by the mighty convulsions of nature which occurred in the western world, and especially in Nephite lands, at the time of the crucifixion of Christ, that the present writer considers it almost impossible to identify valleys, rivers, plateaus or mountain ranges with such physical features of the country spoken of previous to that terrible cataclysm.

III. MULEK'S COLONY.

According to the Bible narrative of King Zedekiah's reign, when Jerusalem fell into the hands of the king of Babylon (588 B. C.), King Zedekiah himself well nigh made his escape. For when the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden, the king went the way toward the plain. But his flight being betrayed by an enemy among his own people,^b the army of the Chaldeans pursued Zedekiah early in the morning and overtook him in the plain near Jericho. The king's army was scattered from him at the time he was captured; for "those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him, and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives."^c The unfortunate king was taken before the king of Babylon, whose headquarters were then at Riblah, in Syria, where "they gave judgment upon him." The sons of Zedekiah were slain in his presence; after which his eyes were put out; he was bound in fetters and carried to Babylon, where subsequently he died. But among the king's friends who escaped, were a number who carried with them one of Zedekiah's sons, named Mulek; and according to the Book of Mormon, this company "journeyed in the wilderness and were brought by the hand of the Lord across the great waters,"^d into the western hemisphere. It is learned by an incidental remark in the Book of Mormon that the colony of Mulek landed somewhere in the north continent of the western hemisphere; and for that reason the north continent was called Mulek, by the Nephites; and the south continent, Lehi; and this for the reason that the Lord brought the colonies bearing these names to the north and south land^e respectively. How many years the colony of Mulek traveled, and in what direction, cannot be learned from the Book of Mormon. But it is quite evident that they landed in the north continent of the western world, most likely in the southern part of that continent, say in the region of what is known in modern times as Central America.^f Thence they drifted southward to the valley of the Sidon, where they were found by the migrating hosts of Nephites under Mosiah.

It was a Nephite custom to call their cities and even their villages after the name of him who founded them.^g Thus the first city founded by the first Nephi, was called "Nephi," or "the City of Nephi;" the city founded by Melek was called "the City of Melek;" and so following. From this custom arose another, that of naming large districts of

^b Josephus, *Antiq. Bk. X*, viii.

^c Josephus, *Antiquities*, Bk. X, Ch. viii. See also II. Kings, Ch. xxv.

^d *Omni i*; 14-17.

^e *Heleman vi*; 10.

^f This is upon the supposition that what is known among the Nephites especially as the land "Desolation," in contradistinction to the Nephite land "Bountiful," is identical with the region known to moderns as Central America; and the consideration of *Alma xxii*; 29-33. See also *Dict. B. of M.*, p. 110.

^g *Alma viii*; 7.

country after the chief city therein: thus the country in which the city of Nephi was located was called "the land of Nephi;" the country surrounding the city of Melek was called the land of Melek; see also "the land of Gideon;" the land of Ammonihah," etc. Following this custom, when the migrating Nephites under Mosiah came into the valley of Sidon, and found the chief man of its principal city to be named Zarahemla, they straightway called the city, "The City of Zarahemla;" and ever afterwards among them the surrounding country was "the land of Zarahemla."

Mulek's colony—the name is derived from that of the young prince it carried with it, not because he was really the leader of the colony, but doubtless out of a sense of loyalty and national pride on the part of those who would regard themselves as being entrusted by Providence with the fortunes of a prince of Israel—Mulek's colony, I repeat, in their hurried flight from Judea brought no records with them, no scriptures, no genealogies. The circumstances under which they made their escape from the Babylonians considered, it is not difficult to understand that records, scriptures, concerned them not at all. Flight, escape alone occupied their thoughts. In consequence of having no records, no written language of any kind, their language was much changed in the course of the centuries that had elapsed since their departure from Judea. So much so, in fact, that the Nephites could not understand them; neither could the people of Zarahemla understand the Nephites, until instructed by the latter in the Nephite tongue. Moreover, having been without both written scriptures and a living priesthood for centuries, Zarahemla's people not only no longer believed in God, but denied even the existence of a Creator. In a word, through ignorance and the demoralizing influence of contentions and internecine wars, they had deteriorated to semi-civilized and irreligious conditions. All this, however, in the course of time was changed. The people of Zarahemla soon learned the Nephite language, it being a language akin, of course, to their own. They were also taught in the Nephite faith; and instructed in the scriptures which Lehi's colony had brought with them from Jerusalem, and which Mosiah had brought with him in his northward journey. The happiest results followed this union of the two peoples. The people of Mosiah were so augmented in numbers by the addition of their new found friends that they could feel secure from aggressions of the Lamanites, who in time might follow them; and, on the other hand, to the people of Zarahemla the Nephites brought the knowledge of God; a true priesthood; the scriptures of their forefathers; government; civilization. These two peoples, really of the same race, be it remembered, readily united under the Nephite form of government, a limited, and at times elective, monarchy; Mosiah, the Nephite leader, notwithstanding the people of Zarahemla were the more numerous, being chosen king.

The colony of Mulek previous to their removal southward from the place of their first landing, were visited by the sole survivor of the Jaredite race, Coriantumr, who resided some nine months with them before his demise.

Shortly after the arrival of the Nephites under Mosiah in Zarahemla, a large stone with engravings upon it was brought to the king;

and Mosiah I. being a Seer, translated the engravings upon the stone and learned that they gave an account of Coriantumr, whom Mulek's colony found; and of his forefathers who came from the tower of Babel, at the confusion of languages; and of the goodness and severity of God upon them; and of the destruction that befell them because of their wickedness.^b Afterwards a more perfect knowledge of the Jaredites was obtained through the twenty-four plates of Ether, found by Limhi's expedition into the north land (noted later);^c and which were translated by King Mosiah II., who was also a seer.^d

The colony of Mulek was touched by the other two peoples who had been brought by the providences of God to the western hemisphere. The Jaredite race through its sole survivor, Coriantumr; and the Nephite race through the people of Mosiah I. It should be remarked of these three peoples that they were really of a common race. The two brothers who had led the colony from the Tower of Babel, Jared and Moriancumer, were doubtless descendants of Shem, the son of Noah.^e The colony of Mulek was unquestionably made up of Jews, hence descendants of Shem; Lehi's colony was made up of descendants of Mannasseh and Ephraim,^f sons of Joseph, the son of Jacob, the son of Isaac, the son of Abraham, who was a direct descendant of Shem.^g

Thus eventually the races which, according to the Book of Mormon, have been brought to the western hemisphere under the providences of God, are traceable to one source, to one race; and may be expected to possess certain qualities which will be in harmony with the fact of racial unity.

^b Omni i: 20-22.

^c Mosiah viii; 7-14, and Mosiah xxviii.

^d See page 118.

^e See Dictionary of B. of M. (Reynolds), p. 165 et seq.

^f Lehi is plainly declared to be of the stock of Mannasseh, (Alma x; 3); and it is supposed that Ishmael and his family who joined Lehi and his family in the journey to the promised land were of the tribe of Ephraim (see Dict. Book of Mormon, p. 155, Art. Ishmael). There are promises respecting Ephraim which cannot be realized except through the seed of Ephraim dwelling upon the land of America, which in the Book of Mormon phraseology is the land of Joseph (III. Nephi xv; 12, 13). The Book of Mormon itself is called the "stick" or Book of "Ephraim"—the record of Joseph in the hands of Ephraim. (Ezekiel xxxvii. See also Orson Pratt's Works, "Prophetic Evidences of the Book of Mormon.")

^g See Gen. xi.

CHAPTER XI.

BOOK OF MORMON LANDS. ^a

The location of many cities mentioned in the Book of Mormon, and of districts of Nephite lands that would correspond to departments and provinces in the political nomenclature of modern times, may not now be definitely fixed upon. This circumstance arises largely out of the fact that the Nephite historian has said nothing explicitly as to the extent of those mighty changes which were wrought in the form of Book of Mormon countries by the awful convulsions of nature at the time of Messiah's crucifixion. That the changes were considerable no one can question; for while certain allowances must always be made for language used in describing such events as then took place, the very definite statements of the Book of Mormon with reference to these events leave no room for doubt as to the great transformations wrought in the physical aspects of the land by those great cataclysms. Three different writers make mention of the physical changes wrought at Messiah's crucifixion, two prophetically, and one gives two descriptions of the physical changes that took place through the convulsions of nature. I remark, in passing, that it must be remembered that the prophetic descriptions must be accounted as real as the historical descriptions; for as the prophets saw it so indeed it came to pass. The first Nephi in his description of the great cataclysms says:

"I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities, that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof."^b

The following is the prophet Samuel's description of the physical changes in the western hemisphere at the crucifixion of Christ:

"Behold, in that day that He shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no night upon the face of the land, even

^a My treatment of the subject here has simply to do with the physical character of the great divisions of the western hemisphere in Book of Mormon times. I make no attempt to definitely locate particular lands mentioned in the Book of Mormon, for the reason that the plan of my treatise does not require the consideration of that subject, except in a very general way; and however interesting it might be to know definitely the location of particular Jaredite and Nephite lands—the extent of their kingdoms, empires and republics, the location of special provinces and other political districts or divisions therein, together with a knowledge of the exact location of their capitals, and metropolises. I do not believe those things can be learned with any degree of certainty, for reasons set forth in the text of this work.

^b 1. Nephi xii; 4.

from the time that He shall suffer death, for the space of three days, to the time that He shall rise again from the dead; yea at the time that He shall yield up the ghost, there shall be thunderings and lightnings, for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth; which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath. And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height thereof is great. And many highways shall be broken up, and many cities shall become desolate. * * * * And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours: and he said unto me, that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days."^c

Mormon's abridged description of the great cataclysms, after they had occurred in fact, taken from the book of III. Nephi, is as follows:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such a one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; * * * * And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; * * * * And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land."^d

The second description in III. Nephi of these truly awful occurrences is one that is attributed to the voice of God heard throughout the land by the survivors of that dreadful time:

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold

^c Heleman xiv; 20-27.

^d III. Nephi viii; 5-18.

that great city of Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city of Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gingimno, all these have I caused to be sunk, and made hills and valleys in the places thereof. and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them; * * * * and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.^c

But notwithstanding all that is said in these passages about the mighty changes which took place in the land, nothing is set down that helps us to determine the nature of the changes as affecting the contour of the continents. How much of the very high, and perhaps rolling plateau, with its valleys of "mild and gentle declivity," occupied by the land of Nephi, of Bountiful, and of Zarahemla, was thrown up into that mighty mountain system we call the Andes, with many of its summits ranging from 16,000 to 22,000 feet above sea level, and among which is to be found some of the most noted active volcanoes in the world,^f for, as remarked by Humboldt, "the same subterranean forces that once raised these mountain chains, still shake them and threaten their downfall"^g—how much, I say, of this great range may have been affected by the cataclysm mentioned in the Book of Mormon, or how far it has undergone changes by the operation of the same forces during the ages since then, would be a matter of mere conjecture. The same questions could be asked concerning the great valleys of South America; the Orinoco in the North, La Plata in the South, and the mighty valley of the Amazon in the East. When were the waters of old ocean driven from these valleys by the uplifting of the western edge of the great continent? Was it at the time of the cataclysm at Messiah's crucifixion? Or was it in part done then and in part since? The answers to the questions stand, of course, within the domain of conjecture; but this we know, that solid as seems old earth's crust, it is after all undergoing constant changes through upheavals and depressions; and that in "the light of eternity," boast how we may of the "everlasting hills," "the mountains are un-

^c III. Nephi ix: 1-8 and 12.

^f Cotopaxi in Ecuador, 19,550 feet above sea level; Tolima in Colombia, 18,270 feet above sea level; and the noted extinct volcano Antisana in Ecuador, 19,335 feet above sea level. Mount Tolima, here referred to, stands between the Cauca and Magdalena rivers, at about two-thirds of the distance from the mouth of the latter river to its source.

^g Cosmos Vol. I. Introd. p. 27. See also Darwin's Geological Observations, p. 602.

stable as the clouds;" and that even now the forces which threw up the highest volcanic peaks of the south continent are still operative in that land; and for matter of that in all the earth. Of this also we may be sure, the physical features of northern South America, during Nephite occupancy of that land previous to the crucifixion of Messiah, were not the same as they are today.

The reasons for this conclusion are not based alone upon the Book of Mormon account of the extent and greatness of the changes in Nephite lands; but are founded also in facts that may be considered incidental in their character, but not less important on that account.

First—Jacob, brother of the first Nephi, in an address to his people, is represented as saying:

"We have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren."^b

Surely the nature of the lands occupied by the Nephites at the time of Jacob's statement must have been of a physical nature to justify it; and the continent of South America as we know it now, does not warrant such a descriptive term.

Moreover Mormon, in the course of abridging the book of Alma, at one point gives a description of Nephite lands and the relative position of the Lamanites and Nephites in them, at the conclusion of which he says: "And thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward."^c This description would be nearly in harmony with that of Jacob, where he so positively declares that the Nephites were upon an "isle of the sea." The continent of South America, from north to south, extends through 67 degrees of latitude, which is equal, in round numbers, to 4,650 statute miles; while in its greatest extent from east to west it runs through 45 degrees, which is equal to 2,367 miles; and in area it contains 6,500,000 English miles. If this mass of land was connected with North America, as now and in later Nephite times, by an isthmus joining it to the north continent, then some 4,000 miles more must be added to the extent of it north and south, and 7,400,000 English square miles added to its area, making a total of 13,900,000 square miles. In view of these facts we are confronted with the alternative of saying either that Jacob did not know anything about the extent of the land to which he was referring, or else that part of South America occupied by his father's colony was very different in its physical aspect from what South America was in later Nephite history, and of course from what it is to day.

I choose the latter alternative. That is, I believe Jacob knew what an island was; and that he did not refer to such a body of land as the continents of North and South America, coupled together as they are by

^b II. Nephi x; 20, 21.

^c Alma xxii: 32. See also verse 27.

the isthmus that joins them, as an "isle of the sea." Nor can I believe that he would refer to South America as we know it today, even if detached from North America, as an "isle of the sea." To say that these continents are bodies of land surrounded by water and therefore come within the descriptive terms of an island, is to confound all the meaning of geographical terms,¹ that make the distinction between continents and islands.

I do not pretend to say at what point Jacob's "isle" was separated from the main land of South and North America; whether along the line of the Atrato river, flowing northward into the gulf of Darien, and the San Juan river heading near the Atrato, but flowing southward into the Pacific Ocean; or whether the waters of the Pacific and the Caribbean sea were united through some pass between the high summits of the range of mountains which now forms the isthmus between the two continents. That either could have been possible, I do not find it difficult to believe; and a careful examination of the physical map of North and South America will go far towards justifying that belief.

In evidence of the probability of the meeting of the Atlantic and Pacific over the southern part of the Isthmus now connecting North and South America, I quote the following from Stanford's "Compendium of Geography and Travel—Central and South America," by A. H. Keane, author of a series of books on this and kindred subjects, and edited by Sir Clements Markham: "These cordilleras (mountain ranges forming the Isthmus) do not form a continuous mountain range, but rather a number of loosely connected ridges, spurs and offshoots, which decrease generally in altitude in the direction of the east, and are here and there crossed by historical passes which fall below three hundred feet, and are the lowest that occur anywhere in the Isthmian lands, or in fact anywhere between the Atlantic and the Pacific. It seems obvious that here also the two oceans formerly communicated, through several channels, and that Panama like other parts of Central America, constituted an insular chain, which has since been merged in continuous land partly by volcanic, partly by metcoric agencies. This may be even inferred from the geological constitution of the uplands, which consist in the west of comparatively recent eruptive rocks, and elsewhere largely of granites, gneiss, dolerites, trachytes, and crystalline schists" (p. 260).

I also quote the following from "The Earth," a very noted work on physical geography by Elisee Reclus, translated from the French by B. B. Woodward. Speaking of the Isthmus connecting North and South America, he says:

"A simple depression of the ground of about 100 feet is all that is needed in order that the Pacific and Carribbean Seas should unite their waters between the two American continents; besides, it appears that, at a recent geological epoch, a channel, at least thirty-seven miles wide, connected the two seas across the plain which is now filled with lava deposit, and is commanded on one side by the Sierra de Maria Enrico, and on the other by the Sierra Trinidad" (p. 66).

¹ I would not make this remark were it not for the fact that such a suggestion has been offered from a most unexpected quarter—a believer in the Book of Mormon—as a solution to the difficulty created by the passage from II. Nephi x; 20, 21.

On the other hand it is not difficult to believe that the "east sea," through what are now the valleys of the Orinoco, the Amazon and La Plata, in those ancient times, extended westward to the very base of the high, narrow plateau, now ridged by the more rugged ranges of the Andes mountains. If these suggestions approximate the facts, then the long narrow western highland of the South American continent was an island; the plateau of Guiana was another; and what is now called the plateau of Brazil another, or perhaps a group of islands. Even now it would not require very great physical changes in the South American continent to reproduce these physical conditions. Our current school geographies say that "the great valley of South America consists in its northern part of the Valley of the Amazon. Unlike the corresponding feature in North America, the Andean Plateau has no long eastward slope, but descends steeply to the Amazon Valley, which is everywhere, even at the base of the mountains, but slightly elevated above the sea. This valley is a low plain, well watered and covered with dense, impassable *Silvas*."^k

Again:

"There is a remarkable connection between the basins of the three great rivers. The upper Orinoco is connected by a navigable stream with the Rio Negro, the largest northern tributary of the Amazon. Between one of the branches of the Madeira (also a tributary of the Amazon) and the Paraguay, the watershed is quite insignificant; so that the intervening tract is converted into a lake during the rainy season, and there is a continuous water-passage through the Central Plains from the mouth of the Orinoco to that of the La Plata."^l

Hence it may be said in truth, even now, that the long narrow western highland of South America in the rainy season is separated from the other portions of the continent by a continuous stretch of water from the mouth of the Orinoco to the mouth of La Platta along the eastern base of the highland.

Second—There is nothing in the Book of Mormon, either in narrative or description that indicates that the Nephites occupied a mountainous country, while inhabiting what they called "the land South." I do not mean by this that there was a total absence of mountains in all their lands in the south; but that it was not conspicuously mountainous as we know Ecuador, Peru, and the south part of the United States of Colombia to be. In all their movements back and forth between the land of Zarahemla and the land of Nephi, whether for purposes of colonization, exploration, war, or missionary expeditions, no mention is made of any mountain systems, or mountain chains, or special mountain peaks, either as land marks, or as affording advantages or disadvantages in the movements of armies or of migrations. This silence is the more significant from the fact that the Nephite historian makes frequent use of every kind of physical feature of the land in connection with these movements, such as "the sea east," and "the sea west," "the sea north," and "the sea south;" "the narrow neck of land," or isthmus; rivers, and other bodies of water; and even stretches of wilderness.

^k Appleton's Physical Geography, page 25.

^l Appleton's Higher Geography, p. 72.

It should be remembered in this connection that the land of Nephi and the land of Zarahemla are said by some to have been located as follows: The first within the modern country of Ecuador; the second, in that section of country bordering on the head waters of the modern river Magdalena (which, it is claimed, is identical with the Book of Mormon river Sidon), extending northward to within a few days' journey of the isthmus of Panama.^m By reference to the map of South America it will be seen that this locates NepHITE lands where the Andes attain some of their greatest altitudes and ruggedness.ⁿ Of the Andes a modern work on South America says:

The Andes form one of the grandest mountain systems in the world. Following the western coast for a considerable distance in a single chain, and increasing in height and grandeur as they advance northward, they separate into two parallel ranges about midway in their course, inclosing in their mighty arms the extended plateau of Bolivia. This plateau has an elevation of about two and one-half miles above the level of the sea, and some of the peaks in the vicinity rise to a height of over four miles. North of this plateau the mountains continue in two ranges, and sometimes in three; but as they near the equator, they gradually merge into a single chain. North of the equator they break again into three distinct ranges, inclosing deep and narrow valleys, many of which are extremely difficult of access. * * * * * The Andes everywhere exhibit evidences of volcanic action. Many of the loftiest peaks are extinct volcanic cones, and there are at present forty or fifty volcanoes in active operation. Five of these can be seen from the city of Quito in Ecuador; Cotopaxi, the largest and most symmetrical of the five, being considered the fiercest volcano in the world.^o

Furthermore, in Ecuador, within which is supposed to have been located the land of Nephi, the ranges of the Andes unite into a mountainous mass of 12,000 miles in area. "Few of the works of nature indeed," says Prescott, remarking upon the Andes, "are calculated to produce impressions of higher sublimity than the aspect of this coast, as it is gradually unfolded to the eye of the mariner sailing on the distant waters of the Pacific; where mountain is seen to rise above mountain, and Chimborazo,^p with its glorious canopy of snow, glittering far above the clouds, crowns the whole as with a celestial diadem."^q

In its article on the Andes, referring to the part of the ranges in Ecuador and Colombia—in the former is supposed to have been the land of Nephi, in the latter Zarahemla—The Encyclopedia Britannica says:

"They are separated at intervals by transverse ridges into three vast mountain valley plains, of which the two southernmost drain into the Amazon basin, and the northernmost into the basin of the Esmeraldas river. The two Cordilleras are again united in the north by the

^m See Orson Pratt's notes "g" and "h," Book of Omni i; 12, 13.

ⁿ Neither the height nor the ruggedness of those mountain ranges should lead us to believe that they are among the oldest ranges. In fact geologists accept the very opposite theory respecting the age of mountains; that is, that it is the highest and most rugged mountains that are of the most recent formation. Professor W. J. McGee, Vice President of the National Geographical Society, in his article on Volcanos and Earthquakes, ("The World Today," Vol. 3, No. 1, July, 1902, p. 1594,) says: "The inference now accepted by all geologists, [is] that high mountains are young, low mountains old."

^o "The World and Its People," Book x., pp. 17 and 18, by W. F. Makwick and Wm. A. Smith.

^p In central west Ecuador.

^q Conquest of Peru, Vol. I., p. 29.

mountain knot of Los Pastos, on the borders of Ecuador and Colombia. The valley plains are about 40 miles wide. On the south is the valley of Cuenca, which is about 50 miles long, and about 7,800 feet above the sea. From it the way into the central valley plain, that of Ambato, is across the transverse ridge by the pass of Assuay, which rises to 15,520 feet. It is about 130 miles long, and about 8,000 feet above the sea. The mountain fringe comprises several important volcanoes, viz., Sangay, Tunguragua, and Cotopaxi, in the eastern Cordillera; and the volcano Carguirazo in the western Cordillera, which also includes the lofty Chimborazo, estimated to reach 21,424 feet above the sea."^r

The same authority says that the "western part of Colombia" (in which some who venture to say definitely where the Nephite lands were situated, locate the land of Zarahemla, Melek, etc.) "is one of the most mountainous districts in the world. * * * * * The mountains are all more or less directly portions of the system of the Andes. Entering at the south at the territory of Ecuador they form a large plateau from which a number of rivers take their rise."^s

It seems incredible that the historian of the Nephites would represent that people as dwelling in such a land as this; in the midst not only of the great parallel ranges of the Andes, but of the transverse ranges also; as carrying on schemes of colonization, and conducting wars in the midst of it; or that he would describe the several hegiras of Nephites, and subsequently of large bodies of converted Lamanites, through such a grandly mountainous country, and yet make no reference to such notable land marks, or say anything concerning these mighty cordilleras with their transverse ranges as affording help or hinderance to these various movements.

Third: It is not likely that a people inhabiting a mountainous country, such as the northern part of South America now is, would refer so frequently to particular hills as their chief land marks; or that they would build towers for the purpose of overlooking the land, if mountain peaks and mountain buttes were as abundant and ready at hand to serve such purpose as they now are in the land said to be occupied formerly by the Nephites and Lamanites. Among the hills mentioned as land marks was one near to and north of the city of Shilom in the land of Lehi-Nephi,^t noted for being the place of rendezvous of the hosts of righteous Nephites in their great hegira from the land of Nephi under the leadership of Mosiah I.^u On this hill a tower was built, and another close to the temple, for the purpose of overlooking the land of Shilom, and aslo the land of Shemlon.^v So the hill Manti, in the land of Zarahemla,

^r Art. Andes.

^s Art. Colombia.

^t "A small division of the land of Nephi, originally settled by the Nephites, but after their departure it was taken possession of by the Lamanites, and by them made the chief centre of their government. It appears to have been simply the valley in which the city of Lehi-Nephi stood, but because it at one time comprised all the territory occupied by the Nephites, where they spread out and colonized, it is more often called the land of Nephi than the land of Lehi-Nephi." (Dict. B. of M., Reynolds, pp. 222-3.)

^u Mosiah vii; 5. Also Mosiah xii; 13.

^v Mosiah xii; 12, 13.

hemla.^w So the hill Amnihu, east of Sidon river, which ran by the land of Zarahemla.^x So the hill Onidah, in the land of Antionum.^y So also the hill Riplah on the east of the Sidon.^z Nor are we left to conjecture as to the Nephite historian's idea of a "hill," since we have knowledge of the hill Cumorah—the hill Ramah of the Jaredites—where Moroni deposited the Nephite records; and which, though the most marked elevation in the region of country where it stands, rises not more than two or three hundred feet above the common level of the country.^a

Fourth—If the Nephite lands in northern South America at the period of which I am speaking—from the sixth century B. C. to a few years previous to the coming of Messiah—were a mountainous country, such as we now know Ecuador and the southern part of Colombia to be, with well defined mountain ranges, notable and extended valleys, and great mountain peaks clad in perpetual snow though under the tropics—it is not likely, I say, if such was the physical nature of the country inhabited by the Nephites, that the expedition sent out by Limhi from the land of Nephi to find the land of Zarahemla, would have passed by that land entirely and made their way into the north continent, where they found the ruined cities of the Jaredites.^b Nor is it likely that the expedition under Ammon starting out from Zarahemla to learn the fate of the colony of Zeniff would have been in any doubt as to the course they should take to reach the land of Nephi:^c for if the physical features of the land then were what they are now it would have been a mere matter of following mountain ranges to such and such a notable land mark until they arrived at the land that their fathers had inhabited. It should be remembered in this connection also that the time of Ammon's expedition in search of Zeniff's colony was not so far removed from the hegira of Nephites from the land of Nephi to the land of Zarahemla as to be without reliable information as to the route to the land of Nephi, and the numerous land marks which would have stood as natural monuments by the wayside if the country was one of such mountain ranges and notable mountain peaks as it is now: for it was the grandfather of King Mosiah II. (under which king, Mosiah II., Ammon was sent to find Zeniff's people) who conducted the hegira referred to, something less than a hundred years previous to the expedition of Ammon.

The only evidence in the Book of Mormon that Nephite lands in the south continent contained mountains at all is, first, a reference in Alma to "Mount Antipas," in lands occupied by the Lamanites. A Lamanite chieftain, one Lehonti, with a large following took refuge on this mount when pursued by the Nephite apostate Amalickiah; and in connection with negotiations between these two leaders reference to going up into

^w Alma i; 15.

^x Alma ii; 15, 17.

^y Compare Alma xxxii; 4 and Alma xxxi; 3.

^z See Alma; 31, 35.

^a See Oliver Cowdery's description of Cumorah, History of the Church, Vol. I., p. 15—note.

^b Mosiah viii. Also xxi; 25-27.

^c That the expedition was in such doubt, see Mosiah vii; 1-4.

the mountain and coming down out of the mountain, is made. But it is clear from the passage that this was a single "mount," not a system of mountains.^d

Second, in the book of Helaman,^e speaking of a war between government forces and Gadianton robbers, which broke out about 12 B. C., reference is made to the method of warfare pursued by the latter; who, after their marauding expeditions, would retreat to the mountains; but as the Nephites by this time were occupying some portions of North America as well as the northern part of the south continent, it is uncertain whether the mountains referred to are in the north or south continent; but the Gadianton robbers in the main carried on their operations in the north, for it was an organization that thrived chiefly among apostate Nephites.

Third, almost invariably, when speaking of either persons or companies going from Zarahemla to the land of Nephi, it is said they "went up"^f or "started to go up;"^g or pleaded "that they might go up,"^h etc., and conversely, when speaking of going from the land of Nephi to Zarahemla, it is almost invariably—and the writer remembers no exceptions—"they came down into the land which is called Zarahemla;"ⁱ "the armies of the Lamanites came down out of the land of Nephi."^j But it does not necessarily follow that the land of Nephi should be a mountainous country, such as we now know Ecuador and Colombia to be, to justify this phraseology; if, as I believe, the land occupied by the descendants of Lehi's colony, was a high, extended plateau, or table land, it would be sufficient to justify the "up" and "down" when speaking of journeys between the land of Zarahemla and the land of Nephi, if the latter was elevated above the former.

Fourth, it is urged that the Nephite lands were rich in minerals which would not likely be the case if they were not mountainous. But that does not necessarily follow. For while it is true that mineral lands are usually mountainous, the precious and other metals sometimes abound in comparatively lowlands and plateaus, of which fact the rich mineral lands of some parts of Australia, Brazil, and South Africa are proof.

Fifth, in the prophetic descriptions of the great cataclysms which took place at the time of Messiah's crucifixion, the prophets saw "mountains tumbling to pieces," and "many mountains laid low," hence there must have been mountains in Nephite lands if these things occurred in fulfillment of the prophecies. It should be remembered, however, that these predictions referred to the whole western hemisphere, to North America as well as South America, and it is significant that the greater physical changes were wrought in the land northward. Besides I again call attention to the fact that I do not contend for a total ab-

^d Alma xlvii; 6, 12.

^e Helaman xi; 26.

^f Omni i; 27.

^g Mosiah ix; 3.

^h Mosiah vii; 2, 3, 9, 13. Mosiah xxviii; 1, 7, 9.

ⁱ Omni i; 13.

sence of mountains in the south continent, but merely that the land was not conspicuously mountainous as we know the parts of the continent occupied by Ecuador and the United States of Colombia are now.

The facts respecting the land to which the Lord led the colony of Lehi seem to be, according to the Book of Mormon, about as follows: The land to which the colony was brought was what is now the western part of the continent of South America, uplifted through long geological ages from the ocean bed into a high, narrow plateau, sufficiently elevated to give a temperate climate to lands under the tropics; but separated from the extreme eastern part of South America, and also from what is now the plateau of Guiana, by ocean inlets through what are now known as the valleys of La Plata, Amazon, and Orinoco; and separated from North America, at the time Lehi's colony landed, by the union of the Atlantic and Pacific, at some point along the isthmus which now unites the two continents or south of it. By the great cataclysm at the crucifixion of the Messiah, that high, narrow plateau, uplifted through unknown geological periods, was broken into rugged mountain ranges; the western part of the whole continent was uplifted, driving the ocean from the South American valleys previously mentioned, and leaving the south continent, as to its general contour, much as we know it today.

Of course, it must be admitted that in making the foregoing remarks I have entered within the lines of conjecture; but I feel reasonably satisfied that I am also within the lines of probability. Surely the facts referred to in the Book of Mormon in the preceeding pages make it necessary to believe that the lands occupied by the Nephites previous to the crucifixion of the Savior were different from the continent of South America as we know it now; and which surely cannot consistently be called an island.

Since, then, there is nothing in the Book of Mormon itself that makes improbable the views here expressed with reference to the physical character of "the land south," but on the contrary very much that requires a belief that such was the physical character of the south continent within the centuries designated, the only question that remains to be considered is, could such changes, as the views here expressed call for, have taken place in comparatively recent times. I shall maintain that it is quite possible.

First of all I suggest an inspection of a physical map of South America, together with the locations of the great valleys of La Plata, Amazon, and Orinoco and their relation to the two great mountain systems of the continent, the Andes on the west and the high plateau and mountains in the extreme east. It is quite evident that these great lowlands were at one time covered by the ocean, which was driven from them by the upraising of the continent. The elevation was greatest in the west, running parallel with the Andes as far as the Bolivian group, which sent the ocean occupying the valley of the Amazon and of the Orinoco eastward. The upraising in the vicinity of the Bolivian mountain group extended far into the continent at a right angle from the

¹ Words of Mormon, i; 13. See also Dict. B. of M.—Reynolds, p. 299.

Andes, sending the ocean south through what is now the valley of La Plata, leaving the continent of South America very much as we know it today.

I am aware of the fact that the science of geology, while clearly granting the instability of our earth's crust, quite generally insists that the uplifting of continents and mountain ranges from the ocean's bed, and the subsidence of islands and continents into the ocean bottom is accomplished so slowly that long geological periods are required for the changes effected; and that the periods of time are so great that it is useless to measure them in time of which years shall be regarded as units.^k But notwithstanding the very sound reasons in the main which are advanced for the slowness of this work, there is evidence for the fact, and also respectable authority for it, that sometimes very great changes of wide extent are made quite suddenly.

Sir Charles Lyell says: "While these proofs of continental elevation and subsidence, by slow and insensible movements, have been recently brought to light, the evidence has been daily strengthened of continued changes of level effected by violent convulsions in countries where earthquakes are frequent. There the rocks are rent from time to time, and heaved up or thrown down several feet at once, and disturbed in such a manner, that the original position of strata may, in the course of centuries, be modified to any amount."¹ Our modern world is fast coming to recognize Plato's story of the subsidence of the island-continent of Atlantis as something more than a fable. The story of that so-called island which by the Egyptian priest who related the tradition to Solon was represented as larger than "Lybia and Asia put together," is told in Plato's *Timaeus*,^m as follows:

"In those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the columns of Heracles; the island was larger than Lybia and Asia put together, and was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the straits of Heracles is only a harbor, having a narrow entrance, but the other is a real sea, and the surrounding land may be most truly called a continent."ⁿ

^k "With regard to the ages necessary for the accomplishment of the immense geological processes, the history of which are disclosed to us in the earth's strata, they certainly must have been of prodigious duration; for all the annals of humanity are but as a passing moment compared with the cycles of the globe. * * * * * Professor Haughton, a mathematician, has endeavored to establish, according to the formula of Dulong and Petit, that the mere fall in the temperature of 25°, occurring previously to the present epoch of our planet, would require about 18 millions of years. In the same way, the formation of each of the strata, which constitutes the sum-total of the geological records of the earth's surface must have taken up a long series of centuries before which the mind recoils in perplexity." ("The Earth," Reclus, Vol. I., p. 32.)

¹ Manual of Elementary Geology, p. 46, 1852 edition.

^m Reference is also made to Atlantis in his *Critias*. (Jowett's Trans. Vol. II.)

ⁿ Dialogues of Plato (Jowett's translation), Vol. II., p. 520.

Plato represents that in this land there was a great and wonderful empire which had dominion over the whole island, and its armies attempted to subjugate Egypt and Europe to its authority. In this conflict the very ancient Greeks won the applause of Europe and Egypt by withstanding well nigh alone the aggressions of the Atlantic empire. The Greeks are represented as having defeated and triumphed over the invaders, and now Plato:

"But afterwards there occurred violent earthquakes and floods; and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island."^a

On the acceptance of Plato's story of Atlantis both by ancient and modern writers P. De Roo, in his "History of America Before Columbus," has an interesting chapter, from which I quote the following:

"Not to speak of other ancient authors to whom we shall refer in the sequel, we may remark that the Jewish writer Philo (20 B. C.—54 A. D.), and the Platonist Crantor, were inclined to admit the literal interpretation of Plato's Atlantidic description. Tertullian (second century A. D.) and Arnobius (fourth century A. D.) agreed with the pagan savant Ammianus Marcellinus (third century A. D.) in admitting the former existence of Plato's island, Atlantis; and we have noticed that Cosmas Indicopleustes believed our continent [America] to be the cradle of the human race. It would not be difficult to find several authors of the first Christian centuries and of the middle ages who relied on Plato's narrative in their prophecies of discoveries in the mysterious west, and Christopher Columbus himself was undoubtedly encouraged by his belief in the objective truth of Plato's 'Timaeus' and 'Critias;' but after our continent was again discovered at the end of the fifteenth century, almost every European scientist accepted the literal interpretation of the Athenian philosopher's description of countries in and beyond the Atlantic Ocean."^b

This passage is followed by a number of pages on the same subject, and many authorities are quoted in the margin, to which I commend the attention of the reader.

Elisee Reclus, author of "The Earth, a Descriptive History of the Phenomena of the Life of the Globe," and one of the highest authorities on physical geography, in speaking of an isthmus which once connected "the few clumps of mountains which formed, as it were, the rudiments of our Europe," with the American coast also says:

"This isthmus was the Atlantis, and the traditions which Plato speaks of about this vanished land, were perhaps based upon authentic testimony. It is possible that man may have witnessed the submergence of this ancient continent, and that the Gunches of the Canary Islands were the direct descendants of the earliest inhabitants of this primeval land."^c

^a Ibid., p. 521.

^b History of America before Columbus, p. 127, (Lippincott Co., Pubs., 1900.)

^c "The Earth," Vol. I., p. 36.

I also commend to the reader a recent volume on the subject by Ignatius Donnelly, published by Harpers, 1898, under the title "Atlantis;" and while I do not accept all the theories advanced by the author with reference to Atlantis, I recognize the fact that he has collected a great amount of evidence tending to establish the existence and the subsidence of Plato's island-continent. Of course for many ages Plato's story has been regarded as a fable, but, as Donnelly remarks, "there is an unbelief which grows out of ignorance, as well as a skepticism which is born of intelligence," and then he adds:

"For a thousand years it was believed that the legends of the buried cities of Pompeii and Herculaneum were myths; they were spoken of as 'the fabulous cities.' For a thousand years the educated world did not credit the accounts given by Herodotus of the wonders of the ancient civilizations of the Nile and the Chaldaee. He was called 'the father of liars.' Even Plutarch sneered at him. Now, in the language of Frederick Schlegel, 'the deeper and more comprehensive the researches of the moderns have been the more their regard and esteem for Herodotus has increased.' Buckle says, 'His minute information about Egypt and Asia Minor is admitted by all geographers.' There was a time when the expedition sent out by Pharaoh Necho to circumnavigate Africa was doubted, because the explorers stated that after they had progressed a certain distance the sun was north of them; this circumstance, which then aroused suspicion, now proves to us that the Egyptian navigators had really passed the equator, and anticipated by 2,100 years Vasquez de Gama in his discovery of the Cape of Good Hope."

It is not, however, upon the probability of the elevation and subsidence of this island-continent that I depend for support of my views with reference to the changes that have taken place in the south continent of the new world in comparatively modern times, which changes I rely upon to account for the evident differences between the physical character of the land occupied by the Nephites, in the days of Jacob, and the same land in later times. There is enough evidence that is matter of record within recent years to establish the possibility of such changes having taken place. Le Conte in his *Compendium of Geology* says:

"But great earthquakes are oftener associated with bodily movements of extensive areas of the earth-crust. Thus, for example, in 1835, after a severe earthquake on the western coast of South America, it was found that the whole coast-line of Chili and Patagonia were raised from two to ten feet above sea-level. Again, in 1822, the same phenomenon was observed in the same region after a great earthquake. Again, in 1819, after a severe earthquake which shook the delta of the Idus, a tract of land fifty miles long and sixteen miles wide was raised ten feet, and an adjacent area of 2,000 square miles was sunk, and became a lagoon. In commemoration of the wonderful event, the elevated tract was called 'Ul'ah Bund,' or, the 'mound of God.' Again, in 1811, a severe earthquake—perhaps the severest ever felt in the United States—shook the valley of the Mississippi. Coincidentally with the shock, large areas of the river-swamp sank bodily, and have ever since been covered with water. In commemoration of the event, this area is still called the sunken country. In all these cases, probably, and in the last two certainly, there was a great fissure of the earth-crust, and a slipping of one side on the other."

^r Atlantis, Donnelly, p. 3.

^s *Compend. of Geology*, Joseph Le Conte, pp. 145 and 146. See also p. 153. The disturbance in the Mississippi valley is also mentioned by Lyell ("Principles of Geology," 1856 edition, p. 466.) He adds, that the ground on which New Madrid stood, and the river bank for fifteen miles above, sank eight feet below their former level.

Passing a number of descriptions of land elevations and subsidences which Sir Charles Lyell relates as occurring in Chili, in the nineteenth century, in order that I give more attention to the lands supposed to have been occupied by the Nephites, I quote the following statement of this eminent geologist concerning the earthquake at Bogota, in 1827:

"On the 16th of November, 1827, the plain of Bogota, in New Granada, or Colombia, was convulsed by an earthquake, and a great number of towns were thrown down. Torrents of rain swelled the Magdalena, sweeping along vast quantities of mud and other substances, which emitted a sulphurous vapor and destroyed the fish. Popayan, which is distant two hundred geographical miles south-southwest of Bogota, suffered greatly. Wide crevices appeared in the road of Guanacas, leaving no doubt that the whole of the cordilleras sustained a powerful shock. Other fissures opened near Costa in the plains of Bogota into which the river Tunza immediately began to flow. It is worthy of remark, that in all such cases the ancient gravel bed of a river is deserted and a new one formed at a lower level; so that a want of relation in the position of aluvial beds of the existing water-courses may be no test of the high antiquity of such deposits at least in countries habitually convulsed by earthquakes. Extratropical rain accompanied the shocks before mentioned and two volcanoes are said to have been in eruption in the mountain chain nearest to Bogota."^t

The Encyclopedia Britannica referring to the geographical formation of Colombia also says:

"The fundamental formations throughout Colombia are igneous and metamorphic, the great mass of the cordilleras consisting of gneiss, granite, porphyry and basalt. In many places the carboniferous strata have attained considerable development, though they have been thrown into strange confusion by some unknown disturbance."^u

The writer in Chamber's Encyclopedia in speaking of Colombia also says: "The geology of the country is very extraordinary. 'Everywhere,' we are told, are found traces of stupendous cataclisms and a disarrangement and intermixture of primitive and sedimentary rocks, which assume to put all classification at defiance."^v

Professor Winchell says:

"We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink 220 feet in seventy years * * * * * Vast transpositions have taken place in the coast-line of China. The ancient capital, located, in all probability, in an accessible position near the centre of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea. * * * * * There was a time when the rocky barriers of the Thracian Bosphorus gave way and the Black Sea subsided. It had covered a vast area in the north and east. Now this area became drained and was known as the ancient Lectoria: it is now the prairie region of Russia, and the granary of Europe."^w

^t Principles of Geology, Lyell, p. 457, 1856 edition.

^u Art. Colombia.

^v Chamber's Ency., Art. Colombia.

^w The Pre-Adamites, p. 437.

Referring to Donnelly again:

"The earthquake of 1783 in Iceland destroyed 9,000 people out of a population of 50,000; twenty villages were consumed by fire or inundated by water, and a mass of lava thrown out 'greater than the bulk of Mont Blanc.'"^x

Professor Lyell, referring to the great earthquake which occurred on the island of Java, near the mountain of Galung Gung, on the 8th of October, 1822, says:

"A loud explosion was heard, the earth shook, and immense columns of hot water and boiling mud, mixed with burning brimstone, ashes, and lapilli, of the size of nuts, were projected from the mountain like a water-spout, with such prodigious violence that large quantities fell beyond the river Tandoi, which is forty miles distant. * * * * * The first eruption lasted nearly five hours; and on the following days the rain fell in torrents, and the rivers densely charged with mud, deluged the country far and wide. At the end of four days (October 12th), a second eruption occurred, more violent than the first, in which hot water and mud were again vomited, and great blocks of basalt were thrown to the distance of seven miles from the Volcano. There was at the same time a violent earthquake, the face of the mountain was utterly changed, its summits broken down, and one side, which had been covered with trees, became an enormous gulf in the form of a semicircle. Over 4,000 persons were killed and 114 villages destroyed."^y

The following account of seismic disturbances are taken from Donnelly's work, *Atlantis*:

"The Gulf of Santorin, in the Grecian Archipelago, has been for two thousand years a scene of active volcanic operations. Pliny informs us that in the year 186 B. C. the island of 'Old Kaimeni,' or the Sacred Isle, was lifted up from the sea; and in A. D. 19 the island of 'Thia' (the Divine) made its appearance. In A. D. 1573 another island was created, called 'the small sunburnt island.' * * * * * A recent examination of these islands shows that the whole mass of Santorin has sunk, since its projection from the sea, over 1200 feet."^z

The fort and villages of Sindree, on the eastern arm of the Indus, above Luckput, was submerged in 1819 by an earthquake, together with a tract of country 2000 square miles in extent.^a

"In April, 1815, one of the most frightful eruptions recorded in history occurred in the province of Tomboro, in the island of Sumbawa, about two hundred miles from the eastern extremity of Java. It lasted from April 5th to July of that year; but was most violent on the 11th and 12th of July. The sound of the explosion was heard nearly one thousand miles. Out of a population of 12,000 in the province of Tomboro, only twenty-six individuals escaped. 'Violent whirlwinds carried up men, horses, and cattle into the air, tore up the largest trees by the roots, and covered the whole sea with floating timber.'^b The ashes darkened the air; 'the floating cinders to the westward of Sumatra formed, on the 12th of April, a mass two feet thick and several miles in extent, through which ships with difficulty forced their way.' The darkness in daytime was more profound than the blackest night. 'The town called Tomboro, on the west side of Sumbawa, was overflowed by the sea, which encroached upon the shore, so that the water remained permanently eighteen feet deep in places where there was land before. The area covered

^x *Atlantis*, p. 35.

^y "Principles of Geology," p. 430.

^z p. 37.

^a p. 38.

^b Raffles' "History of Java," Vol. I., p. 38.

by the convulsion was 1,000 English miles in circumference. 'In the island of Amboyna, in the same month and year, the ground opened, threw out water, and then closed again.'^c

"But it is at the point of the European coast nearest to the site of Atlantis at Lisbon that the most tremendous earthquake of modern times has occurred. On the 1st of November, 1775, a sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of the city. In six minutes 60,000 persons perished. A great concourse of people had collected for safety upon a new quay, built entirely of marble; but suddenly it sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. * * * * * The water where the quay went down is now 600 feet deep. The area covered by this earthquake was very great. Humboldt says that a portion of the earth's surface, four times as great as the size of Europe, was simultaneously shaken. It extended from the Baltic to the West Indies, and from Canada to Algiers. At eighty leagues from Morocco the ground opened and swallowed a village of 10,000 inhabitants, and closed again over them."^d

Although Mr. Charles Darwin, one of the most conservative of scientists, usually insists that the elevation and subsidence of the earth's crust is accomplished by slow degrees and continues through long geological periods of time, yet in the report of his "Geological Observations," he records some very important evidences of recent elevations and subsidences taking place quite suddenly. One instance is in connection with an elevation on the Island of San Lorenzo, off the coast of Peru near Lima, in which he reaches the conclusion that the beach on that Island has been raised 85 feet since Indian men inhabited Peru.^e He gives another instance of a recent elevation of land on the Island of Chiloe;^f and still another on the Island of Lemus.^g In speaking in a general way of the elevation on the western side of the South American continent Mr. Darwin also says:

"On the shores of the Pacific, upraised shells of recent species, generally, though not always, in the same proportional numbers as in the adjoining sea, have actually been found over a north and south space of 2,075 miles, and there is reason to believe that they occur over a space of 2,480 miles. The elevation on this western side of the continent has not been equable; at Valparaiso, within the period during which upraised shells have remained undecayed on the surface, it has been 1,300 feet, whilst at Coquimbo, 200 miles northward, it has been within this same period only 252 feet. At Lima, the land has been uplifted at least eighty feet since Indian man inhabited that district; but the level within historical times apparently has subsided."^h

Coming to more recent seismic disturbances I call attention to the one which occurred in 1883 on an island in the straits of Sunda:

A great cloud was seen to rise above the island, and spreading out obscured the sun, while ash fell from the air. Upon the neighboring land the ground was shaken, while upon the low coasts, a great water wave rushed, destroying thousands of lives. "Krakatoa, which had not been in eruption in this century, had again broken forth, with the most

^c Raffles's "History of Java," Vol. I., p. 25.

^d Atlantis, p. 40.

^e "Geological Observations," third Edition, pp. 268, 269.

^f "Geological Observations," p. 233.

^g Ibid., pp. 232, 233.

^h Ibid., p. 599. Also "The Earth," Vol. II., pp. 646, 647.

terrific explosion that man had recorded. Ash rose miles in the air, and spreading out, fell on the surrounding land and water, and for a while it was so thick upon the surface of the sea, in the Straits of Sunda, that the progress of vessels was impeded. So high did it rise that the light ash, floating about by the upper winds, staid suspended in the air for months, some of it falling in America and Europe. A great water wave, generated by the explosion, crossed the Pacific to the California coast, and it was observed on the shores of Africa and Australia. When the eruption had ceased it was found that Krakatoa had been split into two parts, one of which had disappeared into the air, leaving ocean water where there had been dry land. The part of the island that remained was covered with a deep coating of ash, and not a living thing was left, neither plant nor animal.¹

Speaking of the same event W. J. McGee, Vice President of the National Geographic Society, and Ethnologist in Charge, of the Bureau of American Ethnology, says:

"This stupendous outburst cast up a cloud of gas and dust to a height of seventeen miles or more which darkened the sun for 150 miles in every direction, raised a sea wave reaching 135 feet in height on adjacent coasts, resounded in every direction for a thousand miles, and in one direction for 2,968 miles (if not indeed to the Antipodes), and sent out a series of great atmospheric waves rolling in both directions three times around the globe."²

The authority last quoted also says that the New Madrid earthquake of 1811-12, shook an area of a million and a quarter square miles; and that the Charleston earthquake of 1886 was felt over nearly one-half million square miles of land, and far out at sea. He gives at length also a description of the recent earthquake in the island of St. Vincent, West Indies, which shook all Martinique by the force of its explosion. The magnetic disturbances swept in swift undulations for thousands of miles, passed Maryland and Kansas in a few seconds, and reached Honolulu a minute or two later; while the ensuing rain of rock-dust stretched eastward a hundred miles beyond Barbados, westward to Jamaica, northward to Texas, and to the South American continent.³

The conclusions to be reached from the facts here presented are, first, that while elevations and subsidences of the earth's crust are usually accomplished by slow degrees and through long periods of time, it is also true that very marked and very extensive changes are effected by internal forces of the earth in a very short period of time; and second, that there is reason for the belief that the seismic disturbances described in the Book of Mormon as taking place at the crucifixion of Messiah, effected very great changes in the physical character of the land occupied by the Nephites; changes sufficient to convert the heretofore high plateau they inhabited into a mountainous country, uplift valleys between islands and unite them into a continent, and in other cases convert part of the continent into ocean bottom. If it should be contended that while the cases of earthquake disturbances cited in this chapter tell of widespread areas of country being suddenly and greatly effected, yet nowhere (except

¹ First Book of Physical Geography, R. S. Tarr, pp. 347, 348.

² "The World Today," (Magazine), Vol. III., No. 1. July, 1902.

³ For full description see the magazine entitled "The World Today," Vol. III., No. 1, July, 1902.

in the case of Atlantis) do those changes approach the magnitude of the physical changes called for in the views here set forth, the answer would be that nowhere else in the records kept by men is there an account of such terrible, long continued, and widespread cataclysms in the earth as are these described in the Book of Mormon. The terrible seismic disturbances which at the time of Messiah's crucifixion took place in the western hemisphere continued through three hours of time (instead of a few minutes as in the case of some of the most noted earthquake instances cited,) and effected the western continents from end to end, and were followed by three days of total darkness.¹ And as the forces then operative surpass in their magnitude and time of continuance all other known instances of the kind, so, too, may it be reasonably argued that the changes would be correspondingly greater than those effected by similar instances of less magnitude and continued through briefer periods of time.

In concluding this chapter—even though I have not yet arrived at the argumentative stage of my treatise—I would suggest that the cases of seismic disturbances here cited are sufficient both in their character and extent to warrant belief in the possibility of the terrible cataclysms described in the Book of Mormon, and the changes they effected in the physical nature of the continents of America.

¹ It should be noted that darkness accompanied some of the seismic disturbances cited in the foregoing accounts of earthquakes, notably in that of April, 1815, in the Island of Sumbowa, see page 111, where "the darkness in the day time" is described as being more profound than the blackest night.

CHAPTER XII.

INTER-CONTINENTAL MOVEMENTS OF BOOK OF MORMON PEOPLES.

The inter-continental movements of the Book of Mormon peoples must next be considered.

Of the movements of the Jaredites and the people of Mulek but little can be learned. The center of Jaredite civilization and national power was in that part of the north continent known to the Nephites as the land of "Desolation," a country which corresponds, as we have seen, to modern Central America,^a and of which Moron was the capital. From this point the Jaredites evidently colonized in great part the north continent; for it is said in the reign of King Lib that "the whole face of the land northward was covered with inhabitants."^b But this is the widest extent of their colonization, as they confined themselves to occupancy of the north continent, and nothing more than hunting excursions ever carried them into the south continent.

Of the movements of Mulek's colony we have nothing more definite than that having landed first at some point in the south part of the north continent, they afterwards removed into the north part of the south continent—to the valley of the Sidon, and were permanently settled there when they were found by the migrating Nephites under Mosiah.

As for the movements of the Nephites we have already traced them from Lehi's landing place in thirty degrees south latitude to the valley of the Sidon, where they joined the people of Zarahemla, the descendants of Mulek's colony, and formed the Nephite-Zarahemla monarchy under Mosiah I.

Hereafter we shall find their movements tending chiefly in two directions: to the southward, and into the north continent.

MOVEMENTS SOUTHWARD.

The movements of the Nephites southward were prompted by two chief incentives: first, by a desire on the part of some restless, over zealous spirits, who came with Mosiah to the valley of the Sidon, to regain possession of the land of Nephi—the land of their forefathers; a choice land in itself, and made dear to some of them, doubtless, by many tender and sacred recollections; second, by a pious desire on the part of zealous missionaries to convert their brethren, the Lamanites, to the truth of their fathers' faith in God, and the truth of their fathers' tradition concerning the future coming of the Christ to bring to pass the redemption of the world.

The first, and perhaps the largest of these movements, having in contemplation the re-occupancy of the land of Nephi, was made under Zeniff, a man who describes himself as "overzealous" to inherit the

^a See p. and Ether vii; 6, and Dict. B. of M., Art. Desolation.

^b Ether x: 21.

land of his fathers.^c This expedition was most likely undertaken during the reign of the second king of the Nephite-Zarahemla nation, viz., King Benjamin, who succeeded Mosiah I. In King Benjamin's reign there was a serious war between the Lamanites and the newly formed Nephite-Zarahemla nation. The Lamanites invaded the land of Zarahemla bent on ravaging the country, and the subjugation of her people. They were repulsed, and driven back to their own lands, but not without much bloodshed.^d During the war, but likely after the repulse of the Lamanites, Zeniff, with others, was sent among the Lamanites to locate their forces and ascertain their strength, that the Nephite-Zarahemla army might destroy them. But Zeniff, impressed with the many virtues of the Lamanites, desired that they might not be destroyed and urged upon the leader of the Nephite expedition to enter into a friendly treaty with them. This, however, was so far from the mind of the Nephite leader that he ordered Zeniff to be slain, doubtless upon the charge of treason; whereupon there was a revolt in the expedition. The leader himself was killed; and Zeniff was rescued only after much bloodshed. Fifty of the expedition—all that survived the unhappy conflict—returned to Zarahemla to relate the sad event that had befallen them. Zeniff now gathered a company about him who were desirous of repossessing the land of their forefathers, and with them departed from Zarahemla. On the journey they suffered from famine which much reduced their numbers; but finally they reached the land of Lehi-Nephi, and of Shilom, which was the place from which the Nephites under Mosiah departed northward in their second hegira.^e

The Lamanites received the expedition of Zeniff with favor, entered into treaty relations with them, and vacated the land of Lehi-Nephi and Shilom, that Zeniff and his people might possess it. It must not be thought, however, that the action of the king of the Lamanites was altogether disinterested; his ulterior motive was plunder of the Nephites as soon as their well known industry should bear fruit. He allowed them to take possession of the cities and lands of their fathers only that he might bring them into bondage, and make their industry a source of revenue to himself and people.

The people of Zeniff rebuilt the walls of the ancient Nephite cities, in the land of Nephi, as also the cities themselves; and brought the fruitful lands of their fathers again under cultivation; for under Lamanite occupancy they had been neglected, the cities had fallen into decay, and the walls thereof had partly crumbled into ruins. As soon, however, as Nephite industry began to redeem the waste places and produce prosperity in the land, the Lamanites attempted their subjugation; but though they suffered some from their conflicts with the Lamanites, the Nephites, so long as Zeniff lived, maintained their independence. So also they did during part of the reign of their second king, Noah, son of Zeniff. During the reign of this second king, though he himself

^c Mosiah ix; 1-4.

^d Omni i; 24.

^e For the authority of the foregoing narrative compare Omni i; 26-30, Mosiah ix; 1-6, and "Words of Mormon" between the Books of Omni and Mosiah. Also Mosiah xi; 13.

was a dissolute, unrighteous man, he greatly beautified the city of Lehi-Nephi, embellished the temple, and also built for himself a magnificent palace. He also erected many and magnificent buildings in the land of Shilom.¹ To carry out these improvements King Noah taxed his people to the extent of one-fifth of all their possessions, and of their income. He surrounded his dissolute court with a corrupt priesthood, and in every way demoralized his people and made his reign infamous. Still he successfully expelled the predatory bands of Lamanites which invaded his territory from the south, and who for a time had preyed upon these Nephites. About this time God sent a prophet among King Noah's people to warn them of impending calamity. Him they burned, not heeding his warning. But the mission of Abinadi, for such was the prophet's name, was not wholly in vain, for the heart of one priest, Alma, was touched; and he, repenting of his own wickedness, brought others to repentance. As might be expected, this course displeased King Noah, and he sought to destroy young Alma and his people. But Alma being warned by God of the King's intentions, fled with his people (numbering about four hundred and fifty souls) into the wilderness, some eight days' journey, where they founded a city which they called Helam.² Here they dwelt in security for a number of years. Finally, however, they were discovered by the Lamanites, who placed them under bondage, and appointed task masters over them. From this thralldom they were finally released by the interposition of the Lord, who directed Alma to take his flight in the direction of Zarahemla, which he reached in twelve days from Helam, where he was most heartily received by King Mosiah II., who made him High Priest over the Church throughout Zarahemla.

Meantime a large army of Lamanites invaded the land of Lehi-Nephi, before which King Noah and his people fled; but being encumbered with their wives and children they were soon overtaken. Noah ordered an abandonment of the women and children; but this order part of the men of his army refused to obey, choosing rather to die with their wives and children. The remainder followed the King. When the Lamanites saw the helplessness of the Nephites, and being moved with compassion by the pleading of their women, they abandoned the slaughter of them, and permitted them to return to their cities, under covenant that they would deliver up one-half of their property, and thereafter pay annually one-half of the products of their labors. These hard conditions were accepted; and the people returned to their possessions; one Limhi, son of Noah, was chosen to be their ruler—their King, if such a title, under the circumstances, be not mockery.

The Nephite men who obeyed the orders of King Noah in the matter of abandoning their wives and children soon repented of their cowardice, and resolved to return and share their fate or avenge their death; and when King Noah opposed their manly resolutions they burned him at the stake. On returning to Lehi-Nephi it was to find, of course, that their people had gone into bondage to the Lamanites, under the circumstances already detailed—a bondage these returning fugitives readily shared.

¹ Mosiah xi.

² The city of Helam and the surrounding country which was called "the land of Helam," was doubtless named from Helam, who was the first to receive baptism at the hands of Alma. Mos. xviii.

Hard indeed was the fate of the Nephites under Lamanite bondage. The treaty stipulation prevented the Lamanites from making open war upon them; but the one-half of the products of their labor due their masters under the treaty they had formed was collected under every circumstance of cruelty and the Lamanites themselves directed the labors of the unfortunate Nephites, placing task masters over them, who in every way insulted and oppressed them, even to the binding of heavy burdens upon their backs, and the application of the lash on the slightest provocation.

Under these circumstances it can be easily understood that the Nephites were restive and anxious for deliverance. Naturally their eyes and hearts turned to Zarahemla, where the great body of their brethren dwelt in security. Once King Limhi fitted out a small expedition of forty-three men and sent them to find Zarahemla, and bring deliverance. The expedition was a failure as far as its immediate object was concerned. It was lost in the wilderness, passed by the land of Zarahemla—evidently on the west of it—and went into the land northward, where it found the ruins of the Jaredite race—destroyed cities, ruined temples, fallen walls, a land covered with the bones of men and beasts. They also found breast-plates of brass and copper; swords, the hilts of which had perished; and the blades of which were cankered with rust. But what was of more importance they found what afterwards proved to be the record of Ether, consisting of twenty-four plates of gold, on which the last prophet of the Jaredite race had engraved an outline history of his people, and which subsequently king Mosiah, by use of the Urim and Thummim, translated into the Nephite language; so that the Nephites at Zarahemla were acquainted with the history of the people who had preceded them in the occupancy of the western hemisphere.^b

It would naturally be expected that the people of Zarahemla would feel an interest in their brethren who went up to re-occupy the land of Nephi; and when year after year passed away and no word came of their fate or fortunes, there were those who petitioned the king of Zarahemla to send an expedition in search of them. The repeated petitions at last met with favorable action, and one Ammon, a descendant of Zarahemla, with fifteen others started for the land of Nephi. After forty days' journey they reached Shilom, at which place King Limhi was sojourning at the time of their arrival. The joy of the meeting was mutual. Ammon and his associates rejoiced that their mission had such a happy termination; Limhi and his people, that they could now hope for deliverance from Lamanite bondage; and also they had joy in the proof which Ammon brought them, that the Nephites of Zarahemla were not destroyed; for when Limhi's expedition returned from the land northward, where they found the ruins and bones of an extinct people, they supposed they had found Zarahemla, but that the Lamanites had destroyed them.

Soon after the arrival of Ammon in the land of Nephi, the people of Limhi devised plans for their escape from their Lamanite oppressors. The plans were successfully carried into effect, and Limhi and his people

^b Compare Mosiah viii. with Mosiah xxi. and Mosiah xxviii.

were welcomed to Zarahemla by King Mosiah II. Thus ended the most notable effort of the Nephites to re-possess the land of their fathers' first inheritance, the land of Nephi. The occupancy of that land by Zeniff's people, extended over a period of about eighty years.

Of the missionary expeditions that ventured into the land of Nephi for the conversion of the Lamanites, one of the most notable, as also one of the most successful, was begun and carried to its successful termination under the leadership of the four sons of King Mosiah II, named respectively, Ammon, Aaron, Omner, and Himni. These young men, and Alma, son of the High Priest of the same name, in their youthful days were unbelievers in the traditions of their fathers; and they sought to destroy the Church of God which the elder Alma with so much toil had established through a faithful ministry. No parental authority, no persuasion of preaching prevailed against the pride and scepticism of these young princes and the younger Alma. Gifted with eloquence, politic, large-minded, generous in word and deed, gracious and condescending to the people, Absalom-like they were rapidly stealing the hearts of the Nephites, threatening the very existence of the Church. At this juncture, out of respect for the prayers of the elder Alma, God visited these young men by sending an angel to reprove them, and warn them of impending calamities. The manifestation of God's power in this visitation was such that the young men were overwhelmed. Their conviction of sin was such that they repented thoroughly; and, Paul-like, from being persecutors of those who served God, they became zealous teachers of the truth, and sought with all their power to undo the wretched mischief they had done in seeking the destruction of the Church. This accomplished, so far as was possible, in the land of Zarahemla, their thoughts turned to the hosts of unbelieving Lamanites in the land of Nephi, more numerous than the Nephites and the people of Zarahemla combined. A holy desire took possession of them to preach salvation through the Gospel to those hosts of Lamanites. Renouncing therefore all their claims as princes, and abdicating all rights of succession to the throne of their father, Mosiah II, these princes headed the aforesaid missionary expedition to the Lamanites. In the midst of many afflictions, attended with much persecution, the sons of Mosiah and their companions preached the Gospel extensively throughout Lamanite lands, and had a rich harvest of souls for their hire. They established a Church among the Lamanites; but such were the oppositions practiced by the unconverted Lamanites upon those who accepted the teachings of the Nephites, that, under divine direction and to preserve their people from destruction, the young princes conducted an exodus of the Church from the land of Nephi, then in possession of the Lamanites, to Zarahemla, where they were welcomed by the Nephites, especially by Alma, the High Priest; and a land—the land of Jershon, north of Zarahemla—was set apart for the home¹ of this body of Lamanite converts.

¹ Elder Reynolds suggests that this land north of Zarahemla was set apart to them because it would place Zarahemla between them and the Lamanites who might attempt pursuit.—Dict. Book of Mormon, p. 172.

MOVEMENTS NORTHWARD.

The Nephites in the land of Zarahemla early appreciated the strategic importance of holding possession of the narrow neck of land—the isthmus which connected the southland with the northland. They perceived that if hard pressed by their Lamanite enemies, who outnumbered them to the extent of two for one,^m the narrow neck of land afforded them a means of escape into the great land northward, while by fortifying the narrow passage their enemies, however numerous, could be held in check, while they themselves would have a whole continent behind them in which to expand. The Lamanites also saw the strategic importance of this isthmus, and in some of the great wars in the last half of the century immediately preceding the coming of the Messiah, they sought to possess it, and the Nephites as strenuously sought to prevent them from taking possession of it.ⁿ

The first extensive migration of Nephites into the north continent occurred in the thirty-seventh and thirty-eighth year of the reign of the Nephite judges, a period which corresponds to fifty-five B. C. That year five thousand four hundred men, together with their wives and children, left the land of Zarahemla for the northland. That same year one Hagoth, spoken of in Nephite annals as a "curious man," established ship building yards on the borders of the land Bountiful, on the west side of the isthmus connecting the north and south land. Here he constructed a number of large vessels, in which great bodies of immigrants were carried northward, to found new homes. Two of Hagoth's vessels that started northward never returned, nor was anything ever afterwards heard of them. The Nephites believed them to have been wrecked at sea. It is supposed by some that these Nephite vessels may have drifted westward and that their occupants may have peopled some of the islands of the Pacific.

About ten years after this first great migration northward, the movement of population in that direction received a fresh impetus; for great numbers went from Zarahemla and extended their journey farther northward than heretofore. Contentions in the land of Zarahemla—contentions born of pride seem to have been responsible in some way for this movement. Doubtless in the old centres of Nephite civilization the possession of large wealth led to class distinctions, and inequalities, most distasteful to a people who from the first arrival of their fathers on the promised land had been taught to look upon each other as equals. Migration from the land where distinctions based upon the possession of wealth, and the pride it fosters, presented itself perhaps as the easiest solution of the difficulty, and hence the impetus to the northward movement in this year 46 B. C.

The Nephite historian, Mormon, in speaking of conditions that obtained about this time, gives one of those rare glimpses of Nephite civilization that I consider of sufficient importance to quote at length:

^m Mosiah xxv; 2, 3.

ⁿ Alma li, lii. Helaman i.

"And it came to pass in the forty and sixth year," yea, there was much contention, and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate, save it were for timber, &c.; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east. And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement. And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land. And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them; but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and the building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work."^o

Here it will be proper to dispel what I regard as a misapprehension of the extent of Nephite occupancy of the north continent, at this period of Nephite history. From the fact that in the foregoing quotation it is said that the Nephites removing from Zarahemla traveled "to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers," some have supposed that the Nephites at this time extended their colonization movements as far north as the great lakes in the eastern part of North America;^a and from the fact that it is also said that "they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east," it has been supposed that these expressions meant to convey the idea that the Nephites at this time had extended their settlements over both continents; and that "from the sea south to the sea north" meant from the

^o Forty and sixth year of the reign of the judges; corresponding to the year forty-six B. C. (Reynolds' B. of M. Chronology, Richards' Compendium, p. 295.)

^a Book of Helaman, Chap. iii; 1-15.

¹ To Lakes Superior, Michigan, Huron, Erie, Ontario.

sea at the southern extremity of South America (south of Cape Horn), to the Arctic Ocean, north of North America.^f There is no evidence, however, in the Book of Mormon that warrants such a conclusion as to the extent of Nephite occupancy of the western hemisphere in 46 B. C. Allowance for hyperbole must be made in the expression, "they began to cover the face of the whole earth," since the facts set forth in the whole history of the Nephites in the Book of Mormon are against the reasonableness of such a conclusion. From the landing of Lehi's colony early in the sixth century B. C., to the date corresponding to the year 55 B. C., when the first considerable migration into the north land took place, Nephite occupancy of the promised land was confined to portions of the west and the extreme north part of what is now the south continent of America; and as compared with the rest of South America, as now known to us, the extent of country occupied was but a very small part of the continent. The migrations from Zarahemla, from the year 55 B. C., to 46 B. C., though considerable, are not sufficient to warrant the belief that the Nephites spread over and occupied the whole face of the north continent. By reference to the map the reader, if he will consider the parts of the country now known as the south part of Mexico and Central America, will there find all the terms of description in the passage quoted complied with as to "the sea south, and the sea north; the sea east and the sea west:" while the physical character of the same land, even now, will answer the requirements of the description of its being a land of "large bodies of water and many rivers:" and more abundantly may have done so before the convulsions of nature which took place in Nephite lands at Messiah's crucifixion.

I conclude therefore that this migration of Nephites extended no further northward than southern parts of Mexico, say about the twenty-second degree north latitude; in other words, the Nephites were occupying the old seat of Jaredite empire and civilization, and the land of Moron which the Nephites called "desolate," not because of its barrenness—save for the absence of forests of timber—"but because of the greatness of the destruction of the people who had before inhabited the land;" that is, the Jaredites.

The next important event affecting the movement of population and the possession of the land north and south was a war between the Nephites and Lamanites, that began with the invasion of Nephite lands by the Lamanites in 35 B. C. Owing to dissensions among the Nephites, many of that people had deserted to the Lamanites. It is quite possible that this was owing to the resentment felt by the dissenting Nephites because of the class distinctions which arose on account of wealth and pride; and instead of the dissatisfied joining in the movement northward, as many did, some of them went southward, joined their fortunes with the barbarous Lamanites, and fomented the spirit of war against their brethren. In this war the Nephites were destined to meet with a new experience. Hitherto in their wars with the Lamanites, since uniting with the people of Zarahemla, at least, the Nephites had been able to hold their lands against Lamanite invasion; and though they had lost here and there a battle,

^f See foot notes "i" and "j" Helaman iii; 8.

they were uniformly successful in their wars. In the war of 35-32 B. C., however, the Lamanites drove the Nephites from all their lands in the south continent. Even Zarahemla was taken, and the cities in the land Bountiful. The Nephites were thrown wholly on the defensive. They concentrated their forces at the narrow neck of land; hastily fortified it, and by that means prevented the invasion of the north continent.^a

In the year 32-31 B. C., the fortunes of war changed somewhat and the invading hosts of Lamanites were forced out of the most northern cities of the Nephites in the land Bountiful and Zarahemla; but the city Zarahemla, so long the capital of the Nephite-Zarahemla nation, remained in possession of the Lamanites; nor could the Nephites further prevail by force of arms than to win back and hold about one-half of their possessions in the south. At this point still another event important in Nephite history occurred. The Chief Judge of the land, whose name was Nephi, resigned his office in order to join his younger brother, Lehi, in the work of preaching the gospel. Unrighteousness is assigned as the cause of Nephite failure in the war of 35-32 B. C.; wealth, love of luxury, pride, injustice to the poor, internal dissensions, manifold treasons, and civil strife are enumerated as among Nephite sins and afflictions. If unrighteousness was the cause of Nephite weakness and failure—and it was—then clearly the logical thing to do was to bring the people to repentance, re-establish them in righteousness, and by these steps restore them to the favor of God. Evidently so reasoned these two priests and prophets of God, Nephi and Lehi; and to the achievement of this end they bent their energies. They were successful; but successful in a direction least to be expected, viz., successful in converting the Lamanites. Partially successful in converting the Nephites, in the northern cities of the southland, they went into the land of Zarahemla, still held by the Lamanites, be it remembered, and so far convinced the Lamanites of the error and wickedness of the traditions of their fathers, that eight thousand were baptized in the land of Zarahemla and the regions round about. Thence the two prophets went further southward into the land of Nephi; and though they met with some persecutions, such was the marvelous display of God's power in their deliverance, that the greater part of the Lamanites were converted; and restored to the Nephites the cities and lands they had taken in the recent war. Many of the Lamanites themselves engaged in the work of the ministry, and preached to the Nephites both in Zarahemla and in the north continent. Nephi and Lehi also preached in the northland, but with no great success. Still peace prevailed; and for the first time since the separation of the Nephites from the Lamanites, in the first half of the sixth century, B. C., there was unrestricted intercourse between the two peoples:

"And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites, and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire. And it came to pass that they became exceedingly rich,

^a Helaman iv.

both the Lamanites and the Nephites; and they did have an exceeding plenty of gold and of silver and of all manner of precious metals, both in the land south, and in the land north. Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south. And behold, there was all manner of gold in both these lands, and of silver; and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich. They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceeding strong in the land. And they did raise many flocks and herds, yea, many fatlings. Behold their women did toil and spin, and did make all manner of cloth, of fine twined linen, and cloth of every kind, to clothe their nakedness.

The next event which effected Nephite occupancy of the north and south continent was one of their many robber wars. By the sixteenth year from the time the sign^t of the birth of Christ^u had been given (therefore 16 A. D.) wickedness had so far increased among the people of the western world, and there had been so many dissensions from those who once had favored law and order, that the robber bands which infested the country considered themselves so powerful that they called upon the Chief Judge of the land to abdicate government and accept the order of things that obtained in their societies. This demand led to a serious war between the supporters of the government on the one hand, and the outlaws on the other. The Nephite leaders gathered their people both from the north and the south into the central part of their country—into the land Bountiful, and the land Zarahemla; and the cities of these lands the Nephites and the Lamanites standing for law, order, and the maintainance of government, fortified and stocked with an abundance of provisions against the opening of the impending war. The war began in the year 18 A. D., and lasted for more than two years. In it the robber bands were not only defeated, but annihilated, by being destroyed in battle, executed under the provisions of the law, or by being compelled to enter into covenant to abandon their robberies and murders. This war, in some respects the most terrible in Nephite history, was followed by an era of prosperity. In the course of a few years the Nephites had moved back upon their lands whence they had been called by the exigencies of the recent war; and this as well in the northland as in the southland: "And it came to pass that there were many cities built

^t A Lamanite prophet five years B. C., declared that a sign of Messiah's birth would be given to the people of the western hemisphere, which he described as follows: "This will I give unto you for a sign at the time of his (Messiah's) coming; for behold there shall be great lights in heaven, insomuch that in the night before He cometh, there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore there shall be one day and a night and a day, as if it were one day, and there were no night; and this shall be unto you for a sign. * * * * And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you" [of Messiah's birth]. All of which came to pass as predicted. (See Helaman xiv; 1-6; also III. Nephi i; 15-21.)

^u The Nephites began to reckon their time from the sign of Messiah's birth in the ninth year from that event. See III. Nephi ii. Compare verses 3-7 with verses 8-10.

anew, and there were many old cities repaired; and there were many highways cast up, and many roads made, which led from city to city, and from land to land.”^v

No sooner were the terrors of war removed, however, than the people who had been so marvelously delivered from their enemies lapsed into unrighteousness.

“For there were many merchants in the land, and also many lawyers, and many officers. And the people began to be distinguished by ranks; according to their riches, and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches; some were lifted up in pride, and others were exceeding humble; some did return railing for railing, while others would receive railing and persecution, and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God; and thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land, save it were among a few of the Lamanites, who were converted to the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord. Now the cause of this iniquity of the people was this, satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world. * * * * * Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.”^w

The people of the western world, in brief, had entered upon that final stage of their wickedness which was to terminate in those awful convulsions of nature that should make their lands desolate, and well nigh destroy the inhabitants thereof. The government itself had become corrupt; so, too, had the priesthood, save a few faithful ones—men of God, who testified that the Messiah had come, and that the time of His passion and resurrection approached. These were secretly haled before the judges, and both priests and lawyers leagued against them for their destruction. When it was feared that the Chief Judge would not sign their death warrants—a thing needful under the Nephite government to make executions legal—they privily put them to death, and thus were guilty of judicial murders. An attempt to overthrow the commonwealth, now perpetuated through more than a hundred and twenty years, ended in anarchy; and thence to the establishment of a sort of tribal government, which maintained an uncertain peace by means of mutual fears rather than by any inherent strength in the system—if system, indeed, it could be called. Such were the conditions that obtained among the people of the western world, when those mighty cataclysms occurred which destroyed so many Nephite cities, effaced so much of Nephite civilization, and so greatly changed in some places the physical character of the continents of the western hemisphere, the Book of Mormon account of which has been already given.

^v III. Nephi vi.

^w III. Nephi vi; 11-15, 18.

Shortly after these great cataclysms the Savior made His appearance among the Nephites and established His Church, which event was followed by a long period of righteousness and the loss of all race and party distinction, such as Nephite and Lamanite, etc.; and the people occupied the lands north and south without restraint according to their good pleasure. True, in the year 350, A. D., when wickedness had again made its appearance among the people, and old distinctions were revived, a treaty was made in which it was stipulated that those calling themselves Nephites would occupy the north continent, and those calling themselves Lamanites and Gadianton robbers would possess the south continent. The treaty, however, was not long respected by the Lamanites, for at the end of ten years they violated it by attempting to invade the north continent and war was renewed. Back and forth surged the tide of armed conflict, but raged chiefly in what was known to the Nephites as the land of Desolation, the old seat of Jaredite empire and civilization. The Nephites at last having been driven from their southern strongholds in the north continent, proposed through their leader, Mormon,^y that they be permitted to gather their people at Cumorah—the Ramah of the Jaredites—that they might trust their fate to the dreadful arbitrament of one great battle. The request was granted; the hosts were gathered, the armies which fought under the Nephite name were destroyed, as was also the race, save such as were mingled with the Lamanites. Anarchy followed, and then savagery for a time claimed the western hemisphere as its own.

^y Mormon was born in the north continent, about 311 A. D. To him was entrusted the Nephite records by one Ammeron; and while they were in his possession he made the abridgment which bears his name, "The Book of Mormon." All the sacred Nephite records he hid away except his abridgment of those records; and that he delivered to his son Moroni.

CHAPTER XIII.

GOVERNMENT AND RELIGION.

THE JAREDITES.

In remarking upon the government and religion of Book of Mormon peoples I shall begin with the Jaredites. An account of the migration of this people from the Tower of Babel to the north continent of the western world has already been given, and I have also pointed out that before the demise of the two brothers, Moriancumr and Jared, who led that colony to the western hemisphere, the people were called together and a kingly government founded; that the first capital was established under the name of Moron, somewhere in the region of country known to us as Central America, and called by the Nephites "Desolation."^a Monarchical government was not established without remonstrance from Moriancumr, who declared that such government would lead to the destruction of liberty.^b But Jared pleaded that the people might have the kind of government they desired, and proposed that they choose from among his own or his brother's sons the man they would have for king. The first choice of the people was Pagag, the eldest son of Moriancumr; but influenced doubtless by the desire of his father that some other form of government should be established, Pagag declined the kingly honor. So also several of the sons of Jared declined to serve in that office, perhaps for the same reason. Finally, however, one of the sons of Jared, Orihah, accepted and was anointed king. The choice seems to have been a fortunate one, for it is said that Orihah walked humbly before the Lord and he remembered the great things the Lord had done for his fathers, as also did his people; and he executed judgment upon the land in righteousness all his days, and his days were many.^c Orihah was succeeded by his son Kib, in whose reign the first rebellion took place; for the son of Kib rebelled against him, and even imprisoned the king until another son born in the old age of the captive monarch gathered sufficient strength to reinstate his father upon his throne. This was the commencement of a long series of such rebellions in the Jaredite dynasty.

Of the nature of Jaredite government little can be learned beyond the fact that after the election of the first king, Orihah, the hereditary principle was recognized; and although there were frequent contestants for the throne, and occasional usurpations of the kingly authority, the legitimate line of hereditary monarchs seems to have been reasonably well maintained. It appears not to have been part of the constitution of the government, however, that the rights of hereditary in the royal house should descend to the eldest son. It frequently happened that the son born in the old age of the reigning monarch succeeded to the kingly

^a Ether vii: 5, 6.

^b Ibid. vi: 23.

^c Ether vi and vii.

power, a course which perhaps accounts for the occasional rebellions of their brothers, though the rights of the first born are never urged as the cause of the quarrels.

Of the subordinate officers of the kingdom nothing is said; by what means judicial powers were exercised we are not informed; what the nature of the military organization was, or what system of taxation was adopted, we do not know. On all these matters Moroni's abridgment of the record of Ether is silent.

Relative to the religion that obtained among the Jaredites, we are left in well nigh as much ignorance as we are concerning the nature of the subordinate features of their government. The two brothers, Moriancumr and Jared, seem to have been among the righteous people of Babel; so much so in fact that Moriancumr was a very great prophet of God, and had direct access to the source of revelation; for by revelation he learned of God's intention to confound the language of the people, and thus stop the impious work in which they were engaged, when building the city of Babel and its tower. It is in consequence of their high favor with God that the language of these brothers and that of their friends was preserved; and they with their families and friends, led away to "a land which was choice above all other lands," where God fulfilled His promise to make of them a great nation. It is doubtful if a prophet ever lived in ancient times who held more direct communion with God than did this prophet Moriancumr. It will be remembered that he took into the mountain sixteen transparent stones which he had prepared, and asked God to make them luminous; that in the journey of the colony across the great deep in the eight barges that had been prepared, they might not be in darkness. As the Lord stretched forth His hand to touch the stones, in compliance with the prophet's request, the veil was taken from the eyes of Moriancumr, and he saw the finger of God, and fell prostrate before Him in fear. But even his fear could not crush his faith. He so far prevailed with God through faith that he beheld Him face to face, and talked with Him as a man speaks with his friend. That is, he saw and talked with the pre-existent spirit of the Lord Jesus, for the Lord said to him: "This body which ye now behold is the body of my spirit. * * * * and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." A greater revelation of God than this, previous to the coming of the Lord Jesus in the flesh, no other prophet ever received. Moreover Jesus said to him: "Because of thy faith, thou hast seen that I shall take upon me flesh and blood. * * * * Behold, I am He who was prepared from the foundation of the world to redeem my people; behold, I am Jesus Christ. In me shall all mankind have light, and that eternally, even those who believe on my name; and they shall become my sons and my daughters. * * * * Seest thou that thou art created after mine image, yea all men were created in the beginning after mine own image."^d

Moriancumr was commanded, however, not to suffer the things he had seen and heard to go into the world until the Lord Jesus should have lived in the flesh. He was commanded, however, to write what he

^d Ether iii.

had both seen and heard, and seal it up that it might be preserved to come forth in due time to the children of men. In addition to the revelation of His own person to him, the Lord revealed to the prophet Moriancumr "all the inhabitants of the earth which had been, and also all that would be; and He withheld them not from His sight, even unto the ends of the earth." While Moriancumr was prohibited from making known to his people the great things thus revealed to him, his knowledge of the things of God must have been given him wonderful power and influence in teach his people the righteous truths which are fundamental and universal. This confidence and strength must also have been imparted to others, for certain it is that the Jaredites had prophets of great power sent to them from time to time to teach and reprove them; and even some of their monarchs were shining examples of spiritual power and righteousness. The fifth monarch, Emer, possessed such faith that he, like Moriancumr, had the blessed privilege of seeing "the Son of Righteousness, and did rejoice and glory in His day."^e And of the whole people it is said, "never could [there] be a people more blessed than were they, and more prospered by the hand of the Lord."^f All of which is good evidence that the Jaredites at this time (in the reign of Lib, the sixteenth monarch) were a righteous people; and this righteousness was doubtless brought about by the preaching of faith in God and His laws as only Moriancumr and other prophets whom God raised up to the Jaredite nation could preach it. But it was with the Jaredites as with other nations. Their righteousness was not continuous, and it is more than likely that their faith ebbed and flowed as the faith of all people seems to ebb and flow. There were times when the prophets of God were rejected; when their severest warnings of coming calamities seemed to produce no effect. In the reign of Com and Shiblom,^g the twenty-first and twenty-second monarchs of the Jaredites, respectively, a great calamity befell the people, and the prophets seized upon this circumstance to declare that even greater destruction should befall them, and predicted that "the bones of the Jaredites should become a heap of earth upon the face of the land except they should repent of their wickedness." This declaration so far from bringing the people to repentance filled them with rage against the prophets, and they sought to destroy them. Even the priesthood itself seems at times to have become corrupted; for in the closing years of the monarchy, in the reign of Coriantumr, the high priest is charged with murdering one Gilead as the latter sat upon his throne.

Beyond these few facts nothing can be learned from the abridged record of the Jaredites concerning the religion of that people, except that unto some of their prophets, just previous to the destruction of both the nation and people, was revealed the fact, that unless the Jaredites repented "the Lord God would execute judgment against them to their utter destruction, and that He would bring forth another people to possess the land, after the manner in which He had brought forth their

^e Ether ix; 22.

^f Ibid. x; 28.

^g The orthography of the word cannot be determined, it is spelled "Shiblom" in one passage and Shiblón in another.

fathers^b from Babel. Unto Ether, the last of the Jaredite prophets, the son of Coriantor, the last king but one of the Jaredites, the same truth was revealed. To him, also, was shown the days of Christ; and it was revealed to him that upon this blessed land of the western hemisphere would be built up to the remnant of the house of Joseph, a Holy City, to be called New Jerusalem, or Zion; a city of refuge for the righteous in the last days.¹ These prophecies I am aware throw no light upon the nature of the Jaredite religion, but they do establish the fact that God sent forth inspired men among them, to warn them of the calamities that were decreed against them because of their decline from righteousness; and that fact is an important religious truth.

THE PEOPLE OF MULEK.

Of the government and religion of the people of Mulek in the western hemisphere we know even less than of the Jaredites. Mulek himself was of royal lineage, being the son of king Zedekiah of Jerusalem; but whether the prerogatives of prince and king were enjoyed and exercised by him in the new world we cannot learn, nor is there any glimpse afforded us in the Nephite records of the nature of their government. Still government of some sort must have subsisted among them, for when found by the Nephites in the valley of the Sidon they lived in association—chiefly in the great city of Zarahemla—a thing inconceivable apart from government of some sort. The gregarious instincts of man impel him to live in society, but the experience of the race is warrant for the truth of the fact that government is necessary to the perpetuity of that society. Hence when society of any permanent character is found, there, it may be taken for granted, government of some sort also exists. Hence the people of Mulek, since it is evident that they lived in a permanent society with each other, had a government; but the nature of it is unknown.

The people of Mulek came from the old world without scriptures or records of any kind. That is no matter of surprise, however, since they were fugitives escaping from the wrath of the king of Babylon. Their anxiety looked not to the future, but to the present. To them was committed the protection of one of the princes of Judah. To reach a place of safety for him would be their one, absorbing thought. But the experience of this colony illustrates the value of the written word of God. By reason of having no records or books, and no opportunity, or inclination perhaps, to teach letters, the language they spoke—the language prevalent in Judea in the sixth century B. C.—in course of time very much deteriorated.¹ But that was not the worst consequence of their being without the written word. By the time the descendants of Mulek's colony were discovered by the migrating hosts of Nephites under Mosiah I—four hundred years from the time they left Judea—they were so far sunk in unbelief as to deny “the being of their Creator.” Their condition of unbelief sustains the views on the value of the written word expressed

^b Ether xi; 20, 21.

¹ Ibid. xiii; 3-12.

² Omni i; 17.

by King Benjamin—son of Mosiah I.—when teaching his people the importance of the records brought by Lehi's colony from Jerusalem.^k He held that had it not been for these sacred writings, the Nephites themselves would have been in ignorance of the mysteries of God; that it would have been impossible for Lehi to have taught all the things of God, but for the help he received from the written word; that but for this, their fathers would have dwindled in unbelief.^l It may be taken for granted also that with a people who had no religion—who “denied the being of their Creator”—their morality was of a very low order; for it is a truth, attested over and over again in the history of nations, that national morality cannot prevail in exclusion of religion, which teaches the recognition of moral duties as commandments of God. But these observations are based upon the universal experience of man, rather than upon anything in the Nephite record; for that is silent upon the matters of government, religion, and morality of the people of Mulek, except in so far as stated in the foregoing.

THE NEPHITES.

GOVERNMENT.

Some twelve or fifteen years after Lehi's colony arrived in the new world, Nephi with that part of the colony which he could influence—the more righteous part, by the way—separated from the elder sons of Lehi and their following, and established a separate community. Such was the esteem in which Nephi was held by his following that his people besought him to be their king. Nephi appears not to have favored the establishment of this kind of government, but yielded to the desire of his people.^m Perhaps he had inherited the prejudices of the Hebrew prophets against the kingly form of government,ⁿ and would gladly have seen his people live under an administration of government by judges, as in ancient Israel. This, however, is but an inference drawn from the fact of Nephi's expressed desire that his people would have no king.

Succession to the kingly dignity was made hereditary in Nephi's family,^o and the kings on their accession to kingly power took the title of Nephi I., Nephi II., Nephi IV., Nephi V., etc.^p What the nature of this kingly government was, what secondary officers existed in it, and what means were employed for the administration of its laws cannot be learned from the Nephite record. For some time the community over which the established government held sway was but a small one, hence the kingly office had no such dignity as attaches to it in more extensive governments; but was most likely akin to the petty kingdoms which existed in Judea^q at various times and with which Nephi and some few of those who had accompanied him from Jerusalem were

^k I. Nephi v; 10-12.

^l Bk. of Mosiah i; 3-7.

^m II. Nephi v; 17, 18.

ⁿ I. Samuel viii; 1-9 and 19-22.

^o Mosiah xxv; 13.

^p Book of Jacob i; 9-11.

^q Gen. xiv. In many cases these Judean “kings” ruled but a single city.

acquainted. The Nephites had the scriptures containing the law of Moses, and were taught to some extent in some of the customs of the Jews, but not in all of them.^r And these customs, and the law of Moses administered with no very great amount of machinery, I apprehend constituted the character of the Nephite government. Under it the Nephites lived for a period of more than four hundred and fifty years.

The transition from a kingly form of government to what may be called a democracy was made at the death of Mosiah II.; 509 years from the time Lehi left Jerusalem, or 91 years B. C. The Israelitish genius in matters of government inclines them to the acceptance of what men commonly call a theocracy, which is defined as meaning literally "a state governed in the name of God." The election of this form of government by Israelites as most desirable, grows out of the fact of the Mosaic legislation; for Moses received the law by which Israel was governed direct from Jehovah; its regulations were carried out in Jehovah's name by the administration of judges, both during the life time of Israel's great prophet and also after his demise. Living thus under the divine law, administered in the name of Jehovah by judges divinely appointed, was to be governed of God. And so completely was this form of government recognized as the government of God, that to reject it, was held to be rejecting God as the ruler of the state, as witness the words of the Lord Himself in the closing years of the prophet Samuel's life when Israel clamored for a king. The Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."^s

No one, it appears to me, could have a clearer conception of the evils that grow out of kingly government than the Nephite king, Mosiah II. Nor a clearer conception of the strength and advantages of that form of government. I give a summary of his reasoning upon two sides of this question: "It is better that a man be judged of God than of man; for the judgments of God are always just, but the judgments of man are not always just." This is said in support of the old Israelitish idea of government—a theocracy. "If it were possible that you could have just men to be your kings who would establish the laws of God and judge this people according to His commandments, * * * * then it would be expedient that you always have kings to rule over you;" but "because all men are not just, it is not expedient that you should have a king or kings to rule over you. * * * * Behold, how much iniquity doth one wicked king cause to be committed, yea and what destruction!" Moreover Mosiah understood the strength of those forces behind which an ungodly king could intrench himself. "Behold, * * * * ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood; for behold, he has his friends in iniquity, and he keepeth his guards about him, * * * * and he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever does not

^r II. Nephi xxv; 2.

^s I. Samuel viii; 7.

obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness." "Behold I say unto you the sins of many people have been caused by the iniquities of their kings."

These were the considerations which led him to recommend the abandonment of kingly government and establish a reign of judges chosen by the voice of the people. By this arrangement Mosiah held that the people would bear the responsibility of the government. "It is not common," he reasons, "that the voice of the people desireth anything contrary to that which is right; but it is common for the smaller part of the people to desire that which is not right; therefore this shall ye observe, and make it your law, to do your business by the voice of the people; and if the time comes that the voice of the people doth choose iniquity, then is the time that the judgment of God will come upon you; yea, then is the time He will visit you with great destruction, even as He has hitherto visited this land." All of which is a clear setting forth of the responsibilities of self-governing communities.

It should be pointed out, however, that there were some other events which led to the consideration of the propriety of changing the form of the Nephite government at this time. The sons of Mosiah, who were heirs to the Nephite throne, were miraculously converted to the gospel, and so thoroughly imbued with the importance of the work of the ministry of the Church had they become, that they abandoned their rights of succession to the kingly dignity, and departed from the land of Zarahemla to perform missions among the Lamanites. In consequence of the action of these young princes, Mosiah II. was confronted with the problem of succession to the Nephite throne, since those to whom belonged the right refused to accept the honor. He feared that if another were appointed instead of one who had constitutional claims to the throne, there might arise contentions over the question of succession: "And who knoweth," said he, "but what my son to whom the kingdom doth belong, shall turn to be angry, and draw part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood?" He therefore recommended the election of a chief judge or president of the theocratic-democracy, who would be possessed of both administrative and judicial powers; in the hope that such action, taken by the people themselves, would obviate all difficulty or question about the legitimacy of the government about to be established.

It is difficult to determine with precision the entire character of the constitution of the Nephite democracy. But from what is written in the Book of Mormon this much may be learned: The chief judge, elected by the people, was the supreme governor of the land, the chief executive of the laws.[†] His oath of office bound him "to judge righteously, and to keep the peace and the freedom of the people, and grant unto them sacred privileges to worship the Lord their God; to support and maintain the laws of God all his days, and to bring the wicked to justice, according

[†] Mosiah xxix. Alma iv; 16. Alma xxx; 29.

to their crimes."^u A similar oath was doubtless administered to the inferior judges. To a limited extent also legislative powers were granted to the chief judge,^v but these powers appear to have been limited to framing laws, which were not of force until ratified by the voice of the people. No limit seems to have been set to the term of office of the chief judge, but as the voice of the people placed him in office, the same power could also dismiss him from it; and it may be that the power of impeachment, vested in a certain number of inferior judges—as explained later—extended to deposing even the chief judge. In any event it may be concluded that he held his position only during good behavior.

Just how the inferior judges were graded cannot be ascertained, but that they were graded is evident since Mosiah II., in explaining the character of the constitution of the democracy he proposed to his people, said: "And if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge; if your higher judges do not judge righteous judgments, ye shall cause that a smaller number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people."^w A salutary provision this, for it made all amenable to the law, but the manner in which the judges were graded is unknown, as well as what number of inferior judges were designated to try the superior judges.

These administrators of the law were paid for their services "according to the time which they labored to judge those who were brought before them to be judged, * * * * a senine of gold for a day," or its equivalent in silver—a senum of silver.^x It is, of course, impossible to determine the value of these denominations of Nephite coins, and therefore impossible to determine the value of the per diem of the judges. The nearest approach that can be made to an estimate is that a senine of gold or a senum of silver was equal in value to "a measure of barley and also for a measure of any kind of grain."^y This is again indefinite, as neither the bulk nor the weight of "a measure of grain" is known; but it does convey the idea that it was no very great amount; and, indeed, in all that is said upon the subject of compensation for public service in the state, it is manifest that the Nephite government was administered on the strictest lines of economy in public expenditures.^z

The organization of the military forces among the Nephites would be a subject of great interest, since, by reason of the constant aggressions of the Lamanites, they were often forced into war, and would be classed as a defensively warlike state. Of their military organization, however, but little can be definitely known. Two items connected with the commander-in-chief of the armies are quite clear: first, that he was

^u Alma ii; 39.

^v Alma iv; 16.

^w Mosiah xxix; 28, 29.

^x Alma xi; 1-4.

^y Ibid. xi; 7.

^z This is true not only with reference to the republic, but also with reference to the monarchy. Mosiah xxix; 40. Mosiah ii; 12-14. Compare Alma xxx; 32, 33.

nominated for his position by the Chief Judge of the land,^a which nomination had to be ratified by the voice of the people; second, that on occasion the people delegated to him absolute power, created him military "dictator" in fact. This has ever been the means by which republics have sought to remedy one of the chief defects of their system, viz., ineffectiveness of administration—a tardiness in executing the law, or meeting an emergency not technically provided for in the law. In order to obviate this difficulty democracies have not infrequently adopted the plan of creating trusted leaders dictators, clothed with all the authority of an absolute monarch during periods of special peril to the government. Thus did the Romans a number of times during the existence of their republic, when occasions arose that required prompt executive action, and by an authority that should be unquestioned. And such, I believe, was the power conferred upon the commander-in-chief of the Nephite armies, when occasion arose for it.

Relative to the body of the laws that obtained among the Nephites, whether under the monarchy or the republic, I apprehend that it was made up of the Mosaic legislation,^b with some slight modification, and some especial enactments of their kings. As for instance it was enacted in the law of Mosiah (most likely Mosiah II.) that the judges should receive wages according to the time they devoted to their office.^c So doubtless other special acts obtained, which, with the general laws of Mosaic legislation formed the Nephite jurisprudence.^d And in the transition from the monarchy to the republic, Mosiah was careful to stipulate for this body of jurisprudence. "Let us appoint judges to judge this people according to our law."^e—i. e. the law which had obtained under the monarchy, the law of God. "We will appoint wise men to be judges, that will judge this people according to the commandments of God."^f So the body of the law that obtained under the reign of the kings, went over into the jurisprudence of the republic.

From the Nephite record it appears that murder was punished with death; robbery, theft, and adultery were also punished, but with what penalties is not stated. But the law provided that men should be judge—and therefore punished—according to their crimes.^g One thing stood out unique in the Nephite policy: that was the recognition of the right of the subject to the enjoyment of religious liberty. The scripture—"choose ye this day whom ye will serve"^h—seems to have impressed the Nephites with the idea that the right of choice in the matter of worship was left with the individual; and hence "if a man desired to serve God, it was his privilege:" "but if he did not believe in Him (God), there was no law to punish him"ⁱ—hence religious liberty.

^a Alma xlvii; 34, 35. Also Alma li; 15-21.

^b Alma xxx; 3.

^c Ibid. xi; 1.

^d Ibid. xxx; 3. Nephi v; 9. II. Nephi v; 10. II. Nephi xxv; 24, 25. Jacob iv; 4, 5. Jarom i; 5. Mos. ii; 3. Mos. xiii; 27-35; xvi; 14-15. Alma xxv; 14, 16, et seq.

^e Mos. xxix; 11.

^f Mos. xxix; 11.

^g Alma xxx; 10-11.

^h Joshua xxiv; 15.

ⁱ Alma xxx; 7-9.

The history of the Nephite republic was a stormy one, especially during the first quarter century of its existence. It was assailed by traitors from within who sought to re-establish a monarchy; and by the Lamanites from without, who often joined with the royalists to overthrow the republic. But if traitors assailed, patriots defended; and the republic was preserved, for about one hundred and twenty years, from 91 B. C. to 30 A. D. An attempt then made to displace the republic by a monarchy, ended in anarchy for a time, followed by the establishment of a sort of tribal government, which conditions prevailed at the time the land was visited with that terrible destruction which took place at the crucifixion of Messiah, and well nigh swept out of existence the entire population.

What form of government obtained among the people of the western hemisphere after the appearance of the risen Messiah among them must be left largely to conjecture, since the Nephite records now in our hands are silent upon that subject. Neither monarchy nor republic is referred to; and the most reasonable conclusion is that the people after the establishment of the Church of Christ among them found its institutions and authority sufficient as well in secular as in ecclesiastical affairs; for the entire people were converted to the gospel, and were members of the Church. A righteous people have small need of government. The necessity for government is born of men's vices and wickedness, that lead to the disorders of society, which government must needs be called upon to regulate, and, if possible, suppress. For two centuries the people of the western world were most righteous, prosperous and happy. "There were no envyings," says their chronicler, "nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God."¹

In consequence of these conditions nothing is said of government, and nothing may be learned of its nature beyond what has been suggested in the foregoing. As to what was done in the matter of government when this period of universal righteousness drew to its close, and pride and wickedness hastened the disintegration of the Church, and pushed society headlong into disorders, may not be known, as our present Nephite records on this subject are again silent. We only know that secret organizations sapped the foundations of society; that security of person and property vanished; that anarchy and tribal relations usurped the place of orderly government; and that darkness spread over the land, and gross darkness over the minds of the people.

THE RELIGION OF THE NEPHITES.

Religion among the Nephites consisted in the worship of the true and living God, the Jehovah of the Jews, whose revelations to the children of Israel through Moses and all the prophets to Jeremiah were brought with them into the new world. They therefore accepted into their faith all the Bible truths, and in its historical parts they had before them the valuable lessons which Bible history teaches. It furnished also

¹ IV. Nephi x.

a foundation for literature among them. For not only by the Bible were their prophets instructed in the law of God, but copies of it were multiplied and read by the people. What is more they were possessed of some other books not now in our so-called canon of the Old Testament, such as the books of the Prophets Zenock, Neum and Zenos; all referred to by the first Nephi, who quotes some of their prophecies concerning the coming of Messiah in the flesh, and of three days of darkness to be given unto some of the inhabitants of the isles of the sea as a sign of the Christ's death.^k The Nephites also had the writings of Ezias referred to by one of the Nephite prophets in the Book of Helaman.^l Elder Orson Pratt in a foot note to the passage suggests that Ezias "may have been identical with Esaias, who lived contemporary with Abraham."^m These books contained very precious truths concerning the coming and mission of the Messiah; and when information on this subject was lacking in the books which the Nephites brought with them from Jerusalem, it was abundantly made up to them by the things which the Lord revealed directly to their own prophets; for in the clearest manner possible the Lord made known to this branch of the house of Israel in the western world, the future coming and mission of the Messiah, together with the effectiveness of the atonement which He was appointed to make for mankind. While the Nephites kept the law of Moses previous to the advent of Messiah, as to its sacrifices and ordinances, yet they understood that these things but shadowed forth the real sacrifice to be made for them by the Savior of the world; and that these ordinances in which they administered were only of virtue by reason of the things which were to be done by Messiah afterwards.

In order to offer sacrifices and administer in the other ordinances of the law of Moses (which the Nephites were commanded to observe),ⁿ it was necessary, of course, that they have a priesthood, and this they had; but not the priesthood after the order of Aaron; for that was a priesthood that could only properly be held by Aaron's family and the tribe of Levi; while Lehi was of the tribe of Manasseh.^o Lehi held the priesthood, however, the higher priesthood, which was after the order of Melchisedek, and was a prophet and minister of righteousness. This he conferred upon his son Nephi, and Nephi shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people.^p Jacob when explaining his calling to his brethren states that he had been called of God, "and ordained after the manner of His holy

^j Alma xiii; 12. Helaman iii; 13-15. Commenting on this passage Elder Orson Pratt says: "These numerous copies of the sacred books were undoubtedly transcribed directly from, or compared with, the records on the original metallic plates."

^k I. Nephi xix; 10-17. Reference is made to these same prophets in Alma xxxiii; 15, Alma xxxiv; 7, Helaman viii; 20, III Nephi x; 16.

^l Helaman viii; 20.

^m Elder Pratt quotes Doc. & Cov., Sec., lxxxiv; 11-13 in evidence.

ⁿ Alma xxx; 3.

^o Ibid. x; 3.

^p II. Nephi v; 26.

order."^a What the significance of the phrase "His holy order" means, is learned very distinctly from other parts of the Book of Mormon. Alma, for instance, before giving up the chief judgship of the land, is represented as confining himself "wholly to the holy priesthood of the holy order of God, to the testimony of the word, according to the Spirit of revelation and prophecy."^r Again Alma explains, "I am called * * * * according to the holy order of God, which is in Christ Jesus, yea, I am commanded to stand and testify unto this people."^s All of which is made still clearer by what Alma says later. Having given an explanation of the plan of redemption which was laid for man's salvation, and which he represents as having been understood from earliest times, he adds: "I would that ye should remember that the Lord God ordained priests after His holy order, which was after the order of His Son [meaning Jesus Christ], to teach these things unto the people. * * * * This holy priesthood being after the order of His Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity. * * * * Thus they become the high priests forever after the order of the Son, the only begotten of the Father, who is full of grace, equity and truth." Alma then admonishes his people to be humble "even as the people in the days of Melchisedek, who was also a high priest after the same order [of which he had spoken]. * * * * And he was the same Melchisedek to whom Abraham paid tithes." The Nephite priesthood, then, was not a priesthood after Aaron's order, but of a higher order, even the priesthood after the order of the Son of God; the same kind of priesthood held by Melchisedek, by Moses, by Lehi, and many other prophets in Israel.

That this higher priesthood was competent to act in administering the ordinances under what is known as the law of Moses is evident from the fact that it so administered before the Aaronic or Levitical priesthood proper was given; and the fact that there was given the household of Aaron and the tribe of Levi a special priesthood, by no means detracts from the right and power of the higher or Melchisedek priesthood to officiate in the ordinances of the law of Moses; for certainly the higher order of priesthood may officiate in the functions of the lower, when necessity requires it. All the sacrifices and ordinances under the law of Moses, administered by the Nephite priesthood, I say again, were observed with due appreciation of the fact that they were of virtue only as they shadowed forth the things to be done by Messiah when He should come to earth, in the flesh, on His great mission of atonement. And in order that the reader may see how full Nephite knowledge was of the Messiah and of His life on earth, through the prophecies uttered concerning Him—and prophecies, of course, are but history reversed—I present herewith a statement of the items known to them, collected by the patient labors of Elder George Reynolds, to whom I am indebted for the following passage:

^a II. Nephi vi; 2.

^r Alma iv; 20.

^s Ibid. v: 44.

"One of the most remarkable things connected with the history of the Nephites is the great plainness and detail with which the coming of the Redeemer and the events of His life in Judea were revealed to their prophets, who lived before the time of His advent.

Among other things connected with His mortal existence it was declared of Him that:

God Himself should come down from heaven among the children of men and should redeem His people.

He should take upon Him flesh and blood.

He should be born in the land of Jerusalem, the name given by the Nephites to the land of their forefathers, whence they came.

His mother's name should be Mary.

She should be a virgin of the city of Nazareth; very fair and beautiful, a precious and chosen vessel.

She should be overshadowed and conceived by the power of the Holy Ghost.

He should be called Jesus Christ, the Son of God.

At his birth a new star should appear in the heavens.

He should be baptized by John at Bethabara, beyond Jordan.

John should testify that he had baptized the Lamb of God, who should take away the sins of the world.

After His baptism, the Holy Ghost should come down upon Him out of heaven, and abide upon Him in the form of a dove.

He should call twelve men as His special witnesses, to minister in His name.

He should go forth among the people, ministering in power and great glory, casting out devils, healing the sick, raising the dead, and performing many mighty miracles.

He should take upon Him the infirmities of His people.

He should suffer temptation, pain of body, hunger, thirst and fatigue; blood should come from every pore of His body by reason of His anguish because of the abominations of His people.

He should be cast out and rejected by the Jews; be taken and scourged, and be judged of the world.

He should be lifted upon the cross and slain for the sins of the world.

He should be buried in a sepulchre, where He should remain three days.

After He was slain He should rise from the dead and should make Himself manifest by the Holy Ghost unto the Gentiles.

He should lay down His life according to the flesh and take it up again by the power of the Spirit, that He might bring to pass the resurrection of the dead, being the first that should rise.

At His resurrection many graves should be opened and should yield up their dead: and many of the saints, who had beforetime passed away, should appear unto the living.

He should redeem all mankind who would believe on His name.

In the above we have not mentioned the sayings of Isaiah and other Jewish prophets, which are inserted in the Book of Mormon, but which also appear in the Bible."^t

After the resurrection, in fulfillment of many predictions of Nephite prophets that he would appear among the people of the western world,^u Jesus Christ appeared among the Nephites. The great event occurred some time after those awful cataclysms which so changed the face of the western world had ceased. It appears that a great multitude of Nephites had gathered together near a temple in the land Bountiful, and were contemplating the changes that had been wrought in the land by the aforesaid cataclysms, and conversing about the Messiah, the signs

^t Dict. B. of M., Reynolds, Art. Jesus Christ, pp. 174-176.

^u I. Nephi xii; 6. II. Nephi xxvi; 1, 9. Alma xvi; 20.

of whose death had been so marvelously given. And now I quote the account of the appearing of Jesus unto this multitude as it is found in the Nephite record:

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice, which they heard; and it was not a harsh voice; neither was it a loud voice; nevertheless and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold the third time they did understand the voice which they heard; and it said unto them, Behold my beloved son, in whom I am well pleased, in whom I have glorified my name: hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that He stretched forth His hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew Himself unto them after His ascension into heaven."

After thus manifesting Himself to the Nephites in this most palpable manner, Messiah continued His ministry by teaching them the gospel, and instituting baptism for the remission of sins, and the Sacrament of the Lord's Supper, as symbolizing the sacrifice and Atonement He had made. He also authorized the organization of a Church among them—Himself conferring divine authority to do all these things upon twelve disciples, who held power similar to that of the twelve whom He had chosen at Jerusalem. He also taught them the moral law of the gospel; informed them of His work among their brethren, the Jews; declared to them also His intentions of visiting and ministering to those who are called the Lost Tribes of Israel, declaring that in this personal appearing to them (the Nephites), and to the Lost Tribes of the house of Israel, He was but fulfilling His own words to the twelve at Jerusalem as found in the testimony of John, wherein He said: "And other sheep I have, which are not of this fold:"^v them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."^x

^v III. Nephi xi; 3-13.

^w That is, not of this fold in Palestine. For an answer to the contention that the Savior referred to the Gentiles, see note at p.

^x John x; 16.

Thus the gospel was proclaimed among the Nephites, by Jesus Christ, in person, and by divinely inspired men, directly called and appointed by Jesus to the holy office. The Church of Christ was established among them, to teach the truth, and perfect the lives of those who accepted it—for such is the mission of the Church of Christ. How successful it was through the first two Christian centuries; and how after the expiration of that time the Nephite race began to decline in righteousness, deny the faith once delivered to them, until they lost favor with God and were left to degenerate into anarchy and barbarism has already been stated.⁷

THE LAMANITES.

Civilization, government and religion among the Lamanites should not be overlooked. It is true that they were idle; that they loved the wilderness and dwelt in tents; that they depended upon the fruits of the chase and such products of the earth as the rich lands they occupied produced without the labor of man, as the principal means of their sustenance; still they came in contact now and then with Nephite civilization, which must have modified somewhat their inclination to utter barbarism. It must be remembered that the Lamanites frequently invaded Nephite lands and prospered by the fruits of war. Moreover as the Nephites repeatedly removed from their possessions to escape Lamanite aggression, the latter took possession of their deserted cities and country, and dwelt in their habitations. When the righteous Nephites under Mosiah I. departed northward from the "Land of Nephi," in which land was located the great cities of Lehi-Nephi, Shilom, and doubtless many other cities of less importance, these fell into the hands of the Lamanites. When a colony from Zarahemla returned under Zeniff to re-occupy these lands of their fathers, they were tricked into bondage to the Lamanites, who laid heavy tribute upon their labor, and flourished for a period of well nigh eighty years upon the industry of the practically enslaved Nephites. This occasional contact with Nephite civilization must have had a modifying effect upon Lamanite life and Lamanite character.

That there was some system and regularity in Lamanite government must be apparent from the degree of efficiency to which it must have arisen in order to conduct the protracted wars with the Nephites. The largeness of their armies, the length of the wars, and the extensive scale on which they were projected and prosecuted, would indicate the existence of some strong, central government capable of making its authority respected. That such a government existed among the Lamanites is disclosed through the facts that are brought to light by the mission of the young Nephite princes, the sons of Mosiah II., in the century preceeding the birth of Messiah. It appears that at that time what I shall venture to call the Lamanite Empire was divided into a number of petty kingdoms whose kings, as is always the case among semi-civilized peoples, were possessed of great and arbitrary power; but these in turn seem to have been subject to a central ruler whose dominion extended over all, and whose power in his larger sphere was as absolute as that of the petty kings in the smaller states.

The religion of the Lamanites is more difficult to determine than their government. It is chiefly the absence of religion and of its influence that must be spoken of. Taught to believe that the traditions of their fathers respecting God, the promised Messiah, and the belief in a future life were untrue; persuaded to believe that their fathers had been induced to leave fatherland, and their rich possessions therein because of the dreams of the visionary Lehi; firm in their conviction that the elder sons of Lehi had been defrauded of their right to govern the colony by the younger son, Nephi, and that through the force of the religious influence he learned to wield by following the spiritual example (to them, perhaps, the trickery) of his father—it was in the spirit of hatred of religion that the Lamanites waged wars upon the Nephites, to subvert religion and free men from its influence. But the Lamanites were true to human instincts.² They freed themselves, as they supposed, from one superstition, only to plunge into others that were really contemptible—the superstition of idolatry; for they were an idolatrous people.³ This remark, however, must be understood in a general sense, and as applying to the Lamanites proper previous to the coming of Messiah—of the followers, and the descendants of the followers, of the elder brothers of the first Nephi, Laman and Lemuel. After the coming of Messiah, when in the third century, A. D., the old distinctions of Nephite and Lamanite were revived, after the long period of peace and righteousness following the advent of Christ, they had no reference to race or family distinctions, as they had when first employed; but were strictly party distinctions; used, when adopted again in the period named, to indicate the Church or religious party, and the anti-religious party, respectively. But even this significance passed away in time, in the latter phase of the history of the people of the western hemisphere; for the Nephites went into transgression as well as the Lamanite party, and no longer stood as the champions of religion and the Church: and hence the names then stood for the respective parties, strangely bent on each others destruction. It must also be understood that the term “idolatrous people” does not apply to all the Lamanites previous to the coming of Messiah through the whole period of their history; for at times there were very widespread conversions among them to faith in the true God, as at the time of the mission of King Mosiah’s sons among them, three-quarters of a century B. C.; and again as the result of the labors of Nephi, the son of Helaman, and his brother Lehi, (31 B. C. to 2 B. C.). In this last named successful ministry, the Lamanites reversed

² “We know, and it is our pride to know, that man by his constitution is a religious animal; that atheism is against not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, * * * * * we should uncover our nakedness by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilization amongst us, and among many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition might take the place of it. (Edmund Burke, Works, Vol. III, p. 351.)

³ Enos i; 20.

for a time the historic relations of the two peoples, the Lamanites more universally accepting the faith taught by the prophets of God than the Nephites, exceeding them in righteousness of life and in zeal as champions of the cause of God and truth. But speaking broadly, after noting the foregoing limitations and exceptions, from the first separation of the Nephites from the Lamanites, down to the coming of Messiah, the latter people were an idolatrous people. And again from the time of the destruction of the Nephite people about four hundred A. D. to the coming of the Europeans, near the close of the fifteenth century, the superstition and darkness of idolatry—enlightened here and there perhaps with a fragment of truth cherished in the traditions of the people—held the inhabitants of the western world under its dominion.

By way of recapitulation allow me here to say, in closing this second division of my treatise, that I have now considered the value of the Book of Mormon as a witness for God; the purposes for which it was written; the manner of its coming forth through the agency of Joseph Smith; the manner of its translation, and the account of its publication; the migrations of its people to the western world; the lands they occupied; the intercontinental movements of its peoples; their government and religion. All this, it is hoped, sets forth what the Book of Mormon is, and its value as a volume of scripture; and naturally leads up to the great questions to be considered in this treatise, viz.: Is the Book of Mormon what it purports to be? Is it an abridged history of the ancient people who inhabited the western hemisphere? Does it really give an account of God's hand-dealing with them? Is it the voice of sleeping nations testifying to the truth of God's existence, to the verity of Messiah's mission, to the power of salvation in the Gospel of Jesus Christ? Is it verily a volume of scripture? Is it true?

These are the solemn questions to be considered in the next division; and it is believed by the writer that in the presentation of the evidence then to be considered, and the argument there to be made, that the importance of this merely preliminary part of the work will become more apparent.

*Young Men's
Mutual Improvement Associations*

MANUAL

1904-1905.

SUBJECT:

New Witnesses for God.

VOLUME II.

THE BOOK OF MORMON.

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EXPLANATORY NOTE.

It was the intention of the General Board originally to complete the treatise on the Book of Mormon in two manuals; but owing to the amount of matter furnished by the author of the body of the work, and the importance of the subject, it has been found necessary to divide it into three rather than into two manuals. It would have been utterly impossible for the associations to have completed the remaining subjects to be considered in one season; for as it is the amount of matter in this manual exceeds by forty-two pages the manual of last year—and that was the largest manual up to that time ever published by the Board; and yet the present manual treats only of External Evidences of the truth of the Book of Mormon, leaving Internal Evidences and Answers to Objections to be treated in Manual No. 3. Both the manual committee and the General Board are altogether persuaded that this is the best arrangement of the matter that can be made, and they are also persuaded that the associations cannot be better employed in the department of theological work than in making a thorough study of the American volume of scripture—the Book of Mormon.

INTRODUCTION.

The manuals for 1903-4 and 1904-5-6 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration. It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during three seasons; and references given in the lesson analysis are to the pages in the body of the manual which treat of the respective divisions of the subjects named in the lesson. It should be remembered, however, that in the margin of those pages will be found references to many works quoted by the author, and these, it is expected, the student will examine for himself.

Relative to the order in which the subject is treated, the student will find references made to it in the Preface of the work, and that obviates the necessity of entering into such an explanation here.

With reference to the manner in which this manual shall be used we can with profit quote what has been urged in the use of other manuals. "The different subjects have been so analyzed as to make the matter under each topic, or sub-topic, sufficient for one address. The member called upon to treat the topic should, without unnecessary preliminaries, proceed with the matter of his talk. And there should be nothing but matter in the talk.

"There is no more objectionable habit in public speaking than the making of excuses. If one is poorly prepared, his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. And as the lessons should be studied thoroughly, so should they be thoroughly treated. It is especially necessary to urge brevity and di-

rectness in treating the lessons, because of the fact that the time of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be a temptation to talk beyond a reasonable limit.

“We again repeat these suggestions for lesson treatment: 1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless, rambling discussions. 5. Do not allow reading from the manual by the members to take the place of lectures. 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lesson as thoroughly as possible, and make a careful study as well of the various reference works named in connection with the subject. Do not be satisfied with ‘skimming.’ 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.”

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it; that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

There will be found in this Manual also suggestive conjoint programs for each meeting. They have been prepared by a committee appointed from the Young Men's and Young Ladies' General Boards respectively, and have received the greatest care in their preparation. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected

that they will conjointly render these programs; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises. Here we may probably say to the young men what was stated in the last year's manual with reference to preliminary programs:

"It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Board in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

"The programs printed in connection with the lessons, are purely suggestive. They may be changed in many of their features, and if necessary shortened, to suit varying conditions. A few general hints:

"1. The essays, declamations, recitations, and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. A comic song, reading, or recitation, or any other attempt at buffoonery, would be decidedly out of place in these programs. Not that such things do not have a certain value; but simply that this value would be entirely lost if they were used in a program introductory to a theological lesson.

"2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological work, while at the same time they provide a valuable recreation.

"3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations where the two societies meet conjointly for opening exercises; and where the associations do not so meet then by the senior and junior classes together, before the classes take up their respective lessons.

"4. Poems and selections in prose from leading English and American authors, will be printed from time to time in the *Era* and *Young Woman's Journal*, for use in these programs. For further suggestions, the officers and members are asked to read as soon as the Manual reaches them, the footnotes printed with the preliminary programs."

The Manual Committee suggests that officers of the Associations, teachers of classes, and members of the Association keep constantly in mind this important fact, that so far as the manual is concerned we are engaged in the study of a subject, and that means on the part of all serious, earnest work. The body of the manual is not written for reading in idle moments merely, or to kill time. The subject, though fascinating, is difficult, and will require mental industry to master it. More than ever before the members of the Associations must keep constantly ringing in their ears what should be by this time Mutual Improvement Association slogans when in pursuit of knowledge—"There is no excellence without labor." "Truth's a gem that loves the deep."

To aid the student in the matter of pronouncing accurately Book of Mormon names and also the difficult Spanish and Mexican proper names found in the body of the manual, where it treats of American antiquities, we append, first, the rules of pronunciation of the Book of Mormon names formulated at the Book of Mormon convention held at the Brigham Young University, Provo, May, 1903; and, second, a list of the Spanish and Mexican words—chiefly proper names—and their pronunciation in English. For the pronunciation of the Spanish and Mexican words the General Board and the Associations are indebted to Professor John M. Mills of the Latter-day Saints' University, Salt Lake City, Utah.

RULES FOR THE PRONUNCIATION OF BOOK OF MOR- MON NAMES.

“Words of two syllables to be accented on the first syllable.

“Words of three syllables to be accented on the second syllable with these exceptions, which are to be accented on the first syllable; namely: Amlici (e, soft); Amulon; Antipas; Antipus; Corihor; Cumeni; Curelom; Deseret; Gazelam; Helaman; Joneam; Korihor; Tubaloth.

“Words of four syllables to be accented on the third syllable with the following exceptions, which are to be accented on the second syllable; namely: Abinadi; Abinadom; Amalickiah; Aminadi; Aminadab.

“Ch is always to be pronounced as K.

“G at the beginning of a name to be always pronounced ‘hard.’

“I final, always to take the long sound of the vowel.

“The accepted pronunciation of Bible names to be followed.

LIST OF SPANISH AND MEXICAN NAMES AND THEIR PRONUNCIATIONS.

(We suggest to teachers that they take special pains to encourage the students to master these pronunciations. The orthography of the Spanish and Mexican words is, of course, very unusual, but their pronunciation is easy. It might be well for the teacher, preceeding each lesson where these names occur, to drill the class in the pronuneiation of the names occuring in it before assigning the lesson, so that the appearance of difficulty in reading it may be removed.)

A	
Acolhuas (ah cōl'wahs)	Amautas (ah mah òō'tas)
Acosta (ah cōs'tah)	Amoxoaque (ah mo wha'ky)
Aexiquat (ak he'quat)	Antisuyu (an tee su'yu)
Aexopil (ak ho'pēel)	Atitan (ah tee tan')
Ahahuatl (ah ha way'tl)	Atonatiuh (ah tō nah'tee òō)
Ahpop (ah'pope)	Anahuac (ah nah wak')
Allabahamah (ah yah bah hah'mah)	Aymara (ī mah'rah)
	Aztlan (as tlan')

B

Balam Agab (bah lan'ah gab')
 Balam Quiche (bah lam kee chay')
 Boachia (bwa chee'ah)
 Bochica (bo chee'kah)
 Boturini (bo too ree'nee)
 Bra-seur de Bourbonnourg (brah-
 sieur döŏ böör böör)

C

Caha Paluma (kah'hah pah loo'-
 mah)
 Cakixaha (kah kee hah'hah)
 Calcl Ahus (kah lail'ous)
 Camalotz (kah mah lö'tz)
 Capichoch (ka pecch'öch)
 Carli (kar'lee)
 Carreri (kah ray'ree)
 Catzbalam (katz bah'lam)
 Cayo Manco Capac (kah'yo Man-
 co kah pac')
 Ce Calli, (say ca'ye)
 Ccumbalam, (say cum bah'lam)
 Chapultepec (cha pool'tay peck)
 Chialman (chce ahl' man)
 Chiapas (chce ah'pass)
 Chichen Itza (chi chen eat'sah)
 Chicomoztoc (chi comb os'tok)
 Cholula (cho lu'la)
 Cholultees (cho lool' teeks)
 Chomecha (cho may' hah)
 Cioacoatl (see wa kwa' tl)
 Clavigero (cla vee hay'ro)
 Colhuacan (ceal wah can')
 Colla (ko'ya)
 Contisuyu (conc tee su'yu)
 Cortez (car teth—cortes', Mexican)

Coxcox (cos' cos)
 Cozas (co sas')
 Cukulcan (koo kool can')
 Cundunamarca (koon doona mar'-
 ka)
 Cuzco (koos'co)
 Coatzacoalcos (kwats ah kwal'cos)

D

De las Casas (day las ca'sas)
 Dupaix (du pay')

F

Fuentes y Guzman (fwen tes-
 e goose man')

G

Gomara (go mah'ra)
 Gregorio Garcia (grey go'rio gar-
 see'ah)
 Guanacauri (gwa'na cow'ree)
 Guarani (gwa rah'nee)
 Guatemala (gwa teh mah'la)
 Gucumatx (goo koo matz')

H

Herrera (ā ray'rah)
 Hogates (ō gah' tes)
 Honduras (own doo'ras)
 Huamantaco Amauta (hwa man-
 ta'co ama oo'ta)
 Huaves (hwah'ves)
 Huchue Talapalan (way way tah
 la pah lan')
 Huemac (way mack')
 Huitzilipochtli (weet zeel e poch'
 tlee)
 Huitzitzilin (weet seet see leen')

Huitziton (weet see tone')
Hurakan (ōō rah kan)

I

Ilocab (e lo cab')
Iqui Balam (e kee bah'lam)
Iatli (east'lee)
Ixtilxochitl (east leel ho che'etl)
Izcalli (eas ca yee)

J

Jiutemal (hugh tay mal')
Juitemal (whee tay mal')

K

Kabah (kah'bah)

L

Loak Ishtohooloo Aba (lo ak ish
to hoo' loo ah'ba)

M

Mahucutah (ma hoo cu tah)
Mahucuth (Mah hoo cooth)
Malinalli (mah lee naw ye)
Mama Oello (ma ma way'yo)
Manco capac (man co capac')
Mar Barrnejo (mar bar nay'ho)
Mendieta (men dee ā tah)
Michoacan (me choa can')
Mictlanteuctli (meek tlan tenk
tli)
Mijes (me'hays)
Mitla (me'tla)
Mizes (me says)
Miztecs (meas' tecks)
Montesinos (mon tay see' nos)
Muñez de la Vega (moon yes'
day la vay'ga)

N

Nadaillac (nah day lac')
Nata (nah ta)
Nahuatl (na watl)
Nahuatlacs (na wat lacs')
Nimaquiche (nee ma kee chay')

O

Oajaca (oah ha'ca)
Ozaca (o sah'ca)

P

Palenque (pah len'kay)
Pamutla (pah moot'la)
Panoaia (pa no ah'ya)
Pantlan (pan tlan')
Panuco (pa nōō co)
Paye Tome (pah ye to' me)
Puhua Manco (poo wha man co)

Q

Quetzalcohua (kate sal' qua)
Quequetzalcohua (kay kate sal'
qua)
Quetzalcohuatl (kate sal qua'tl)
Quilaztli (ke: las' tlee)
Quirigua (kee ree' gua)
Quito (kee to)

R

Rosales (ro sah' les)

S

Sahagun (sah hah' gun)
Sierra de Cocotl (see ā' ra day co
co' tl)
Suchiquecal (soo chee kay' cal)

T

Tahuantín-Suya-Capac (tah whan teen'-soo-ya-ca pac)
 Talma (tal' ma)
 Tamoanchan (ta mwa chan)
 Tamub (tah moob')
 Tapallan (tah pah yan)
 Tecpatzin (teck pat seen')
 Tehuantepec (tay wan' tay peck)
 Temazcalli (tay mas cah' ye)
 Teocallis (tayo cah' yees)
 Teocysactli (tayo see sac' tlee)
 Teotes (tayo tes)
 Tezcatlipoca (tes cat tee po' ca)
 Tezpa (tes'pec)
 Titicaca (tee tee ka' ka)
 Tlacapan (tla ca pan')
 Tlaloc (tla lock')
 Tlaloques (tla lo kes)
 Tlamanalco (tla ma nal' co)
 Tlapallan (tla pa yan')
 Tlascatec (tlac cal tes)
 Tlatelolco (tla tay lol' co)
 Teotl (tay otl)
 Toltan (tol tan')
 Tonacatecutli (to nah cah tay coo' tlee)
 Tonacatecutle (to nah cah tay coo' tlay)
 Topolitzin (to po lit seen')
 Torquemada (tor kay mah' dah)
 Tschudi (tchew dee)
 Tuccabatches (tuc cah bah' ches)
 Tulan-Zaiva (too lan-sī va)
 Tzontemoc (tson tay moak')
 Tzununiha (tsoo noo nē'a)

U

Usumacinta (ōo soo ma seen' ta
 Utatlan (ōō ta tlan')
 Uxmal (oox mal')

V

Vemac (vay mack')
 Veytia (vay tee' a)
 Viracocha (vee ra co cha)
 Votan (vo tan')

W

Wixipecocha (week see pay co' cha)

X

Xecotcovach (hay coat co vach')
 Xelhua (hay loo' ah)
 Xibalba (he bal' bah)
 Ximinez (he me nais')
 Xochiquetzal (ho chee kate sal)

Y

Yaqui (ya' kee)
 Ytztlacoliuhqui (eats tla co lee oo' kee)

Z

Yucatec (yu ca tec')
 Zaculi (sa coo' lee)
 Zamna (sam' na)
 Zapotec (sa' po tec)
 Zochequetzal (so chay kate' sal)
 Zumarra (su mar ra)

PRELIMINARY PROGRAM NO. 1.

1. Devotional exercises.
2. Current historical events. *
3. Solo.
4. Poem.

*It is desirable that one of the members of the association be chosen to review occasionally important general and local events. This review should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be referred to. So results following an event more remotely, may be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The Deseret News, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the Era, will be found convenient at longer intervals. Some such weekly periodical as Public Opinion or the Literary Digest, and such a monthly as The Review of Reviews, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general review of the current history of the world; and if possible at least one should be taken by each association.

THE BOOK OF MORMON.

PART II.

DIVISION THREE—EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON

A.—EXTERNAL EVIDENCES.

LESSON I.

NATURE AND CLASSIFICATION OF EVIDENCES.

Topics.	References.
1. Evidence in General.	Page 145.
2. External Evidence.	Page 145.
<i>a.</i> Direct.	
<i>b.</i> Indirect.	
3. Internal Evidence.	Page 146.
4. Cumulative Evidence.	Page 146.

REVIEW.

1. What is evidence? 2. With reference to the Book of Mormon, what classification is made of evidence? 3. How would you define external evidence? 4. How would you define internal evidence? 5. What would constitute external evidence of the Book of Mormon? 6. What would constitute internal evidence of the Book of Mormon? 7. How would you define positive evidence? 8. How would you define presumptive evidence? 9. What would you regard as miraculous evidence? 10. What would you consider human evidence, as distinct from miraculous evidence? 11. On what evidence must we most rely to establish the truth of the Book of Mormon? 12. What is cumulative evidence?

PRELIMINARY PROGRAM NO. 2.

1. Devotional exercises.
2. Current historical events.
3. Instrumental or vocal selection.
4. Story.*

* The art of telling refining and elevating stories in brief and entertaining form is well worth cultivating. Hundreds of interesting incidents in religious and secular history and even in contemporary experience may be selected and narrated, entertaining and edifying the members of the associations. It goes without saying that such stories should be selected for our preliminary programs, as will give no offense, and will point a beneficial moral. They must be pure, uplifting, and promotive of faith in human nature and the providence of God. They need not all be religious, but they must be refining in their effects.

In the telling of these stories, several things should be observed. 1. They must be told in condensed, crisp language. We must learn to "make a long story short." Nothing can be more tiresome than a vocally told story "long drawn out." 2. Only the essential points should be narrated. Long digressions on unessential incidents consume valuable time, and destroy interest in the story. 3. The stories may be humorous, but they must not be farcical. 4. The moral should be left to the hearers' discernment, not poked at them, so to speak, with a pointed stick. "This story teaches" is almost as bad as "Here's where you laugh."

A suggestive list of suitable stories is given. (See Program No. 7). Doubtless many others will present themselves to the minds of the officers and members. In addition to stories of this kind, original stories should be encouraged. In the different wards there are many young men and women of considerable talent for producing original stories. They should be encouraged in using this talent, for the entertainment and benefit of their fellow-members. As they improve in this direction, they may enlarge their audiences from the few that attend their ward association, to the thousands that read the Improvement Era and the Young Woman's Journal. The editors of these magazines are constantly searching for good original stories, and are glad to assist in the development of talent in this direction.

LESSON II.

DIRECT EXTERNAL EVIDENCES—THE TESTIMONY OF THE THREE WITNESSES.

Topics.	References.
1. Nephi's Prophecy of Witnesses.	Page 147.
<i>a.</i> The "Three."	Page 147.
<i>b.</i> The "Few."	Page 147.
2. The Three Witnesses.	Page 148.
<i>a.</i> How chosen.	Page 148.
3. Circumstances under which the Testimony was Obtained.	Pages 149-150.
4. The Testimony.	Pages 150-153.
<i>a.</i> Joseph's account.	Page 150.
<i>b.</i> David Whitmer's account.	Page 151.
<i>c.</i> The formal testimony.	Page 152.
<i>d.</i> Its unimpeachability.	Page 153.

REVIEW.

1. What special witnesses are provided for the Book of Mormon? 2. What distinction exists with reference to these special witnesses? 3. Can there be any valid objection to these witnesses being chosen from among those who assisted in bringing forth the work? 4. Is this circumstance paralleled in any other dispensation of the Gospel? 5. What was the desire of those who finally become the three witnesses, with reference to this matter? 6. What was the substance of the word of the Lord to these witnesses with reference to their desires? 7. Under what circumstances did the three witnesses assemble at Fayette? 8. Why was a direct, special admonition to Martin Harris more necessary than to the others who were to become witnesses? 9. What was the order of procedure in seeking the testimony for the three witnesses? 10. Why is such a procedure necessary in obtaining spiritual blessings? 11. How do you account for the failure of the first effort of the witnesses to secure the testimony? 12. Do you think there is any special significance in the words of the Angel to David Whitmer,

while showing him the plates; i. e., is there any reason why these remarks should be addressed to David Whitmer any more than to the other witnesses? 13. What was the subsequent course of the witnesses with reference to relating the details attendant upon the vision in which they received their testimony? 14. State the substance of the testimony of the three witnesses. 15. What can you say of the impeachability of this testimony?

PRELIMINARY PROGRAM NO. 3.

1. Devotional exercises.
2. Reading or recitation.
3. Extemporaneous address.*
4. Music.

*It is desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert, and renders one quickly capable of a concise, yet thorough, treatment of any subject. It is one thing to become well versed in a subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

LESSON III.

THE THREE WITNESSES.

Topics.	References.
1. The Adherence of the Witnesses to their Testimony.	Page 154.
2. Oliver Cowdery.	Pages 154-159.
<i>a.</i> His course in the Church.	Pages 154-159.
<i>b.</i> His course while out of the Church.	Pages 154-159.
<i>c.</i> His return to the Church.	Pages 154-159.
<i>d.</i> His final testimonies.	Pages 154-159.
3. David Whitmer.	
<i>a.</i> Alleged denial of his testimony.	Page 160.
<i>b.</i> Its refutation.	Pages 161-2.
<i>c.</i> Testimony to the integrity of David Whitmer.	Pages 161-2.
<i>d.</i> His final testimony.	Pages 162-4.
3. Martin Harris.	Pages 165-166.
<i>a.</i> His course while absent from the Church.	Pages 165-166.
<i>b.</i> His return to the Church.	Pages 165-166.
<i>c.</i> Final testimony.	Pages 165-166.

REVIEW.

1. What do you suppose, in the eyes of the world, is the justification for charging that the three witnesses denied their testimony? 2. Enumerate the special spiritual blessings enjoyed by Oliver Cowdery. 3. Is the enjoyment of great spiritual blessings, such as open visions and revelations, an absolute safeguard against sin? 4. What were the defects in Oliver Cowdery's character? 5. When, and for what reasons, was he excommunicated from the Church? 6. What were his pursuits and the manner of his life after his excommunication? 7. At what time and where did he return to the Church? 8. What is the substance of his testimony concerning the Book of Mormon, on the occasion of

his return to the Church? 9. What other facts does he become a witness of in these remarks? 10. On what authority do we accept the substance of what he said on the occasion of his return to the Church? 11. What supplementary testimony is there in support of the substance of his testimony on this occasion? 12. What regulation in the Church, with reference to those who have been excommunicated, is emphasized by the case of Oliver Cowdery? 13. Under what circumstances did Oliver Cowdery end his mortal career? 14. What was his final testimony to the Book of Mormon? 15. When, and for what reasons, was David Whitmer excommunicated from the Church? 16. What was his course with reference to the Book of Mormon after leaving the Church? 17. What certain standard works accuse him and fellow witnesses of denying their testimony? 18. In discussion of the truth of Book of Mormon, how would you meet such evidence that these witnesses denied their testimony? 19. Does there occur to you any parallel in other dispensations of such high authorities contradicting the testimony of the servants of God? 20. In what respect was the career of David Whitmer different from that of Oliver Cowdery, and Martin Harris? 21. Relate the circumstances in which David Whitmer's life came to its close. 22. What was the relationship of Martin Harris to the Church after 1838? 23. Under what circumstances did he renew his fellowship in the Church? 24. What was his course after reunion with the Church? 25. What was his final testimony respecting the Book of Mormon?

PRELIMINARY PROGRAM NO. 4.

1. Devotional exercises.*
2. Current historical events.
3. Vocal duet.

*The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. Some hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to the learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns in the hymn book are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and, if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances require. Now that the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good. For a further discussion of music in the associations, see foot-notes to Preliminary Programs No. 5, No. 16. and No. 17 of this Manual.

LESSON IV.

THE TESTIMONY OF THE THREE WITNESSES CONSIDERED.

Topics.

References.

1. Impossibility of Delusion or Mistake.

Page 167.

a. Reality of the Vision.

Page 167.

b. Positiveness of the Testimony.

Page 167.

2. Improbability of Fraud.

Pages 168-172.

a. Youthfulness of the Witnesses.

Pages 168-172.

b. Persistence in Testimony.

Pages 168-172.

c. Motive of the return of Oliver Cowdery
and Martin Harris to the Church.

Pages 168-172.

d. Harmony in things bad as well as in
things good.

Pages 168-172

REVIEW.

1. What circumstances connected with the revelation to the three witnesses contribute to its impressive reality? 2. What would constitute collusion among witnesses? 3. What effect would the youthfulness of Joseph Smith and his associates be likely to have upon the probability of collusion, in the matter of the Book of Mormon? 4. What is the probable reason of God choosing almost exclusively young men in bringing forth His latter-day work? 5. How does the persistence of the three witnesses in their testimony, after they were out of the Church, affect their testimony? 6. What effect upon the witnesses would excommunication have had, on the supposition that they were in collusion to deceive mankind with reference to the Book of Mormon? 7. In what light are we to regard men who, having received great spiritual manifestations, then turn away from the truth? 8. What motive, other than that of adhering to what he knew was the truth, could have prompted Oliver Cowdery to return to the Church at the time he did? 9. Was there any special personal advantage that could have prompted the return of Martin Harris to the Church? 10. Is there a harmony in things evil, as well as things good, and if so, can you give instances illustrating the fact? 11. Do men teach righteousness that evil may come? 12. Can Joseph Smith and the three witnesses be relegated to the class of men who are honestly mistaken, with reference to the coming forth of the Book of Mormon?

PRELIMINARY PROGRAM NO. 5.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Recitation.

*The opening exercises of our meetings should not be mechanical and spiritless. As already stated, the singing should be appropriate to the occasion, and as expressive and spiritual as possible. In many associations this part of the preliminary program is carried out in a monotonous, unvaried way, to the destruction of life, spirit, and interest. The members know just what will constitute the opening exercises each evening, and they take part in them in a listless, mechanical manner. In this part of the work, as in all other parts of the preliminary program, there should be variety. It would be appropriate, when thought advisable, to omit the second hymn, and proceed with the remainder of the preliminary program. In this connection, good use can be made of the other musical exercises, to produce variety and interest. Of course, congregational and choral singing should not be neglected, but the presiding officers should exercise discretion and individuality in the devotional part of the program.

LESSON V.

THE EIGHT WITNESSES.

Topics.	References.
1. Circumstances under which Testimony was Given.	Page 173.
2. Nature of the Testimony.	Page 174.
3. The Witnesses.	
<i>a.</i> Christian Whitmer.	Pages 175-6.
<i>b.</i> Jacob Whitmer.	Page 176.
<i>c.</i> Peter Whitmer, Jr.	Pages 176-7.
<i>d.</i> John Whitmer.	Pages 177-8.
<i>e.</i> Hiram Page.	Page 178.
<i>f.</i> Joseph Smith, Sr.	Pages 178-9.
<i>g.</i> Hyrum Smith.	Pages 180-1.
<i>h.</i> Samuel Harrison Smith.	Pages 181-2.

REVIEW.

1. Under what circumstances did the eight witnesses see the plates of the Book of Mormon? 2. What in substance, is the testimony of the eight witnesses? 3. In what respect does the testimony of the eight witnesses differ from that of the three witnesses? 4. What significance is attached by opponents to the Book of Mormon to the slight re-arrangement of the names of the eight witnesses, as between the first two editions of the Book of Mormon and subsequent editions? 5. How many of the eight witnesses died in the faith of the Gospel? 6. How many left the Church? 7. What was the course of those who left the Church, with reference to their testimony to the Book of Mormon? 8. How many of the eight witnesses mere martyrs to the cause? 9. What would be the peculiar force of their testimony to the world to the truth of the Book of Mormon? 10. Give your view of the collective force of the testimony of the eight witnesses.

PRELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Report of scientific progress.*
3. Recitation.
4. Music.

*Science is making very rapid strides. It is a privilege, as well as a duty, for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints. But much more complete and accurate information on scientific progress can be obtained from such periodicals as "Literary Digest," "Public Opinion," "Scientific American," "Popular Science News," "Popular Science Monthly," and others, since they devote considerable space to the treatment of scientific subjects. It would be a good idea, both for this item in our programs and for the study of current events, for each association to take, if possible, one or more of these periodicals. One important object to be accomplished by providing occasionally for the discussion of scientific progress, is the gradual introduction of the study of science into the associations. There it will ultimately take its place, together with history, literature, music, etc., as an important course of study.

LESSON VI.

THE TESTIMONY OF THE ELEVEN WITNESSES CONSIDERED

Topics.

References.

1. **The Divine Purpose in Providing two Kinds of Testimony.** Pages 183-191.
2. **Attempt of "Rational Criticism" to Destroy the Miraculous Testimony to the Book of Mormon.**
 - a. Miraculous Testimony generally discredited. Pages 183-191.
 - b. The argument used against the Book of Mormon. Pages 183-191.
 - c. This argument answered by the Testimony of the Eight Witnesses. Pages 183-191.
3. **The Testimony of the Three and of the Eight Witnesses Materially Corroborated.** Page 191.
4. **Testimony of Incidental Witnesses.** Pages 192-195.
 - a. Lucy Smith. Page 192.
 - b. Father Beaman and Family. Page 193.
 - c. Josiah Stool. Pages 193-195.

REVIEW.

1. How many kinds of direct testimony to the truth of the Book of Mormon are provided in the testimony of the eleven witnesses? 2. What is a miracle? 3. Is belief in the miraculous an abandonment of the idea of the orderly government of the universe? 4. What is the modern view concerning miraculous testimony? 5. What is the effect of this modern idea of miraculous testimony upon the so-called miracles of the New Testament? 6. What would be the likely effect of this modern view of miraculous testimony upon the testimony of the three witnesses? 7. As a matter of fact, in how many general ways has the testimony of the three witnesses been accounted for? 8.

In what way does the testimony of the eight witnesses affect the testimony of the three witnesses? 9. How would you classify the testimony of the eight witnesses? 10. In what general ways has the testimony of the eight witnesses been accounted for? 11. How would you meet the charge of collusion on the part of Joseph Smith and the eight witnesses? 12. How would you meet the charge that the eight witnesses were deceived by Joseph Smith? 13. Describe how the testimony of these respective groups of witnesses—the Three and the Eight—act and react, one upon the other. 14. What can you say of the collective force of the testimony of the eleven witnesses? 15. What is the nature of incidental testimony, and in what does it differ from direct testimony? 16. Who was Josiah Stool, and who was Mr. Joseph Knight? 17. How do you account for their presence at the Smith residence on the 21st and 22nd of September, 1827? 18. Why would the Prophet Joseph most likely make a confidant of his mother? 19. In what way was she made a witness to the reality of her son's claims to the possession of the Nephite plates and the accompanying things, the breastplate and Urim and Thummim? 20. What incidental testimony to the truth of the Book of Mormon is supplied in the statements of Parley P. Pratt? 21. In what way is the testimony of Josiah Stool to the truth of the Book of Mormon brought about? 22. What is the force of undesigned testimony, and how does it compare with direct testimony, such as that supplied in the testimony of the eleven witnesses? 23. In what way does this incidental testimony affect the direct testimony of the eleven witnesses.

PRELIMINARY PROGRAM NO. 7.

1. Devotional exercises.
2. Story.*
3. Duet, trio, or quartett.
4. Recitation.

*A suggestive list of stories suitable for this part of the work: From the Bible: Hagar and Ishmael; sacrifice of Isaac; David and Goliath; Ruth; Esther; Samuel; Elijah and Jezebel; the boy Jesus in the temple; Mary and Martha; the birth of Christ; the betrayal; conversion of Paul. From the Book of Mormon: The brass plates; Lehi's dream; separation of Nephites and Lamanites; Korihor, the anti-Christ; conversion of Alma and the sons of Mosiah. From secular history: Washington at Valley Forge; Alexander and Bucephalus; Nathan Hale; reign of terror in France; the first crusade; arrival of the pioneers in Salt Lake valley; the "move;" Alfred the Great and the peasant woman.

LESSON VII.

THE PROBABILITY OF JOSEPH SMITH'S STORY.

Topics.

1. The Ministration of Angels Neither Unscriptural nor Unreasonable.
2. Belief in Media for Obtaining Divine Knowledge Neither Unscriptural nor Unreasonable.
3. Of Returning the Plates of the Book of Mormon to Moroni.
4. Of the Loss of One Hundred and Sixteen Pages of Manuscript.

References.

Pages 196-201.
Pages 201-205.
Pages 206-210.
Pages 210-213.

REVIEW.

1. What is likely to be urged as an objection to the probability of Joseph Smith's account of the origin and coming forth and final disposition of the Book of Mormon? 2. In what way would you meet that objection, so far as believers in the Bible are concerned? 3. In what way would you meet the objections urged by Sectarian Bible believers, that the visitation of angels, and other so-called miracles, have ceased? 4. In what manner would you proceed to convince unbelievers in the Bible of the probability of angels ministering to Joseph Smith? 5. Is there really anything miraculous in the visitation of an angel to chosen persons of our earth? 6. Are there any grounds for believing that such a visitation could be impossible, from a scientific standpoint? 7. In what way would you illustrate the possibility of such an event? 8. Can it be considered unscientific to believe in the possibility of God communicating His thought and will to man, from His own place of residence in the universe? 9. How would you illustrate the possibility of such a thing? 10. By what means is it claimed that Joseph Smith was assisted in the work of translating the Book of Mormon? 11. What is the Bible account of the existence of Urim and Thummim in ancient Israel? 12. Is the existence of an instrument as a means of assisting the human mind in ascertaining

divine knowledge, an improbability? 13. In what way would you proceed to establish the probability, and hence the reasonableness, of such a thing? 14. What wonderful instruments of man's invention can you think of, outside of those named in the text of the Manual, which would confirm the probability that divine wisdom could provide even more wonderful instruments for accomplishing His purposes? 15. What was the relationship between Joseph Smith and Urim and Thummim and Seer Stone, in the work of translation? 16. Give the substance of God's description of the process in translation by means of Urim and Thummim. (Foot note page 205.) 17. In what way would you account for the superiority of Urim and Thummini over any instrument of man's devising? 18. In what way does the returning of the plates to Moroni bear upon the probability of Joseph Smith's story? 19. What would you give as the probable reasons for returning the plates to the care of the angel? 20. Why is man required to walk by faith in this probation rather than by sight? 21. On what would you chiefly rely for the wisdom of such a provision? 22. Are there any instances somewhere parallel to this event, (the absence of the gold plates of the Book of Mormon) which may be used as illustrations of God's methods in such matters? 23. What is God's especial witness for the truth of divine things. 24. In what way may a person advance from mere belief of truth to a conscious knowledge of it? 25. Is there any good reason why the Lord in this dispensation of the Fullness of Times should proceed in any different manner from His methods in former dispensations respecting the witness to divine things? 26. To what instances of the loss of sacred things when in man's custody can you refer as illustrating the uncertainty of human guardianship? 27. What event happened during the early part of the translation of the Book of Mormon which threatened its prospects of being received as a revelation from God? 28. In what manner was the plot of the conspirators defeated? 29. Can you refer to any other instances where the foreknowledge of God is manifest respecting the development of His work? 30. How does the early proclamation of the Prophet of this conspiracy bear upon the probability of it? 31. Sum up the instances which make it clear that there were deep laid conspiracies to prevent the coming forth and acceptance of the Book of Mormon for what it professed to be.

PRELIMINARY PROGRAM NO. 8.

1. Devotional exercises.
2. Extemporaneous addresses.*
3. Music.
4. Literary selection.

*The following suggestions are offered as to the manner in which this exercise should be conducted: No one is to be notified before-hand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'The Value of Economy.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him at the moment, on the value of economy. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses whatever. It may be that he will say very little; but if that little is all on the value of economy, it will count for a great deal.

LESSON VIII.

INDIRECT EXTERNAL EVIDENCES—AMERICAN ANTIQUITIES. PRELIMINARY CONSIDERATIONS.

Topics.	References.
1. American Antiquities Defined.	Page 214.
2. Probable Location, Extent, and Nature of the Jaredite Civilization.	Pages 214-219.
<i>a.</i> Its center.	Pages 214-216.
<i>b.</i> Its extent.	Pages 216-217.
<i>c.</i> Its nature.	Pages 217-218.
<i>d.</i> Population and contemporary kingdoms	Pages 218-219.
3. Probable Location, Extent, and Nature of the Nephite Civilization.	Pages 219-223.
<i>a.</i> Historical events to be supported.	Pages 220-221.
<i>b.</i> Extent of civilization.	Page 221.
<i>c.</i> Its nature.	Pages 221-222.
<i>d.</i> Incompleteness of archæological evidence.	Page 223.

REVIEW.

1. What is the scope of the meaning of "American Antiquities" as used in text of the Manual? 2. What people first inhabited America after the flood? 3. In what place did they land in America? 4. How do you locate the land of Moron? 5. Under what circumstances was the land which the Nephites called Desolation discovered? 6. How do you fix the probable northern and southern boundaries of the Jaredite empire? 7. What is the probable west and east boundary of the Jaredite empire? 8. What can you say of the extent and grandeur of the country occupied by the Jaredite empire? 9. What reasons could you give in support of the probability of these territorial limits of the empire? 10. What can you say of the civilization of the Jaredites—arts, literature, etc? 11. How can you approximately estimate the numbers of Jaredite population? 12. How do you fix the length of time during which the Jaredite empire continued? 13. With what em-

pires in the eastern world was the Jaredite empire contemporaneous? 14. What three things are required of American antiquities to give support to the truth of the Jaredite record? 15. In considering the extent and grandeur of the Nephite civilization why is no account taken of the people of Mulek, afterwards called the people of Zarahemla? 16. What are the principal things required in American antiquities to support the truth of the Nephite record up to the time of the birth of Messiah? 17. What to the close of the Nephite period? 18. What was the location of the Nephite civilization in South America? 19. About what time did the Nephites begin to extend their colonies into North America? 20. What would be the probable effect upon the Nephite civilization during the two hundred years of peace which followed the advent of Messiah? 21. What reasons would you give to establish the probable fact that the monuments of Nephite civilization were less enduring than those of the Jaredites? 22. Sum up briefly the several things that are necessary to be established by American antiquities that would establish the truth of the Nephite record? 23. If any number of these things should be established how would it affect the testimonies for the Nephite record? 24. Suppose we should fail to establish any one or more of these proofs, what would be the effect upon the testimony for the truth of the Book of Mormon? 25. What is the present status of knowledge concerning American antiquities? 26. May we reasonably entertain hope that this knowledge will yet be enlarged? 27. How long did the Bible have to wait before receiving much of the monumental testimony which now tends to support its truth? 28. Have we any reason to be discouraged over the matter of monumental testimony to the truth of the Book of Mormon?

PRELIMINARY PROGRAM NO. 9.

1. Devotional exercises.
2. Music.
3. Reading or recitation.

TESTIMONY MEETING.

This meeting is to be occupied entirely in bearing testimony. This is a most important part of theological study and religious training. It should not, on any account, be neglected. Suitable hymns for this occasion will be found on pp. 366 and 415, in the hymn book.

The importance of testimony bearing conducted in the proper way, cannot be overestimated. On this account it is suggested that at least two of the meetings during the season be given up entirely to testimony bearing. It is believed that by a proper economy of effort, it will be possible to spare so much time to this purpose.

A few suggestions with reference to testimony bearing are here presented for the careful consideration of the members: Much that passes for testimony bearing is not of the most profitable kind. This arises from two causes. In the first place, the testimony may not be accompanied by the proper spirit. In this case it becomes formal and lifeless, or even actually cold and repellant. And it fails, therefore, to arouse the warmth of soul which is one of the most important objects of the work. In the second place, the testimony may be extravagant and overdrawn. This is the case if the person testifies of much more than he has reason for, or if his life falls far short of conforming to the testimony borne.

In this connection, a statement of what a testimony is will not be out of place. It may be said, in brief, that a testimony is a statement of any evidence that has come to one, of the truth of the Gospel. The testimony will gain strength as the evidence becomes stronger. This kind of evidence is essentially cumulative: i. e., every new proof may be added to those which have preceded. Thus many small evidences should produce a strong testimony. But the fact should be remembered that he who has seen even a slight evidence of the truth of the Gospel, has a testimony corresponding to that evidence, and he should not hesitate to bear it. He has a right to bear it, and he should do so. It is as acceptable to God as if the evidences were manifold and striking. The only difference is that in the latter case the testimony would simply be stronger, on account of greater evidence.

In view of these facts, the tendency so often exhibited in our testimony meetings, to exaggerate testimonies unduly, is to be regretted. The expression, "I know," is not objectionable, but commendable, if the one using it really does know. But if it is used indiscriminately, or unwarrantably, or in a sort of rivalry with some one else, it is decidedly out of place. In such a case, it would be much better for the one bearing his testimony to make a statement of his reasons for believing the work to be true, than to use without reason or thought, the old formula, "I know."

But, on the other hand, a much more serious mistake is made by him who restrains the spirit of testimony within him. He is, perhaps, afraid of being thought obtrusive, or extreme, and goes to the other limit, of not giving expression to his real thoughts and feelings. It soon happens that the spirit of testimony bearing departs from one who thus refuses to give it full recognition and exercise. Therefore, although it is a serious mistake to exaggerate testimony bearing, it is much worse to suppress that spirit.

(See Lesson XVIII.)

PRELIMINARY PROGRAM NO. 10.

1. Devotional exercises.
2. Story.
3. Music.
4. Recitation.

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful. Very few errors of language occur in it; and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the *Pilgrim's Progress*, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible.

The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

LESSON X.

PRELIMINARY CONSIDERATIONS CONTINUED.

Topics.

References.

- | | |
|---|----------------|
| 1. Probability of Intercourse between Eastern and Western Hemispheres Considered. | Pages 224-226. |
| 2. Lamanite Civilization. | Pages 226-231. |
| <i>a.</i> Its rise. | Pages 226-229. |
| <i>b.</i> Its character. | Page 231. |
| 3. Consideration of Writers. | Pages 231-235. |
| <i>a.</i> Conflicting opinions. | Pages 231-232. |
| <i>b.</i> Early and modern writers compared. | Pages 232-235. |
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REVIEW.

1. What are the several theories concerning the migrations to America? 2. What is the attitude of the Book of Mormon with respect of these migrations? 3. What is the probability of Americans having visited parts of Europe in ancient times? 4. How do you account for the conflicting opinions concerning American migrations (note page 228)? 5. What must be borne in mind with reference to the Book of Mormon and its relation to all these questions of migration? 6. What promise did the Lord give respecting the preservation of the American continents for a righteous people? 7. What length of time elapsed between the overthrow of the Nephites and the coming of the Spaniards? 8. What was the status, as to civilization, of the native Americans on the arrival of the Spaniards? 9. How do you account for the existence of such civilization as existed in America at the time of the Spanish conquest? 10. What is implied by the term civilization? 11. What great defects existed in the civilization of the Aztecs? 12. In Peruvian civilization? 13. What was the vice of the early writers on American antiquities? 14. In what light must their works be regarded? 15. What is the vice of the later writers on American antiquities? 16. What disposition was made of the native American records? 17. In what way shall we proceed where authorities disagree with respect to ancient American history and civilization?

PRELIMINARY PROGRAM NO. 11.

CHRISTMAS PROGRAM.

It is suggested that this meeting be occupied entirely by exercises appropriate to Christmas. For this purpose the regular class work of both associations should be suspended, and the young men and young ladies participate together in the Christmas exercises. The program here provided is merely suggestive, and may be varied to suit different conditions. It is thought, however, that most of the elements here suggested should enter into the work of every association at the meeting preceding Christmas. The musical and literary exercises selected for this occasion should be neither sombre nor frivolous. Typical ones are named in this manual, and similar ones may doubtless be found by those to whom these are not available.

1. Devotional exercises.

Hymns for opening and closing should be selected for their treatment of the life or the mission of Christ; as, for example, "Jesus, once of humble birth," or "Mortals, awake, with angels join," or "Sing the sweet and touching story."

2. Christmas sentiments.

3. Christmas music.

4. Recitation or reading.

5. Story appropriate to Christmas.

6. Brief remarks on the meaning and proper observance of Christmas.

7. Music.

8. Remarks on "Christmas Giving."

9. Literary selection, suitable for Christmas.

10. Closing exercises.

PRELIMINARY PROGRAM NO. 12.

1. Devotional exercises.
2. Current historical events.
3. Quartett.
4. New Year sentiments.

*The true meaning to the young of the opening of a new year, may be prominently brought forward in the first few programs rendered in the month of January. Interesting and instructive topics may be treated, as the value of reviewing the past year, with its failures and successes, the advisability, or otherwise, of making resolutions for the coming year, etc. It would be of interest to make a study of New Year's customs in various nations of the earth, and to present this information before the members. In this way they may be led to see how this time is regarded, especially as a period of casting up accounts, financial, moral, intellectual, and religious. It will also impress upon the association members the value of finding out where they stand with reference to the year just past and the year to come, in all important particulars. And while regret for wasted opportunities is often vain, the young men will find that a brave and strong determination for the future is always valuable and noble. These facts, and others, may be brought out and fully treated in essays and declamations.

LESSON XII.

EVIDENCE OF ANCIENT CIVILIZATION IN AMERICA.

Topics.

1. Authorities:

- a.* Marcus Wilson.
- b.* P. De Roo.
- c.* Nadaillac.
- d.* Prescott.
- e.* Allen.
- f.* Bancroft.
- g.* Donnelly.
- h.* Priest.

2. Chief Centers.

- a.* Their location.
- b.* Examples—Copan—Palenque.

References.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 236-239.

Pages 239-246.

Pages 239-240.

Pages 240-246.

REVIEW.

1. What is the first fact established by American antiquities in support of the truthfulness of the Book of Mormon. 2. Where does Marcus Wilson locate the central monuments of ancient American civilization? 3. With what ancient monuments of civilization does he compare these American monuments? 4. What is the opinion of P. De Roo on this same subject? 5. With what event, with respect of civilization, does Nadaillac say the Spanish invaders were confronted? 6. What does Bancroft say with reference to the ancient civilization of America? 7. What is Baldwin's opinion concerning the location of the principal monuments of ancient American civilization? 8. What are the principal boundary lines of ancient American civilization as fixed by Marcus Wilson and Allen? 9. Where is Honduras? 10. In what part of that state is the city of Copan located? 11. What is the general character of ruins of this city? 12. Where is Palenque located? 13. What are the suppositions respecting the ruins that bear this name? 14. How would you account for the presence of the cross on the stone tablets of these ruins?

PRELIMINARY PROGRAM NO. 13.

1. Devotional exercises.
2. Story.
3. Music.
4. Reading or recitation.*

*A partial list is given in the following program of suitable selections for reading and recitation. Entire freedom is given to the officers, as to the choice of the reading or recitation for any particular evening. Some of the selections can be secured by some associations, others by others. All are suitable for use in any associations on any evening.

It is strongly urged that, as far as possible, those with some talent for reading and reciting be chosen to render this part of the program.

In reading or reciting any selection, whether from the Era, the Bible or any other literary work, due regard should be shown for the proper elocutionary effect. Not that the reader should assume the ranting which sometimes passes for elocution, for that is not elocution, but its opposite. But the rendition of the selection should be natural and expressive, and adapted to the character of the piece. In order to reach this end, the reader should become thoroughly familiar with the selection, and enter into its meaning and feeling, with his whole soul. The great fault with the public reading of our association members is lack of thorough preparation. Not only in reading but in other exercises outlined in these programs, this fault is manifest.

LESSON XIII.

AMERICAN RUINS.

Topics.

1. Antiquity—Opinions of Authorities.

a. Bancroft.

b. Prescott.

c. Baldwin.

2. Successive Civilizations.

a. Evidence of ruins.

b. Evidence of language.

3. Peruvian Antiquities.

a. Nature.

b. Location.

References.

Pages 247-250.

Pages 247-248.

Page 248.

Pages 248-250.

Pages 251-253.

Pages 251-253.

Page 253.

Pages 253-254.

Page 253.

Page 254.

REVIEW.

1. From the general descriptions given of ancient American ruins what would be your opinion as to their probable age? 2. If there is nothing in the buildings themselves which indicates their age how can you determine it? 3. What are the conclusions of Bancroft respecting the probable age of the Palenque ruins? 4. What is the position of Dupaix respecting the antiquity of Palenque? 5. What are Prescott's views with reference to the age of American ruined cities? 6. By what were his views modified? 7. What are Baldwin's opinions as to the antiquity of America's ruined cities? 8. In what way does this question of the age of America's monuments of civilization affect the Book of Mormon? 9. Why is the question of successive civilizations in America important as evidence of the truth of the Book of Mormon? 10. What particular statements in the quotations of authorities given sustain the idea of successive civilizations in America? 11. What else, besides ruined cities, sustains the idea of successive civilizations? 12. In what particular do the Peruvian monuments of ancient civilization differ from those in Mexico and Central America? 13. In what part of the south continent are monuments of its ancient civilization? 14. In what particular do the South American monuments of civilization support the claims of the Book of Mormon? 15. How would you account for so many of the monuments of ancient civilization being located so far to the south of the land where the Nephites were more especially located?

PRELIMINARY PROGRAM NO. 14.

1. Devotional exercises.
2. Music.
3. Reading.

LIST OF SELECTIONS.

*From the subjoined list, selections may be taken according to the judgment of the officers of the associations. Other selections than these may also be used, as occasion requires:

- "The Land of Pretty Soon," Ella Wheeler Wilcox.
- "Tomorrow," Horatio Colton.
- "A Picture," Mrs. E. B. Browning.
- Proverbs, Chap III, verses 1-26.
- Ecclesiastes, Chap XII.
- "You are Old, Father William," Southey.
- "Songs of Seven," Jean Ingelow.
- "Tell Me, Ye Winged Winds," Charles Mackay.
- "The Better Land," Mrs. Hemans.
- "The Answer," Rudyard Kipling.
- "The Barbarous Chief," Ella Wheeler Wilcox.
- "The Fatal Whisper," Rev. Dr. McGillivray.
- "The Good Time Coming," Mackay.
- "The Blessed Damosel," Dante Gabriel Rossetti.
- "Labor," Mrs. Frances Osgood.
- "There Lived a Man," Montgomery.
- "Farewell to England," Byron.
- "I Sing the Song of the Conquered," Anon.
- "Look Aloft," Anon.
- "My Times art in Thy Hands," Anon.
- "Where are the Dead?" Anon.
- "Life and Death," Mrs. Southey.
- "Evelyn Hope," Browning.
- "What is that, Mother?" Doane.
- "The Arab's Farewell to His Steed," Mrs. Norton.
- "She Walks in Beauty," Byron.
- "The Garden Song," Tennyson.
- "Ask Me No More," Tennyson.

LESSON XIV.

AMERICAN RUINS-CONTINUED.

Topics.

1. Of the Mound Builders.

- a.* Enclosures.
- b.* Mounds.
- c.* Harmony of the views of authorities with the requirements of the Book of Mormon.

References.

Pages 255-258.

Pages 255-258.

Pages 255-258.

Page 258.

2. Summary of Evidences.

Page 259

1. Describe what are called the mounds of America. 2. What portion of the North continent do they occupy? 3. For what several purposes were they evidently used? 4. What can you say of the extent of fortifications in the territory occupied by the mounds? 5. With what people and period of time would you connect these fortifications? 6. With respect of the mounds how is the opinion of writers divided? 7. What is the standing of Mr. Baldwin as an authority on American antiquities? (See note p. 256). 8. What are his views with reference to the origin of the mound builders? 9. In what way does he account for the identity between the mounds of the North and the stone faced pyramids of Central America? 10. What evidence does he offer in support of identity between the mound builders and the peoples of Central America? 11. At about what time was it supposed that colonization of the North from Central America took place? 12. What other authority in a general way supports the conclusions of Baldwin? 13. At about what period does Bancroft fix the building of the mounds? 14. Would it be unreasonable to suppose that many of the mound structures were erected by the Jaredites? 15. Is it unreasonable to believe that the works interspersed among the mounds and which are recognized as ancient works of fortifications were erected both by Jaredites and Nephites? 16. What would be the probable effect of Jaredite architecture on Nephite architecture? 17. Up to this point what four propositions which constitute evidence in support of the Book of Mormon have been established?

PRELIMINARY PROGRAM NO. 15.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Literary selection.

LESSON XV.

AMERICAN TRADITIONS.

- | | |
|---|----------------|
| 1. Introduction. | Pages 260-261. |
| 2. The Creation. | Pages 261-267. |
| <i>a.</i> The "Popol Vuh." | Page 261. |
| <i>b.</i> Its tradition of the creation. | Pages 262-264. |
| <i>c.</i> Comparison with the account in Genesis. | Page 264. |
| <i>d.</i> Discussion of the origin of this tradition. | Pages 264-267. |
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REVIEW.

1. What is tradition? 2. What is myth? 3. What legend? (See New Witnesses Vol. I, p. 33 and note). 4. What historical incidents connected with the Jaredites would be likely to be perpetuated in American traditions? 5. What historical incidents among the Nephites would likely be so perpetuated? 6. Do the distortions found in oral traditions destroy their force as evidence? 7. Where and under what circumstances did the native work Popol Vuh come into existence? 8. What is the status of its importance among original documents? 9. What special important facts does it set forth with regard to the creation? 10. In what respect is this account of creation in Popol Vuh like that of Genesis? 11. In what way do certain authorities seek to discredit the force of coincidences between the Popol Vuh account of creation and that of Genesis? 12. In what way does this native American account of creation sustain the Book of Mormon? 13. In what way does the evidence that there is "a ground work of noble conceptions" in the native American account of creation being overlaid by "an aftergrowth of fantastic nonsense" support the truth of the Book of Mormon? 14. What is Prescott's view with reference to this fact concerning the native American religious idea in general? 15. Do these facts contribute evidence to the truth of the Book of Mormon? 16. In what other respects do native traditions associated with creation and the origin of man conform to the account in Genesis? 17. What is the substance of Lord Kingsborough's testimony on these points? 18. Is there any justification for the effort made by some writers to discredit the native American account of these things?

PRELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Music.
3. Report of scientific progress.
4. Recitation.

*It may be found convenient in some of the associations to organize quartets, double quartets, or glee clubs. This has been done with excellent results. In 1890, and thereabouts, the organization of these bodies of singers was quite general. Great enthusiasm was aroused, and considerable musical ability was developed. An extract from the article of instructions given then, is here presented: "Think over carefully and write down the names of all the male singers—good and moderate—who are members of the ward in which you live. At first you may be able to think of but few, but soon others will suggest themselves to you as possible members; add them to your list, if their voices are fairly good. Never mind if they do not read music, they can be taught the pieces with little trouble. See them all and appoint a meeting. Of course, they will all be either basses or tenors. Let those who can produce the high notes easiest sing the upper tenor, reserving those who can sing the medium nicely, but cannot reach say high G or A, for the second tenor. Select the lowest and most powerful voices for the lowest or second bass, taking the higher and less powerful basso for the first or upper bass.

"If possible let one who can read music or has had considerable experience in part singing be selected for the middle parts, i. e., second tenor and first bass, to lead the others well: for while a poorer voice, or at least one of less height or depth of compass will answer, it requires more musical ability and experience to sing these parts well than the upper and lower parts. If an organist can meet with you, the parts played will greatly aid all in learning the piece. But remember to get the proper effect the tenor (right hand part) must be played an octave lower than if intended for treble and alto." (Continuation in foot-note to Program 17.)

LESSON XVI.

AMERICAN TRADITIONS—CONTINUED.

Topics.	References.
3. The Flood.	Pages 267-269.
<i>a.</i> The statement.	Pages 267-268.
<i>b.</i> Comment.	Page 269.
4. The Tower of Babel.	Pages 270-273.
<i>a.</i> Statement.	Pages 270-272.
<i>b.</i> Comment.	Pages 272-273.
5. Migrations.	Pages 272-282.
<i>a.</i> Confirmation of Jaredite migration.	Pages 272-278.
<i>b.</i> Confirmation of Nephite migration.	Pages 279-280.
<i>c.</i> Confirmation of the account of Liahona.	Pages 280-281.

REVIEW.

1. At what period of time was the flood supposed to have taken place? 2. In substance what is the story of the flood as given in the Hebrew scriptures? 3. What is the substance of the native American account of the flood as given by Prescott? 4. What additional item does Bancroft give? 5. What is the substance of the Peruvian tradition of the flood? 6. In what way would you meet the objection that the flood traditions find their source in the Christian teachings received by Native Americans? 7. What several Bible events are usually associated with native American traditions concerning the flood? 8. What is the substance of American tradition concerning the Tower of Babel? 9. In what way would the Jaredites come in possession of their knowledge of the Tower of Babel and the confusion of tongues? 10. In what way would the Nephites become acquainted with the same facts? 11. What significance would you attach to that part of the native American tradition which represents that the children of Coxcox received their language from a dove? 12. In what way do modern writers seek to discredit the force of this American tradition of the Tower of Babel? 13. What authorities can be cited in refutation of this effort? 14. What several coincidences exist between native American traditions and Book of Mormon facts concerning migrations to America? 15. Who are the chief authorities in support of the fact of American migrations? 16. In what respect does the Nahuatl migration correspond to the Nephite migra-

tions? 17. Is there any probability that the word "Nahuatl" is derived from the same Hebrew root whence the word "Nephi" comes? 18. What is the substance of the Peruvian tradition concerning migrations? 19. Point out the coincidences of agreement between this Peruvian tradition and the facts of the Nephite migration. 20. What was the course of Nephite migration according to the Prophet Joseph Smith? 21. What evidence confirmatory of this statement may be cited? 22. What coincidences exist in the Peruvian tradition concerning the coming of the first Inca to Peru and the migration of Lehi's colony to the new world? 23. What degree of similarity may be said to exist between the Toltecs as described by Narailac (Manual p. 282) and the Nephites about 30-25 B. C.?

PRELIMINARY PROGRAM NO. 17.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

*(Continued from Program 16.) "To get the best results from your rehearsals, divide the piece up into as many short complete sections as possible, and learn well one section at a time, trying one part at a time, taking the lower first. In this way the effect will soon be so interesting (as they become able to sing a section all together) that you need not fear for the next meeting; it will be looked forward to with pleasure. Boys between thirteen and fifteen years of age (and sometimes older until the voice has changed) who have good voice and musical taste, can often sing the first tenor with the men—or even one man to lead, with good effect; as they do not have to strain for the higher tones. Care must be taken at first, however, that they do not attempt to sing an octave higher. Correct them by starting them an octave lower. This device may aid you in getting plenty of first tenors for a large club." Evan Stephens in Contributor for November, 1890. *

LESSON XVII.

AMERICAN TRADITIONS—CONTINUED.

Topics.

6. Signs of Messiah's Birth.

- a.* Time of.
- b.* Nature of.

7. Signs of Messiah's Death.

- a.* Convulsions.
 - b.* Darkness.
-

References.

Pages 283-285.

Pages 283-285.

Pages 283-285.

Pages 285-290.

Pages 285-290.

Pages 285-290.

REVIEW.

1. Under what circumstances do traditions become valuable as testimony to historical events? 2. Relate the prophetic description of the signs to be given at Messiah's birth. 3. Relate the historical fact as given by Nephi. 4. In what way may the Central American tradition of three suns appearing confirm the signs of Messiah's birth as given in the Book of Mormon? 5. What other authority gives incidental support of this same event? 6. State the substance of the Book of Mormon signs of Messiah's death as given in prophecy. 7. As given historically. 8. What Toltec tradition supports the truth of this event? 9. What Peruvian tradition supports the Book of Mormon signs of Messiah's death? 10. What Central American tradition supports the same event? 11. What historical events and ceremonial observances among Mexicans contribute to support the truth of the Book of Mormon incident concerning the three days of darkness at the death of Messiah?

PRELIMINARY PROGRAM NO. 18.

1. Devotional exercises.
2. Music.
3. Reading or recitation.

TESTIMONY MEETING.

This meeting is to be devoted to the bearing of testimony. Read carefully the instructions on testimony bearing given in Lesson IX and in this lesson.

The presiding officers of the associations, the week before this meeting takes place, should call attention to it, and urge the members to come prepared in spirit to make the meeting a successful one.

It cannot be too strongly emphasized that the testimony meeting may be, and should be made, the most profitable of all our meetings. It is at such meetings that the spiritual side of religion may best be developed and manifested. There, full play is given to the feelings, which perform so important a part, under proper conditions, in our religious life. When people talk together, and sing together, and pray together, all restraints of formalism removed, the Spirit is given a better opportunity to operate freely in the heart. The soul is melted with warmth of feeling, and becomes pliant and plastic, ready to be moulded to the will of the Holy Ghost.

If, then, the two extremes, suppression and exaggeration, are avoided, and the true thoughts and feelings of the soul are expressed, an increase of spiritual strength is secured. All assembled may, and should, enter into a sympathetic, spiritual communion with one another, the Holy Spirit presiding over and sanctifying all thoughts and feelings. It is easy to see how, under such circumstances, one discordant voice will not only destroy the general accord, but lessen very materially the spirit of the meeting.

This undesirable result may also be brought about by a monotony of testimony; or by wandering thoughts; or by antagonistic feelings; or by ranting vehemence. Indeed, anything that does not fit in with the spirit of the occasion, brings about this lack of harmony.

The members of the Mutual Improvement association should attend the regular fast meetings held in the wards on the first Sunday of the month. And they should take advantage of the opportunity there presented, to bear testimony. These important meetings are too often neglected by the young people. The result of this neglect is that a monotonous sameness is often manifested in these meetings, only the

older people taking part. A vigor, freshness, and variety of testimony would be secured by an effort on the part of the young men to arise and express their thoughts. This beneficial result will also extend to the young people taking part, and attendance and interest at these important meetings will increase. No Sabbath meetings should be regarded as of greater value than the fast meeting.

It is the desire of the General Board, that the members of the M. I. A. shall not neglect the bearing of testimony in these meetings. If they do, the spirit of testimony will depart from them, and they will grow into coldness and indifference in the defense of the Gospel, and the testimony of it. It is one of the gifts of the Gospel, that men are privileged to bear testimony of its truth, and he is a slothful servant who neglects this gift. It grows with use—it diminishes with disuse. It should be carefully and conscientiously employed by all.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Music. (
4. Reading or recitation.

The following is a partial list of suitable selections for reading from the Bible. These extracts are chosen because of their sublimity and beauty of language and thought and their adaptability for public reading. There are many other selections as suitable as these, some of which will doubtless occur to class leaders and members.

Bible readings: Genesis, Chapter 1, 22: 1-18; 28: 10-22; 40: 1-23; 45: 1-9; 49: 1-24. Exodus 15: 1-18; 20: 1-17. Deuteronomy: extracts from chapters 28, 30, and 34. Ruth 1: 7-17. I Samuel 3: 1-18. II Samuel 1: 19-27; 12: 19-23; 22: 1-51; 23: 1-7. I Chron. 16: 8-36. Almost any part of the book of Job. Only a few passages are here specified: 38: 1-11. Psalms 1, 14, 19, 23, 24, 42, 48, 51, 53, 90, 95, 96, 117, 125, 147, 150. Prov. 10, 13, 22: 1-6; 26, 28, 31: 10-31. Eccles. 12. Isaiah 24: 1-12; 29: 13-24; 52, 53. Jer. 18, 31. Ezek. 18: 19-32; 26, 37. Daniel 2, 3, 5. Micah 4: 1-7. Malachi 3, 4. Matt. 5, 6, 7, extracts, 11: 1-15; 18, 20: 1-16; 21: 33-41; 24, 25, extracts; Mark 10: 13-21. Luke 1: 46-56, 67-69; 6: 20-49; 10: 1-20; 16: 19-31.

John 1: 1-14, 15-36; 3: extracts; 11, extracts; extracts from 14, 15, 16, 17, 21: 15-22.

Acts 7, extracts; 17: 22-31; 26: 1-29. I Cor. 3: 1-9, 12, 13, 15: extracts. Eph. 4: 1-16. Heb. 1, 7: 1-8; 11: extracts, James 2: 14-26; 3.

Rev. 14: 1-11, 20: 1-5; 22: 1-7.

LESSON XIX.

AMERICAN TRADITIONS—CONTINUED.

Topics.

8. Messiah on the Western Hemisphere

9. Culture-Heroes of America.

a. Votan.

b. The Peruvian Messiah.

c. Topiltzin Quetzalcohuatl.

d. Identification of Culture-Heroes with
Book of Mormon Characters.

References.

Pages 291-292.

Pages 293-302.

Pages 294-295.

Pages 295-296

Pages 296-302.

Page 302.

REVIEW.

1. State in substance the circumstance connected with the appearing of Messiah to the Nephites. 2. What would contribute to the likelihood of these events being preserved in the tradition of the native Americans? 3. What is meant by the term "Culture Heroes?" 4. What are the general characteristics of these heroes? 5. In what several things do the culture heroes resemble prominent Book of Mormon characters? 6. What are the conditions with reference to confusion of native American traditions respecting culture heroes? 7. In what particulars does the culture hero Votan resemble Moriancumer of the Book of Mormon? 8. In what respects does he resemble Nephi? 9. In what does he remind us of Mosiah I? 10. In what way would you reconcile this seeming confusion? 11. What is the Peruvian tradition respecting Messiah? 12. Give the English pronunciation of the name Topiltzin Quetzalcohuatl? 13. What is the significance of the name according to Bancroft? 14. What is the meaning of the name according to Lord Kingsborough? 15. In what respects does Quetzalcohuatl resemble the history and character of the Savior? 16. In what several particulars do the career and character of Quetzalcohuatl parallel the history and character of Christ while among the Nephites? 17. In what respect do the traditions concerning Quetzalcohuatl differ from the character and career of Messiah as described in the Bible? 18. As described in the Book of Mormon? 19. Give a summary of undoubted points of resemblance between Quetzalcohuatl and Messiah.

PRELIMINARY PROGRAM NO. 19.

1. Devotional exercises.
2. Current historical events.
3. Music. (
4. Reading or recitation.

The following is a partial list of suitable selections for reading from the Bible. These extracts are chosen because of their sublimity and beauty of language and thought and their adaptability for public reading. There are many other selections as suitable as these, some of which will doubtless occur to class leaders and members.

Bible readings: Genesis, Chapter 1, 22: 1-18; 28: 10-22; 40: 1-23; 45: 1-9; 49: 1-24. Exodus 15: 1-18; 20: 1-17. Deuteronomy: extracts from chapters 28, 30, and 34. Ruth 1: 7-17. I Samuel 3: 1-18. II Samuel 1: 19-27; 12: 19-23; 22: 1-51; 23: 1-7. I Chron. 16: 8-36. Almost any part of the book of Job. Only a few passages are here specified: 38: 1-11. Psalms 1, 14, 19, 23, 24, 42, 48, 51, 53, 90, 95, 96, 117, 125, 147, 150. Prov. 10, 13, 22: 1-6; 26, 28, 31: 10-31. Eccles. 12. Isaiah 24: 1-12; 29: 13-24; 52, 53. Jer. 18, 31. Ezek. 18: 19-32; 26, 37. Daniel 2, 3, 5. Micah 4: 1-7. Malachi 3, 4. Matt. 5, 6, 7, extracts, 11: 1-15; 18, 20: 1-16; 21: 33-41; 24, 25, extracts; Mark 10: 13-21. Luke 1: 46-56, 67-69; 6: 20-49; 10: 1-20; 16: 19-31.

John 1: 1-14, 15-36; 3: extracts; 11. extracts; extracts from 14, 15, 16, 17, 21: 15-22.

Acts 7, extracts; 17: 22-31; 26: 1-29. I Cor. 3: 1-9, 12, 13, 15: extracts. Eph. 4: 1-16. Heb. 1, 7: 1-8; 11: extracts, James 2: 14-26; 3.

Rev. 14: 1-11, 20: 1-5; 22: 1-7.

LESSON XIX.

AMERICAN TRADITIONS—CONTINUED.

Topics.

8. Messiah on the Western Hemisphere

9. Culture-Heroes of America.

a. Votan.

b. The Peruvian Messiah.

c. Topiltzin Quetzalcohuatl.

d. Identification of Culture-Heroes with
Book of Mormon Characters.

References.

Pages 291-292.

Pages 293-302.

Pages 294-295.

Pages 295-296

Pages 296-302.

Page 302.

REVIEW.

1. State in substance the circumstance connected with the appearing of Messiah to the Nephites. 2. What would contribute to the likelihood of these events being preserved in the tradition of the native Americans? 3. What is meant by the term "Culture Heroes?" 4. What are the general characteristics of these heroes? 5. In what several things do the culture heroes resemble prominent Book of Mormon characters? 6. What are the conditions with reference to confusion of native American traditions respecting culture heroes? 7. In what particulars does the culture hero Votan resemble Moriancumer of the Book of Mormon? 8. In what respects does he resemble Nephi? 9. In what does he remind us of Mosiah I? 10. In what way would you reconcile this seeming confusion? 11. What is the Peruvian tradition respecting Messiah? 12. Give the English pronunciation of the name Topiltzin Quetzalcohuatl? 13. What is the significance of the name according to Bancroft? 14. What is the meaning of the name according to Lord Kingsborough? 15. In what respects does Quetzalcohuatl resemble the history and character of the Savior? 16. In what several particulars do the career and character of Quetzalcohuatl parallel the history and character of Christ while among the Nephites? 17. In what respect do the traditions concerning Quetzalcohuatl differ from the character and career of Messiah as described in the Bible? 18. As described in the Book of Mormon? 19. Give a summary of undoubted points of resemblance between Quetzalcohuatl and Messiah.

PRELIMINARY PROGRAM NO. 20.

1. Devotional exercises.
2. Music.
3. Story.

It would be a good idea for some time to be occupied occasionally in the study and consideration of literary form and criticism. This work may be commenced by a member with some experience in literary study, giving a brief criticism of some selection read in the association. This should include a statement of the merits of the selection, as well as a discussion of any faults that may be found in it. But it should have as its object development of literary taste and appreciation.

At first the work may be somewhat crude, but as it progresses, it will become more systematic and satisfactory. The beauties of the various selections of literature will become more and more apparent, as they are studied in the light of friendly criticism; and a better knowledge of literature in general will thus be secured. The work should not be technical, if even it could be so. Some of the simplest rules of literary criticism should be applied, and this easy beginning will give the work interest for those whose knowledge of the elements of good writing is not extensive.

Friendly criticism—and all this criticism should be friendly—is always beneficial. It may not only be applied to the literary selections rendered in the associations, but to other exercises, as well. If accepted in the spirit of friendliness, it will do a great deal of good. Those who deliver addresses, and perform other work in the meetings, should always be ready to receive friendly criticism, and profit by it. If they do, they will develop a much more correct style of language and delivery than would be possible without it. And, whether they are criticised by the other members of the association or not, they should at least apply these rules of criticism to their own work. It is a manifestation of improper temper, for one to take offense at the friendly criticism of another.

The principal object of this work is to form an introduction to literary study. It is probable that literature will form one of the courses of study in the Mutual Improvement Associations in the future, and it is well that a beginning in this direction be made now.

LESSON XX.

HEBREW ORIGIN OF THE NATIVE AMERICAN RACES.

Topics.

1. Views of Garcia.
 2. Views of Lord Kingsborough.
 3. Views of James Adair.
-

References.

- Pages 303-4
Pages 304-6.
Pages 306-7.
-

REVIEW.

1. In what way would the establishment of the Hebrew origin of the native American race affect the evidence of the truth of the Book of Mormon? 2. Of what race were the Jaredites (See Manual 1903-4 p. 95 and note)? 3. Of what descent were the Nephites and Lamanites? 4. Of whom were the colony of Mulek descendants? 5. What requirement with respect to race on the American continents do these several Book of Mormon facts make necessary? 6. In what way could confusion of race take place on the American continent notwithstanding the inferences to be drawn from Book of Mormon facts with reference to race? 7. Who are the chief authorities for the theory of the Hebrew origin of Native American races? 8. Summarize the principal evidences offered by Garcia for the Hebrew origin of the American race? 9. What additional evidence is given by Lord Kingsborough to those cited by Garcia? 10. What are the limitations to Adair's work? 11. What are the points of evidence for Hebrew origin given by Adair that are different from or in addition to those given by Garcia and Kingsborough? 12. How firmly, in your opinion, do these evidences establish the fact of Hebrew origin of American races?

PRELIMINARY PROGRAM NO. 21.

1. Devotional exercises.
2. Current historical events.
3. Vocal selection.
4. Recitation.

A list is here given of suitable selections for reading from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. As was said in connection with the Bible list, others as suitable are to be found, but these are offered in order to arouse an interest in scripture reading:

Book of Mormon:—1 Nephi 30: 8; 2 Nephi 2: 11-16; extracts from Mosiah 2 and 3; Mos. 12: 20-37; extracts from Alma 11, extracts from Alma 30, Alma 34: 17-27, 28-41, extracts from Alma 36, 42, Alma 53: 10-23; 56: 45-57; extracts from Helaman 13-16. 3 Nephi 10; 11: 1-12; 17: 7-25. Mormon 6: 15-22, extracts from Mormon 8 and 9. Ether 2: 8-12; 3: 6-16; 13: 4-12, extracts from Moroni 7-10.

Doctrine and Covenants:—Extracts from the lectures on faith; from sec. 1; 7; 19: 10-20; 26: 13-36, extracts from 43; 45: (extracts); 68; (extracts); parts of 76; extracts from 84; 87; parts of 88; 89; parts of 93; extracts from 98; 101: 22-38; extracts from 107; parts of dedicatory prayer, sec. 109; 110; 119; extracts from sections 121-123.

Pearl of Great Price:—Book of Moses: extracts from 1; 4: 1-16; 5: 4-12; 6: 26-29; 7: 18-27; 58-69; Book of Abraham: 3: 22-28; Writings of Joseph Smith: extracts from chapter 3.

It is well to call attention again to the fact that the passages here suggested are only a few of the suitable ones from these books of scripture, and that many others as choice as these may be found there. And we desire again to emphasize the statement that great care should be taken in culling passages from the scriptures, and in giving proper expression to the selections in the reading. Of all exercises in the association meetings, the greatest care should be taken that this is attended with proper reverence.

LESSON XXI.

HEBREW ORIGIN OF THE NATIVE AMERICAN RACES— CONTINUED.

Topics.

4. Discoveries of Hebrew Relics.

- a.* The Pittsfield Parchment.
- b.* The Newark Tablet.
- c.* The Cincinnati Gold Plate.
- d.* The Kinderhook Plates.
- e.* The Tuccabatchey Plates.

References.

- Pages 308-314.
 - Page 308.
 - Pages 309-310.
 - Pages 310-311.
 - Pages 311-312.
 - Pages 313-314.
-

REVIEW.

1. State how and where the Pittsfield Hebrew parchment was found.
2. How would you account for the existence of such a relic in such a place?
3. Is it possible that the relic could have been buried in this place by a modern Jew?
4. Would there be anything inconsistent with its being a Nephite relic?
5. Are the passages of scripture written on the parchment such as a Hebrew would likely prize and desire to have at hand for frequent reference?
6. Could there likely be any mistake as to the characters being Hebrew?
7. Are the Ten Commandments as given to the Hebrews in general to be found in the Book of Mormon?
8. Of what are the Ten Commandments a generalization?
9. Is it likely that this generalization of God's law would, to the Hebrews, be a precious part of the scriptures among the Hebrews, including the Nephites?
10. In what way would the Nephites be acquainted with the Ten Commandments of God to Moses?
11. What evidence have you that it was customary with the Nephites to multiply copies of the scriptures in their possession?
12. What limitations were placed upon the Nephites with reference to the translation of the Jaredite writings discovered by them?
13. At what depth under ground was the Cincinnati gold plate, referred to in the body of the manual, found?
14. Is there any possibility of that gold plate and the engraving upon it being of modern origin?
15. What was the authority that pronounced the engraving Hebrew?
16. If the story of the discovery of this plate be true, and the characters Hebrew, in what way does it support the truth of the Book of Mormon?
17. What is your impression concerning the story of the Kinderhook plates?
18. What effect does the alleged statement of W. Fulgate have upon the

story of the discovery of the Kinderhook plates? 19. How is the story of the discovery of the Kinderhook plates affected by the statement of the Prophet Joseph Smith respecting them? 20. How would you account for the presence of the Egyptian in America? 21. What other evidence for the existence of metallic plates may be cited? 22. In what way does the discovery of these Hebrew relics affect the claims of the Book of Mormon?

PRELIMINARY PROGRAM NO. 22.

1. Devotional exercises.
2. Music.
3. Summary of important historical events of the year.*
4. Reading or recitation.

*Ten minutes of this session may be occupied in naming, without comment, the most important historical developments of the year. This will serve to unify the various events treated during the progress of the season's work, showing their relationship to each other as to cause and effect. In brief style, this summary should be gone over within the time here allotted. Special mention should be made of any continuous event or series of events that has wrought important changes in the history or condition of nations; as, for example, a great war, extension or loss of national prestige, etc. So also, if any great changes have occurred, locally or nationally, they should be named. The value of this exercise will consist in its completeness, brevity, and conciseness.

LESSON XXII.

MISCELLANEOUS EVIDENCES.

Topics.	References.
1. Ancient Battlefields in Central and Western New York.	Pages 315-318.
<i>a.</i> Fortifications.	Pages 315 318.
<i>b.</i> Weapons and human remains.	Pages 315-318.
2. Book of Mormon Incidents and Nephite Customs Confirmed by Native American Traditions.	Pages 319 323.
<i>a.</i> Eating raw flesh.	Page 319.
<i>b.</i> Treatment of prisoners of war.	Pages 319 321.
<i>c.</i> Burying weapons of war.	Page 321.
<i>d.</i> Hagoth's migrations.	Pages 321-323.

REVIEW.

1. What great events took place around the Hill Cumorah—Ramah of the Jaredites? 2. What character of evidence may we expect to find in western New York if the Book of Mormon statement of events that took place about Cumorah be true? 3. About where is the junction of the Susquehannah and Chemung rivers? 4. About what is the distance of this junction from the Hill Cumorah? 5. What ancient works indicating fortifications are here? 6. What is the nature of antiquities found in Pompey, Onondaga county? 7. About what distance is this point from Cumorah? 8. Is there any more reason for ascribing these fortifications and the contents of the mounds to the Scandinavians than to the Nephites? 9. What opinion may justly be formed as to the antiquity of the mounds and fortifications about Pompey and Auburn? 10. What reasons lead modern writers to ascribe a comparatively recent date for the construction of these fortifications and mounds in Central and western New York? 11. What counter claims may reasonably be made for a more ancient date for the erection of these fortifications? 12. What barbarous custom obtained among the Lamanites with respect to food? 13. What native American tradition makes clear that such a custom obtained even in Toltec times? 14. What custom obtained among the Lamanites in the matter of prisoners of war? 15. What custom among

the Aztecs seems to have been perpetuated from this circumstance? 16. What is the probable origin of the native American custom of burying the hatchet as a token of peace? 17. What effect upon the traditions of the native Americans would the circumstance of Hagoth's migrations by means of shipping be likely to have? 18. What confirmation of this circumstance seems to exist in the traditions of the natives of Tehuantepec? 19. Of California?

PRELIMINARY PROGRAM NO. 23.

1. Devotional exercises.
2. Summary of scientific discoveries.*
3. Music.

*A brief summary of the most important scientific discoveries during the year, will be of great interest in this program. It should be given in much the same way as the historical summary discussed in the preceding program. In order to make this exercise effective, some member or members should keep account, during the season, of scientific progress reported at various times, making the summary and review complete.

LESSON XXIII.

MISCELLANEOUS EVIDENCES—CONTINUED.

Topics.	References.
3. Native American Race=Unity.	Pages 323-326.
<i>a.</i> Physical similarities.	Pages 323 324.
<i>b.</i> Similarity of languages.	Pages 324-326.
4. Book of Mormon Not Founded on Other Works of American Antiquities.	Pages 326-327.
5. Value of the Evidence of American An- tiquities.	Page 328.

REVIEW.

1. What are the requirements of the Book of Mormon as to race unity? 2. What exceptions to race unity may be frankly conceded? 3. What are the physical evidences of unity of race among the native Americans? 4. What are the evidences of race unity from architectural remains, customs, traditions, etc? 5. What are the linguistic evidences of racial unity among the native Americans? 6. What question may reasonably arise on the remarkable agreement between Book of Mormon historical events, customs of Book of Mormon peoples, and the traditions and customs of the native Americans? 7. What likelihood is there that Joseph Smith or his associates would be sufficiently acquainted with American antiquities to make the Book of Mormon conform to them? 8. What works then existed in English on the subject of American antiquities that might possibly have been within the reach of Joseph Smith and his associates? 9. Is there any evidence at all that Joseph Smith and his associates knew anything about any of these works? 10. What is the value of the evidence of American antiquities to the truth of the Book of Mormon? 11. Are the claims we set forth for the force of this evidence within the range of facts presented?

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NEW WITNESSES FOR GOD

II.

THE BOOK OF MORMON.

PART III.

The Evidence of the Truth of the Book of Mormon.

CHAPTER XIV.

CLASSIFICATION OF EVIDENCES.

The evidences to be presented for the truth of the Book of Mormon naturally separate into two great divisions, each of which will admit of a number of subdivisions. The two great divisions of the evidence are:

External Evidences.

Internal Evidences.

Taking up these great divisions in their order I shall consider the External Evidences under two heads, namely:

Direct External Evidence.

Indirect External Evidence.

Of course by evidences in general I mean those facts or things which either directly or indirectly, considered separately or collectively, constitute proof of the truth to be contended for in these pages—the truth of the Book of Mormon. By external evidences I mean those facts outside of the Book of Mormon itself, which tend to establish its truth; such as the testimony of the Special Witnesses whom God raised up and qualified by direct revelation to them to testify of the truth of the Book of Mormon. Also the testimony of those who by reason of seeing and handling the Nephite plates were made competent to testify of their existence and appearance; the agreement between the Book of Mormon location of ancient American centres of civilization and the existence of the ruins of temples, pyramids, mounds, works of old fortifications, roadways and cities—in a word the evidence of American archaeology—the evidences of the traditions and customs of the aboriginal inhabitants of America found in possession of the land at the advent of the Europeans, and who are in large part the descendants of the enlightened people of whom the Book of Mormon is an abridged history; the evidences to be found in the revelations, prophecies, and promises of the Hebrew scriptures—the evidence of the Bible, in other words, to the truth of the Book of Mormon; the institutions, and, in a way, the religion to which the Book of Mormon may be said to have given birth—the testimony which The Church of Jesus Christ of Latter-day Saints bears to the truth of the Book of Mormon.

By internal evidences I mean those facts which may be gathered from the book itself; from its structure, and the consistency of its language with the theory of its construction; from its doctrines and their agreement with the revelations of God in the Jewish scriptures; from its moral tone and teaching; from the manner in which it interlocks with the history of the past, and is entwined with the future purposes of God as made known in the revelations of God to man; from the fulfillment of its prophecies and promises; from the general character of its contents, the truths it emphasizes, and the importance of its message to mankind.

I shall have occasion in this part of my treatise to speak of direct and indirect evidences; of positive and presumptive evidences; but all this will be developed as the statement of the evidences and the argument proceed. I would say, however, before closing these preliminary remarks, that it is not my intention to rely upon any one branch of the evidence to establish the truth of the Book of Mormon; it is intended that the evidence shall be cumulative; and I certainly hope by a careful consideration of all the evidence external and internal, direct and indirect under each division, to so establish the truth of the Book of Mormon that all fair minded people will see reasonable grounds for their faith in it as an additional volume of Holy Scripture, another Witness for the truth as it is in Christ Jesus our Lord.

CHAPTER XV.

DIRECT EXTERNAL EVIDENCES.

THE TESTIMONY OF THE THREE WITNESSES.

In the mouth of two or three witnesses shall every word be established.—Paul.

Of the external evidences to the truth of the Book of Mormon, the testimony of the Three Witnesses is of first importance. Speaking in the way of prophecy the first Nephi says:

“At that day when the book shall be delivered unto the man of whom I have spoken,^a the book shall be hid from the eyes of the world, that none shall behold it save it be that Three Witnesses shall behold it by the power of God, besides him to whom the book shall be delivered;^b and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.”^c

Moroni who had in his care the Book of Mormon, who was God’s messenger to Joseph Smith and gave into his possession the gold plates from which the book was translated, says, in his abridgment of the book of Ether, addressing the one who should be commissioned to translate the Nephite Record:—

“And behold ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work. And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of Three Witnesses shall these things be established; and the testimony of Three, and this work—in the which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record—and all this shall stand as a testimony against the world at the last day.”^d

From these passages in the Book of Mormon itself, it appears that there are to be two classes of special witnesses to its truth, besides the one who shall bring forth the book:

I. Three Witnesses shall behold the plates of the record “by the power of God.”

II. A “few” others, according to the will of God, shall behold them, that they may bear testimony to the word of God unto the children of men.

There seems to be indicated this distinction between the first and

^a Having reference to the man who should bring forth the Nephite Record to the world, that is, to Joseph Smith.

^b That is, Joseph Smith.

^c II Nephi ch. xxvii: 12-14.

^d Ether ch. v: 2-44.

second class of these witnesses—between the “Three” and the other “Few:” the first are to see the plates under some circumstance attended by a demonstration of the power of God; while no promise of such a demonstration is given to the second class.

As these special witnesses are to be from among those who shall assist in bringing forth the work, meaning the Book of Mormon, it is not surprising that Oliver Cowdery, David Whitmer and Marin Harris should desire to be the Three especial Witnesses spoken of in the record, as they were most prominent in assisting to bring forth the work. They besought the Prophet Joseph Smith, therefore, to inquire of the Lord if they might attain unto this honor, and for an answer the following revelation was received for them:

“Behold, I say unto you, that you must rely upon my word, which, if you do with full purpose of heart, you shall have a view of the plates, and also the breast plate, the sword of Laban, the Urim and Thummin, which were given to the brother of Jared^e upon the mount when he talked with the Lord face to face, and the miraculous directors^f which were given to Lehi while in the wilderness on the border of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old

“And after you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God; and this you shall do that my servant Joseph Smith may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them; for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

“Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you the gates of hell shall not prevail against you for my grace is sufficient for you and you shall be lifted up at the last day. And I, Jesus Christ, your Lord, and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men.”^g

As soon as the translation of the Book of Mormon was completed, the prophet Joseph dispatched a messenger from the home of the Whitmers, at Fayette, near Waterloo, in Seneca county, to his parents still living at Manchester, with the pleasing intelligence that the work of translation was completed, and asked them to come to him. This information they conveyed to Martin Harris, who determined to accompany the prophet's parents to the home of the Whitmers. Accordingly

^e The great prophet who led a colony from the Tower of Babel to the western hemisphere.

^f This was a curious instrument called by the Nephites “Liahona.” It was found by the prophet Pehi at the door of his tent one morning, in the wilderness, not long after the departure of his colony from Jerusalem. It was a round ball of fine brass with two spindles in it, one of which indicated the course to be traveled by the colony. But the instrument worked according to the faith and diligence with which the colony gave heed to it. From time to time also there appeared upon it written instructions or reproofs according as the colony required the one or the other.

^g History of The Church, Vol. I, p. 53, and also Doc. and Cov. Sec. xvii.

the little party started the next morning, and before sun set met with the Prophet and Oliver Cowdery at the residence of Peter Whitmer, the father of David.^h According to the statement of Lucy Smith, mother of the Prophet,ⁱ it was the day following the arrival of the above party from Manchester that the Three Witnesses obtained their view of the plates, but neither in her work nor in any of our annals is the date of the occurrence given. Lucy Smith, however, relates the following circumstance connected with Martin Harris becoming one of the Three Witnesses: "The next morning (i. e. following the arrival of the party from Manchester), after attending to the usual services, namely, reading, from the scriptures, singing, and praying, Joseph arose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day, when it occurs to my recollection, said: 'Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer.'"^j

• When the pride, egotism, and stubbornness of Martin Harris is taken into account, this preliminary admonition of the Prophet to him is eminently fitting and necessary and in harmony with all the circumstances of his character and the subsequent facts to be related.

"In a few minutes after this," continues Lucy Smith, "Joseph, Martin, Oliver, and David, repaired to a grove, a short distance from the house, where they commenced calling upon the Lord, and continued in earnest supplication, until He permitted an angel to come down from His presence and declare to them, that all Joseph had testified of concerning the plates was true. When they returned to the house, it was between three and four o'clock p. m. Mrs. Whitmer, Mr. Smith and myself were sitting in a bedroom at the time. On coming in Joseph threw himself down beside me, and exclaimed: 'Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the work. Upon this Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding, that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard.'"^k

From this statement it will be seen that the Prophet and the Three Witnesses were from some time in the morning until three or four o'clock in the afternoon, in obtaining the testimonies.

The Prophet's own account of the circumstances attendant upon the revelation to the Three Witnesses, is both interesting and important.

^h History of the Prophet Joseph (by Lucy Smith) ch. xxxi.

ⁱ Ibid.

^j Joseph Smith the Prophet (by Lucy Smith) ch. xxxi.

^k Ibid. ch. xxxi.

After making reference to the revelation already quoted, which promised the three men named, Cowdery, Whitmer and Harris, that they should view the plates of the Book of Mormon, and the other sacred things named, the Prophet in his history says:

"Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements, I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and, behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His commandments.' When immediately afterwards, we heard a voice from out of the bright light above us, saying: 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up, he shouted hosannah, blessing God and otherwise rejoiced exceedingly."¹

Concerning the manner in which the plates and other sacred things were shown to him, beyond what is stated in the testimony of the Three Witnesses published in the first and every subsequent edition of the Book of Mormon, Oliver Cowdery, so far as I know, has left nothing on record further than to say: "I beheld with my eyes and handled with my hands the gold plates from which it (the Book of Mormon) was transcribed. I also saw with my eyes and handled with my hands the holy interpreters (the Urim and Thummim)."^m

Martin Harris, so far as any direct personal statement is concerned, is also silent as to the manner in which the plates were shown to them, but Elder Edward Stevenson, of the First Council of the Seventy of the

¹ History of The Church, Vol. I, pp. 54, 55.

^m Statement by Oliver Cowdery, Deseret News of 13th April, 1859.

Church, who was much interested in Mr. Harris during the closing years of that gentleman's life, states that at a gathering of friends at his (Stevenson's) house in Salt Lake City, Harris was asked to explain the manner in which the plates containing the characters of the Book of Mormon were exhibited. "Brother Harris," says Elder Stevenson, "said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God, and not of man, and that it contained the fullness of the Gospel of Jesus Christ to the Nephites, who were a branch of the House of Israel and had come from the land of Jerusalem to America. The Witnesses were required to bear their testimony of these things, and of this open vision, to all people, and he [Harris] testified not only to those present, but to all the world, that these things were true, and before God, whom he expected to meet in the day of judgment, he lied not."^a

David Whitmer made a statement to Elders Orson Pratt and Joseph F. Smith in the course of an interview at Richmond, Missouri, on the 7th of September, 1878, in which he gives quite a minute description of the manner in which the plates and the other sacred things were shown to himself and Oliver Cowdery in the presence of Joseph Smith. Mr. Whitmer's account of the event as related by Elders Pratt and Smith is as follows:

"Elder Orson Pratt—Do you remember what time you saw the plates?"

"David Whitmer—It was in June, 1829—the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfil the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records for plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors—i. e., the ball which Lehi had, and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

"Elder Orson Pratt—Did you see the angel at this time?"

"David Whitmer—Yes, he stood before us. Our testimony as record-

^a Letters of Edward Stevenson to Mill Star, Vol XLVIII, pp. 367-389.

ed in the Book of Mormon is strictly and absolutely true, just as it is there written."^o

As a result of this revelation given under such remarkable circumstances and demonstrations of the power of God, the Three Witnesses who had viewed the plates and the engravings thereon, and who had heard the voice of God from the midst of the glorious light surrounding them at the time declare that the plates had been translated by the gift and power of God—published the following statement to the world.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Olinus Cowdery
David Whitmer
Martin Harris

^o Mill. Star, Vol. XL., Nos. 49, 50, report of Pratt and Smith, is signed by them and bears date of Sept. 17th, 1878.

This testimony was published in the first and in every subsequent edition of the Book of Mormon. It has never been refuted. From the very nature of the testimony it cannot be refuted. No one can rise up and say these men did not receive this revelation; that they did not see an angel from heaven; that he did not show to them the plates; that they did not see the glorious light in which the angel stood; that they did not hear the voice of God say that the translation of the record was true, and was accomplished by the gift and power of God. No one can say any one of these things. An argument may be formulated against the probability of such an occurrence. It may be alleged that their reputation in the community where they lived was such that they are unworthy of belief. All this may be done, nay, it has been done; but no one can stand up and say that he knows what they say is not true.

CHAPTER XVI.

DIRECT EXTERNAL EVIDENCES—THE THREE WITNESSES—OLIVER COWDERY.

The Witnesses themselves always adhered to the truth of their statements. They never denied what they in their now celebrated testimony so solemnly affirmed. It was reported at different times during their life time that the Witnesses had denied their testimony, and such statements are to be found in the earlier editions of such standard works as the American Ensyclopaedia and in the Encyclopaedia Brittanica. It is evident that the reports about Oliver Cowdery denying his testimony obtained some credence even among the Saints at Nauvoo; for in the "Times and Seasons," published by The Church at Nauvoo, one J. H. Johnson in some verses written by him maintaining the fact that the truth stands fast though men may be untrue to it, says:

—"Or prove that Christ was not the Lord
Because that Peter cursed and swore,
Or Book of Mormon not His word
Because denied by Oliver."^p

But notwithstanding all this, the fact remains that Oliver Cowdery never denied his testimony to the truth of the Book of Mormon. Whatever his delinquencies in other respects; whatever his grievances, real or imagined; in the Church, and even while out of it, he was true, to his honor be it said, to his testimony to the Book of Mormon. Living he affirmed it, and when dying he renewed the affirmation. It must be said of him that notwithstanding the high favors which God granted him—the favor of being one of these Three especial Witnesses, blessed to see the Nephite plates and the sacred things connected with them under such a remarkable display of God's presence and power; favored to receive with the prophet the ministration of angels who ordained them both to the Aaronic and Melchisedek priesthood;^q and favored afterwards to behold in open vision in the Kirtland Temple the Savior himself, and a number of angels who came on that occasion to restore to earth through these men the keys of authority and power which they held;^r favored to be the second Elder of the Church of Christ, and the first to make public proclamation of the restored Gospel—notwithstanding all this, I repeat, it must be said of him that he possessed defects of character^s which enabled the adversary of men's souls to so far prevail

^p "Times and Seasons," Vol II: p. 482.

^q See "New Witness for God," Vol. I, ch. xi.

^r See "New Witness for God," Vol. I: ch. xi., also Doc. and Cov., Sec. cx.

^s That the Prophet Joseph understood the defects in the character of Oliver Cowdery is evident from some remarks he records in his journal concerning him, under date of December 18th, 1833. They are as follows: "Blessed of the Lord is brother Oliver, nevertheless there are two evils in him that he must needs forsake or he cannot altogether escape the buffetings of the adversary. If he forsake these evils he shall be for-

against him that he transgressed some of the laws of God and lost his high station. He was excommunicated from The Church for his sins,^t and for a time stood as a stranger to the Saints, an outcast from Israel; but in those dark days he still remained true to his testimony.

In October, 1848, after an absence of about eleven years, Oliver Cowdery returned to the Church. At that time the movement of the Church to the Rocky Mountains was under way. A large number of the Saints were temporarily located at Kanessville (now Council Bluffs) Iowa, and on the 21st of October of the year above given, a special conference was called, presided over by Elder Orson Hyde, of the Council of the Apostles, in which the case of Oliver Cowdery was considered. Before that conference at which some two thousand Saints were present,^u Oliver Cowdery said:

"Friends and Brethren—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling.

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy priesthood is here.

given, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keep the commandments, and hearken unto the counsel of the Lord, his rest shall be glorious." (History of The Church, Vol. I, p. 465.) It will be observed that the promises herein made to Oliver Cowdery are based upon conditions which I have indicated by printing in italics. That the conditions were not at least altogether complied with is well known, and is further witnessed by the fact that Oliver did not escape the buffetings to which the Prophet alludes. Still from out of this mist of human frailty, stands clear and strong the virtue which constituted him so dauntless a witness for the truth of God. "Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord." Still he lost his station in The Church, and that which had been conferred upon him was finally given to Hyrum Smith, brother of the Prophet. Doc. and Cov., Sec. 124: 95.

^t Mill. Star, Vol. XVI: 133.

^u Mill. Star, Vol. XI, p. 14.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek priesthood was conferred by holy angels from on high. This priesthood we then conferred on each other, by the will and commandment of God. This priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him the priesthood, and he holds that priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

This speech was reported by Bishop Ruben Miller, who was present at the meeting where Cowdery spoke, and noted down in his journal at the time what was said, though his notes, it must be remarked, were not published until several years later.^v The circumstance of Cowdery's return and the spirit of his speech is also supported by other testimony. In a letter dated at Cambridge Port, U. S. A., December 26th, 1848, Wilford Woodruff—at the time one of the Twelve Apostles and subsequently President of the Church—writing to Orson Pratt, then president of the British Mission, said:

"Dear Brother Pratt—I received a letter from Elder Hyde saying that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church who had voted to receive him into the Church by baptism; and Elder Hyde expected to baptize him the next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the "Frontier Guardian" soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the kingdom of God; I was truly glad to hear he had returned to the fold."^w

The Star which published this letter was issued February 1st, 1849.

George A. Smith, writing from Council Bluffs under date of October 31st, 1848, ten days after Cowdery's speech before the conference, writes to Orson Pratt of this meeting:

"Oliver Cowdery, who had just arrived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon—the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream—where the body of The Church goes, there is the authority; and all these lo here's and lo there's have no authority; but this people have the true and holy priesthood; 'for the angel said unto Joseph Smith, Jr., in my hearing, that this priesthood shall remain on the earth unto the end.' His testimony produced quite a sensation among the gentlemen present, who did not belong to the Church, and it was gratefully received by all the Saints. Last evening (Oct. 30th.) President Hyde and myself spent the evening with Brother Cowdery. He had been cut off from the Church by a council; had withdrawn himself from it; stayed away eleven years; and now came back, not expecting to be a leader, but wished to be a

^v Namely, 13th of April, 1859. See Deseret News of that date.

^w Mill. Star, Vol. XI, p. 43.

member and have part among us. He considered that he ought to be baptized; and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death; he was determined to rise with the Church, and if it went down he was willing to go down with it. I saw him today, told him I was going to write to you. He sends his respects to you; he says, 'tell Brother Orson I am advised by the brethren to remain here this winter, and assist Brother Hyde in the printing office, and as soon as I get settled I will write him a letter.' I remain, as ever, your brother in the kingdom of patience. (Signed) GEORGE A. SMITH.^x

The "Star" in which this letter was published was issued January 1st, 1849, a little more than two months after Cowdery's speech already quoted.

Oliver Cowdery had been excommunicated by the action of a High Council of The Church some ten years before, and it was held by some that he could only be restored by the action of a High Council.^y Such a council was therefore called. In the course of its proceedings Oliver said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

On motion of Elder Orson Hyde, Oliver Cowdery was received into

^xMill. Star, Vol. XI, p. 14.

^yFearing that silence as to the specific offenses of Oliver Cowdery might leave the reader to fancy that his wrong doing was more serious than it really was, I here state the charges against him sustained before the High Council at Far West, in 1838: 1st. "Persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent. 2nd. Seeking to destroy the character of Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery. 3rd. Treating the Church with contempt by not attending meetings. 4th. Leaving his calling, to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 5th. Disgracing the Church by being connected in the "bogus" business, as common report says." (See Mill. Star, Vol. XVI, p. 133; also "Missouri Persecutions," p. 179.) It should be observed that upper Missouri in 1838 was infested with a gang of sharpers engaged in counterfeiting the United States currency, and rumor, for a time, connected Oliver Cowdery with them: but whether he was, or was not guilty of such connection was not proven before the council, it was merely proven that "rumors" connected him with those criminals. It should also be said that Oliver Cowdery was not present at the council which acted on his case: though of course an opportunity was given him to be present. How many of the charges brought against him would have failed had he been there to oppose them, one may not conjecture. It was a general time of turbulence in the affairs of the Church. A wave of wild land speculation swept through the country, and the Saints and some leading Elders became entangled in it. Charges and counter charges were made; brethren misunderstood each other and become estranged in their feelings, and pride and bitterness prevented reconciliations. It was under such circumstances that Oliver Cowdery for a time was lost in the mists.

The Church by baptism. It was the intention of this Witness of the Book of Mormon to go with the body the The Church to the Salt Lake valley, but while visiting with his fellow Witness, David Whitmer, at Richmond, Missouri, he was taken ill and died, March 3rd, 1850. Previous to going to Richmond, for the purpose of meeting David Whitmer, his wife's brother, Oliver was detained by snow storms some two weeks at the temporary home of Samuel W. Richards—just then returned from his first mission to the British Isles.

Of his interesting association with Oliver during this time Elder Richards says:

"To hear him describe in his pleasant but earnest manner the personality of those heavenly messengers, with whom he and the prophet had so freely held converse, was enchanting to my soul. Their heavenly appearance, clothed in robes of purity; the influence of their presence so lovely and serene; their eyes that seemed to penetrate to the very depths of the soul, together with the color of the eyes that gazed upon them, were all so beautifully related as to almost make one feel that they were then present: and as I placed my hands upon his head where these angels had placed theirs, a divine influence filled the soul to that degree that one could truly feel to be in the presence of something that was more than earthly; and from that day to this—almost fifty years ago—the interest of those glorious truths upon the mind has never been lost, but as a beacon light ever guiding to the home of their glory for a like inheritance.

But before taking his departure he wrote and left with the writer of this the following statement, which we believe to be his last living testimony, though oft repeated, of the wonderful manifestations which brought the authority of God to men on earth:

TESTIMONY.

'While darkness covered the earth, and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth His word for the salvation of Israel. In fulfillment of the sacred scriptures, the everlasting gospel was proclaimed by the mighty angel (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the 'stone taken from the mountain without hands.' John the Baptist, holding the keys of the Aaronic priesthood; Peter, James, and John, holding the keys of the Melchisedek priesthood, have also ministered for those who shall be heirs of salvation, and with these administrations ordained men to the same priesthood. These priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end.

"Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministration and who earnestly and devoutly hopes to meet you in the celestial glory." [Signed] "OLIVER COWDERY."

"To Elder Samuel W. Richards, January 13th, 1849."

Phineas H. Young, a brother of President Brigham Young, was present at Oliver's death at Richmond, Missouri, and of that event said:

"His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith and the power of the holy priesthood which he had received through his administrations."

David Whitmer speaking to Orson Pratt and Joseph F. Smith of Oliver Cowdery's death said:

"Oliver Cowdery died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior;' and he died immediately, with a smile on his face."^z

This statement also agrees with the one David Whitmer published in his "Address to all Believers in Christ:"

"Neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on the 3rd of March, 1850. Many witnesses yet live^a in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."^b

^z Mill. Star, Vol. XL, p. 774, Pratt and Smith statement.

^a This was said in 1887.

^b Address to all Believers in Christ, p. 8.

CHAPTER XVII.

DIRECT EXTERNAL EVIDENCES—THE TESTIMONY OF THE THREE WITNESSES—
DAVID WHITMER.

David Whitmer continued up to and including the very day of his death to repeat his testimony to the truth of the Book of Mormon. Living for many years at Richmond, Missouri—from 1838 to 1888, half a century—he was frequently visited by all sorts of people, and in the latter years of his life by newspaper representatives especially, who came to inquire concerning the testimony he had given to the world to the truth of the Book of Mormon. For all these parties he had but one answer: My testimony written in the Book of Mormon is true. It was some times elaborated by the addition of a description of the circumstances under which the great revelation was given, but there was never any deviation from the main facts published in his testimony which accompanies the Book of Mormon. He was not always fairly treated by those whose questions he answered; his statements were some times misrepresented much to his annoyance; and having been taught the necessity for it by sad experience, in the later years of his life, he always took the precaution to have a number of his personal friends present at interviews he granted to strangers.

Referring to these acts of misrepresentation concerning his testimony, in his pamphlet, "Address to all Believers in Christ," he makes the following refutation of the charges of denial:

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the Three Witnesses to the divinity of the Book of Mormon; and that the other two Witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Missouri, on March 3rd, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding, that the Book is true. To show the reader what I have had to contend with, I give you below a copy of a leaflet which I had printed and distributed in March, 1881:

"A PROCLAMATION.

"Unto all nations, kindred, tongues and people, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses to the 'Book of Mormon.'

"To the end, therefore, that he may understand me now, if he did

not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

"'He that hath an ear to hear, let him hear;' it was no delusion. What is written is written, and he that readeth let him understand. . . . I do not indorse any of the teachings of the so-called Mormons, or Latter-day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both these books as I understand the word of God.

"And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemn the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?

"In the spirit of Christ who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world. God in whom I trust, being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one god. Amen." [Signed.] "DAVID WHITMER."

"Richmond, Missouri, March 19, 1881."

"We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Missouri, this March 19, A. D. 1881.:

Gen. Alexander W. Doniphan.

Hon. George W. Dunn, Judge of the Fifth Judicial Circuit.

Thomas D. Woodson, President of Ray Co. Savings Bank.

J. T. Child, editor of "Conservator."

H. C. Garner, Cashier of Ray Co. Savings Bank.

W. A. Holman, County Treasurer.

J. S. Hughes, Banker, Richmond.

James Hughes, Banker, Richmond.

D. P. Whitmer, Attorney-at-Law.

Hon. Jas. W. Black, Attorney-at-Law.

L. C. Cantwell, Postmaster, Richmond.

George I. Wasson, Mayor.

Jas. A. Davis, County Collector.

C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.

Geo. W. Trigg, County Clerk.

W. W. Mosby, M. D.

Thos. McGinnis, ex-Sheriff Ray County.

J. P. Quesenberry, Merchant

W. R. Holman, Furniture Merchant.

Lewis Slaughter, Recorder of Deeds.

Geo. W. Buchanan, M. D.

A. K. Reyburn."

At the same time the "Richmond Conservator," of March 24, 1881, said, editorially:

AN EXPLANATION.

"Elsewhere we publish a letter from David Whitmer, an old and well known citizen of Ray, as well as an indorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him. There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joseph Smith translated the Book of Mormon (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary, to warrant such an attack on him, come from what source it may, and now with the lillies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness to its fulfillment."

David Whitmer died at his home in Richmond, on the 25th of January, 1888, in the eighty-fourth year of his life. His final testimony was given under the following circumstances:

"On the evening of Sunday, January 22nd, at half past five o'clock, Mr. Whitmer called his family and a number of his friends to his bed side, and to them delivered his dying testimony. Addressing his attendant physician he said: 'Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my last testimony?' The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.' He then directed his words to all who surrounded him, saying:

"Now, you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon), are true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ for ever, worlds without end. Amen."

* * * * *

"On Monday last (Jan. 23rd), at 10 o'clock a. m., after awaking from a short slumber he said he had seen beyond the veil and had seen Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, which confirm their faith beyond all shadow of doubt. He bore his long illness with great patience and fortitude, his faith, never for a moment wavering, and when the summons came, he sank peacefully to rest with a smile on his countenance, just as if he was being lulled to sleep by secret music. Just before his breath left his body, he opened his eyes, which glistened with the brightness of early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer had gone to his rest."^e

In the same issue of the paper from which this account of his death is taken, occurs the following description of Whitmer's connection with

^e This account of David Whitmer's death is from the Richmond Democrat, of the 26th of January, 1888, a paper published in the town where his death occurred. It is copied into the Deseret News of the 8th of February, 1888; and in the Millennial Star, Vol. 50, p. 139.

the coming forth of the Book of Mormon and his being a Witness of its truth. Some inaccuracies as to details must be allowed for here, such as the omission of Martin Harris' name as one of the Three Witnesses, and the time of day that Oliver Cowdery and Joseph Smith called upon him in the field to go with them to become a witness to the Book of Mormon. Other accounts state that they came to him in the morning instead of the afternoon.^d And it should be remembered that what follows is not given as the exact language of David Whitmer:

"When he was twenty-four years of age and worked on his father's farm near Palmyra, New York, all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he [Whitmer] received a letter from Cowdery, urging him to join him, which he did, being received by the 'prophet' with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith, the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

"Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on the hill across the road for the purpose of witnessing a manifestation that should qualify him and Cowdery to bear witness to the divine authenticity of the Book of Mormon. Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

"Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone around about them, far brighter and more dazzling than the brilliancy of the noon day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable and a strange influence stole over him, which so entranced him that he felt that he was chained to the spot. A moment later and a divine personage, clothed in white raiment, appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the "Urim and "Thummim" and the 'sword of Laban.' All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world. * * * *

"While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beautiful expression and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting, and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him awed in the divine presence. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true."^e

David Whitmer, like Oliver Cowdery, was excommunicated from

^d See statement of David Whitmer to William H. Kelley, G. A. Blakeslee, Sept. 15, 1882. Braden & Kelley Debate, p. 187.

^e "Richmond Democrat," issue of Jan. 26th, 1888.

the Church, and at about the same time.^f But unlike Oliver Cowdery, he never returned, but remained estranged from the Church to the last day of his life. Still he always manifested a friendly disposition towards all believers in the Book of Mormon, however mistaken he may have considered them to be in the matter of Church affiliation. But while out of the Church as when in it, and certainly having no worldly purpose to serve by continuing in such a course, he steadfastly, as we have seen, adhered to his testimony to the truth of the Book of Mormon.

^f For the same reasons that were given in the foot note explaining the case of Oliver Cowdery, I here give the charges brought against David Whitmer and sustained before the High Council: 1st. Not observing the Word of Wisdom, (See Doc. and Cov. Sec. 89.) 2nd. Unchristianlike conduct in neglecting to attend meetings and unity with and possessing the same spirit as the dissenters. 3rd. Writing letters to the dissenters in Kirtland, unfavorably to the cause and the character of Joseph Smith, Jr. 4th. Neglecting the duties of his calling, and separating himself from the Church. 5th. Signing himself president of the Church of Christ in an insulting letter to the High Council, after he had been cut off from the presidency. The presidency of the Church alluded to was a local presidency over the Church in Missouri, in which position the Saints, some time before his arraignment before the High Council, refused to sustain him. (See Mill. Star, Vol. XVI, pp. 133, 134, also Missouri persecutions, pp. 180-1.)

CHAPTER XVIII.

EXTERNAL EVIDENCES—TESTIMONY OF THE THREE WITNESSES—MARTIN HARRIS.

The experience of Martin Harris, with reference to his relations with the Church was somewhat different from that of Oliver Cowdery and David Whitmer. He was never excommunicated from The Church as they were, but when there was a general movement of The Church from Kirtland to Missouri, early in the summer of 1838—at which time the Saints may be said to have abandoned Kirtland—Martin Harris remained behind to live in Ohio, separated from The Church. It is evident, too, that his mind became somewhat darkened; for after the martyrdom of the Prophet Joseph, in 1844, when various persons arose claiming the right of leadership in The Church, Martin Harris for a time supported the claims of James J. Strang, and under the auspices of his pseudo-church organization, went to England on a mission in 1846; but he did not become very active in his missionary efforts, and soon returned to Kirtland, where he resided for many years, up to 1870 in fact. During all these years that he was separated from The Church, years of much spiritual darkness for him respecting many things pertaining to the great work of God, he nevertheless steadfastly held to the truth of his testimony to the Book of Mormon. However vacillating in other matters, in this he was firm and immovable. He did see the angel; he did see the plates, and the attendant sacred things; he was overshadowed by a glorious light, from the midst of which he heard the voice of God saying that the record had been translated by the gift and power of God. This testimony he never denied, but reaffirmed it over and over again. Finally, like Oliver Cowdery, he joined The Church and died in the faith. The circumstances surrounding this last event of his life, briefly told, are as follows: Elder Edward Stevenson, for many years a prominent traveling Elder of The Church, and who a few years before his death was made a member of the First Council of the Seventy—the third general quorum of The Church—became especially interested in Martin Harris. Elder Stevenson when a boy in Michigan, in 1833, heard Martin Harris, who was on a mission at that time, testify to the appearance of the angel and his having seen the plates of the Book of Mormon. The testimony had great effect on young Stevenson's mind; and when in 1869—thirty-six years later—he found Martin Harris living at Kirtland, naturally his interest in the Witness revived. After Elder Stevenson returned to Utah, from his eastern mission, he kept up a correspondence with Martin Harris, and the latter finally expressed a wish to visit Utah and rejoin his former associates. Elder Stevenson raised the means by subscription, went east and brought back with him Mr. Harris, arriving in Salt Lake on the 30th of August, 1870.⁵ He addressed a large gathering of

⁵ See Stevenson's account of Harris' return to The Church, Mill. Star, Vol. XLIV, pp. 78, 86, 87.

Saints in Salt Lake City on the Sunday following, September the 4th, reaffirming his testimony to the truth of the Book of Mormon, a thing he did repeatedly both before public assemblies and in private conversation. He was received into The Church on renewing his covenants in baptism and re-confirmation. After spending some time in Salt Lake City, Mr. Harris moved to Smithfield, in Cache county, Utah; and subsequently he moved to Clarkston where he continued to live at the home of his son, Martin Harris, Jr., until his death, which occurred on the 10th of July, 1875. In these later years of his life he continued to re-affirm his testimony to the truth of the Book of Mormon. It was the one theme above all others which occupied his mind and of which he loved to speak. A few hours before his death the bishop of Clarkston, Simon Smith, called upon him, and as the bishop drew near his bed the now aged Witness (he was in his ninety-third year), stretched out his hand with the remark: "Bishop I am going." The Bishop in answer said he had something of importance to tell him about the Book of Mormon, viz., that at the request of Indians in Central America the Book of Mormon was about to be published in the Spanish language. "Upon hearing this," says his son, Martin Harris, Jr., in his letter describing the incident to George A. Smith, The Church historian—"Upon hearing this father brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him."¹

Speaking of his condition a little later—the day before his death in fact—his son says: "He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man, for a little while. We begin to think he has borne his last testimony. The last audible words he has spoken were something about the Witnesses of the Book of Mormon, but we could not understand what it was.² The next day, July 10th, 1875, he died.

¹ Deseret News (Weekly) for July 28, 1875.

² Deseret News (Weekly) for July 28, 1875.

CHAPTER XIX.

DIRECT EXTERNAL EVIDENCES—REFLECTIONS UPON THE TESTIMONIES
OF THE THREE WITNESSES.

The direct evidence of the truth of the Book of Mormon found in the testimony of the Three Witnesses is now before the reader. The trying circumstances under which the Witnesses persisted in maintaining the truth of that testimony is also known. Neither separation from Joseph Smith as a companion and associate, nor excommunication from the religious body brought into existence as a sequence, one may say, of the coming forth of the Nephite Record, affected them as Witnesses. In The Church and while out of it they steadily maintained what they first published to the world respecting the Book of Mormon. The plates existed, they saw them, and the engravings upon them. An angel of God appeared before them, and laid the records before their eyes. The record was translated by the gift and power of God; for his voice had declared it unto them, hence they knew it. No evidence exists that they ever denied that testimony. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of God into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; they felt his presence. Joseph Smith could never have produced such a scene as that which they beheld. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straightforward fact that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover it occurred after such religious exercises as were worthy to attend upon such an event, viz: after morning devotional exercises common to all really Christian families of that period—the reading of a scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer again by the Prophet and each of the to-be Witnesses. The revelation then followed, under the circumstances already detailed, which circumstances were of such a nature that the Witnesses could not be mistaken. There exists no possibility of resolving their testimony into delusion or mistake. Either they spoke the truth in their published Testimony to the world, or they were wilful, conscious liars, bent upon a wicked scheme of deception relative to a subject—religion—which, as it is the most sacred, so should it also be the furthest removed from the practice of deceptions.

Since, then, the possibility of mistake or delusion, is eliminated from the revelation to the Three Witnesses, let us consider the likelihood

of conscious, intentional fraud; a deliberately planned deception, through the collusion of Joseph Smith and the Three Witnesses, by which the Book of Mormon was to be palmed off upon mankind as a volume of ancient scripture, and a new Church organization brought into existence.

First. It must occur to every unbiased thinker upon the subject that every circumstance is against the likelihood of collusion. The very youthfulness of the men, the Prophet and the Three Witnesses, is against such a hypothesis. Joseph Smith at the time of the publication of the Book of Mormon was about twenty-five years old; Oliver Cowdery and David Whitmer were also of that age, all having been born in the year 1805-6. Martin Harris was older, it is true, having been born in the year 1783; but he, as an exception to the youthfulness of the group, will not affect the argument based on this score of youthfulness, as his influence with the rest held no proportion to the difference of age between himself with the other members of the group. Indeed though the oldest he was the least influential of the number; and withal so simple minded in his honesty, that the world, if it knew him, would acquit him of guile, and regard him as a wholly impossible factor in practicing such a monumental delusion upon mankind as foisting the Book of Mormon upon the world as a revelation from God would have been had not that book been true.

I would not argue that young men are incapable of practicing deception, or formulating delusions. My argument is, merely, that they are less likely to be guilty of it than older men. Youth is essentially the period of honesty in men's lives. Youth is not hardened in sin; is not so capable of the grosser wickedness, especially such wickedness as would be involved in the deliberate deception of their fellows. Neither has unholy ambitions fired the soul in youth. The hopes, the aspirations, the ambitions of youth are generally pure and noble. Unholy ambitions as a rule come later. The practice of religious deception is one of the grossest forms of wickedness, and requires the deepest depravity of the human heart to make one capable of it: and since youth is the period of men's lives in which they are least desperately wicked, it follows that the very youthfulness of this group of men we are considering stands against the likelihood of their combining to deceive mankind in this matter of the revelation of God to them about the Book of Mormon.

Second: The persistence of these Witnesses in adhering to their testimony after their connection with Joseph Smith and The Church was severed is strong evidence against the presumption of collusion among these young men to deceive the world. Suppose for a moment, however, that such a collusion did exist. In that event, if the Three Witnesses fell into transgression—as they evidently did—and violated Church discipline ever so flagrantly, would Joseph Smith dare to break friendship with them by excommunicating them? Would he not, on the contrary, say in his heart: It matters not what these men may do, I dare not raise my hand against them; for if I do they will divulge our secret compact, and I shall be execrated as a vile impostor

by the whole world, I shall be repudiated, by my own people, and driven out from all society a vagabond. At whatever cost I must cover up their iniquity, lest I myself by them be exposed to shame. Such, doubtless, would have been his course of reasoning; and had he with them conspired to deceive mankind. such, doubtless, is what would have taken place; for I maintain that men who would be base enough to concoct such a deception, would also be base enough to expose it and become traitors when they became disaffected towards each other. But nothing of the kind took place. When these men violated the law of God and would not repent and forsake the evil they did, neither Joseph Smith nor The Church would any longer fellowship them, but boldly excommunicated them.

By the act of excommunication, Joseph Smith virtually said to the Three Witnesses:—Gentlemen, God has made you witnesses for him in this age of spiritual darkness and unbelief, but you refuse to keep his laws, therefore we must withdraw the hand of fellowship from you. This may fill you with anger and malice; you may raise your hand against me and the work of God to destroy it; Satan may put it into your hearts to deny the testimony you have borne; but I know you received that witness from God, I was with you when you received it, I saw the glorious messenger from heaven show you the plates; I, myself heard the voice of God bear record to you that the translation was correct and the work true—now deny that testimony if you dare—this work is of God, and he can sustain it even if you should turn against it; therefore we will not fellowship you in your wickedness—you are cut off from our association—do your worst! That is what that action said; but though Oliver Cowdery and David Whitmer became the pronounced enemies of Joseph Smith, and sought his overthrow, yet they never denied that testimony they bore to the truthfulness of the Book of Mormon. Through all the vicissitudes of life they remained true to that trust committed to them of God. In my opinion they dared not deny that which God had revealed; it drew with it consequences too weighty for them to meet—the eternal perdition of their souls!

Nor should it be matter for wonderment that the Three Witnesses after receiving such a marvelous revelation from God and beholding the demonstration of such almighty power, turned away from The Church, and lost their places. Their case does not stand alone. They are not the first servants and witnesses for God that wandered from the path direct, and fell into error and perhaps sin. Seeing a heavenly messenger or hearing the voice of God, by no means places men beyond the power to do evil, nor does it give them immunity from the temptations of the adversary. Noah received revelations from God, and yet after being preserved from the flood, and enjoying other special favors, he so far forgot himself as to get drunk; David, a man after God's own heart, after enjoying sweet communion with God, and receiving many revelations from him, was at last guilty of the heinous sin of defiling another man's wife, and deliberately planning the injured man's murder! Peter, after going into the mountain and witnessing the glorious ministrations of Moses and Elias to the Messiah, and

hearing the voice of God declare that Jesus was His beloved Son, was so weak that he denied having any knowledge of him, and emphasized his denial by cursing and swearing. I do not refer to these incidents in the lives of these characters to weaken the esteem any one may have for them, but to show that neither a revelation from God nor the visitation of angels takes from man the power of doing wrong. It was so in the case of Oliver Cowdery and his fellow witnesses. They transgressed the laws of God, and The Church was in duty bound to withdraw fellowship from them, and did so, confident that God was able to preserve his work though these men should turn traitors, and deny the truth. I repeat that this circumstance—the fact that the Three Witnesses persisted in their testimony though excommunicated from The Church, and their relations with Joseph Smith disrupted, is strong presumptive evidence that there was no collusion among these men to deceive the world by their solemn testimony to the Book of Mormon.

Third: The fact that two of the Witnesses, Oliver Cowdery and Martin Harris, returned to The Church after long years of separation from it—the former eleven the latter thirty-three years—is another evidence against the theory of collusion among the witnesses. Surely had they been parties to a wicked scheme of deception in their youth, after separating themselves from it for years, they would not return to it in old age. This suggestion is strengthened when it is remembered that the religious organization which may be said to have come into existence as a consequence of the coming forth of the Book of Mormon—The Church of Jesus Christ of Latter-day Saints—neither did nor could hold out to them any worldly advantage as a reward for their returning to the body religious. When Oliver Cowdery returned to The Church in 1848, the great body of the Latter-day Saints were enroute for the west. They were a people scattered and peeled. They were but recently expatriated from their country. They were exiles for conscience sake in the country that boasts first of all in its guarantees of religious freedom. They were wandering in the wilderness, in a solitary way—hungry and thirsty, their souls fainting in them, and they had as yet no certain abiding place. Surely a people thus situated was not a people to come to for worldly gain or advantage, yet such was the condition of The Church when Oliver Cowdery once more cast his fortune with theirs, humbly confessing all his errors that he might have fellowship with them.

When Martin Harris returned to The Church in 1870, the condition of the Saints had improved somewhat when compared with what the conditions were when Oliver Cowdery returned, but even then the Saints were under the ban of the world's displeasure; as of old, they were the people everywhere spoken against; while throughout the United States, of which the lands the Saints had redeemed from desert wastes was now an integral part, there was arising that storm of vexation which subsequently crystalized into congressional enactments which not only menaced but disturbed the peace of the Saints. To become once more connected with such a people surely promised no worldly advantage; and besides, when Martin Harris returned to The Church the sands of his life had so well nigh run their course—he was then

eighty-seven years of age—that worldly considerations could have but little or no effect upon his actions. Thus the return of these men to The Church, the circumstances considered under which they returned, is certainly strong evidence against the theory of collusion among these Witnesses.

Fourth: There is a harmony in things bad as well as in things that are good. As men do not work righteousness that evil may come; so they do not plan evil that good may come. Now these young men who bear witness to the truth of the Book of Mormon spent the greater part of their lives—especially when actively promulgating the Book of Mormon and the principles it teaches—in bringing to pass righteousness. They were exhorting men to keep the commandments of God; to cease doing evil and to learn to do well. It is admitted on all sides of the controversy that the Book of Mormon is not a bad book in the sense that it approves evil deeds, cannonizes the vicious, lauds immorality, or in any way gives countenance or sanction to sin. No; its bitterest enemies are forced to admit that it stands for righteousness absolutely, that everywhere, and in all men it condemns sin. What motive, then, prompted these Witnesses to enter into a wicked collusion to deceive mankind in a matter so grave? Did they become villians that they might preach righteousness? Did they wickedly conspire to deceive mankind in order that they might spend their lives in toil, and suffering; and invite the opposition of the world as expressed in ridicule, scorn, vituperation, to say nothing of actual violence through malicious prosecutions before courts, illegal imprisonment, repeated acts of mob violence, ending in house-burning, in drivings, in cruel whippings, in other brutal assaults, and often in outright murder—if not of the Witnesses themselves, then of their dearest friends and neighbors; and of course, with reference to the Prophet Joseph and his brother Hyrum (who must have been necessarily members of the conspiracy if one existed), their persecutions ended in their martyrdom. I refer to the well known history of these men and to the history of The Church of Jesus Christ of Latter-day Saints for proof that the results just enumerated followed the testimony of the Three Witnesses; that they endured all these things in consequence of their testimony. I refer to the whole body of doctrine held by The Church brought into existence, under God, by Joseph Smith and these Witnesses; to the Book of Mormon in particular; to the periodicals published by The Church, and to the letters and other writings of these men, in proof of the facts that their motives were pure, their purposes honest, their efforts praise-worthy, and having for their sole object the attainment of righteousness by themselves and by their fellowmen. Why, I ask again, should they become rogues and villains only to pursue a course that makes for righteousness, for a more exalted morality, for a higher spiritual life than at the time was known among men? It is incumbent upon those who insist that there was a collusion among these Witnesses to deceive mankind, to prove that the subsequent career of these men was in harmony with that theory; for men do not become rogues that they may establish virtue; nor do wicked men become candidates for martyrdom that righteous-

ness might be established: the harmony existing in things evil, as in things good, forbids us believing it.^k

It will be no valid answer to this contention to say that if the Three Witnesses cannot be proven to be conscious frauds and deceivers they may yet be relegated to that very large class known as the mistaken. We have already seen that such was the nature of the revelation vouchsafed to these Witnesses in attestation of the truth of the Book of Mormon that it cannot possibly be resolved into delusion or mistake, and it is not necessary to further discuss that proposition here. There is no middle ground on which one may place himself between conscious, absolute fraud, and positive, absolute trustworthiness: inexcusable liars or true witnesses they must be; they never can be classed among the mistaken.

The possibility of their being mistaken set aside; every circumstance connected with their relationship to the Book of Mormon favors the theory of their being true witnesses, their testimony standing not only unimpeached but unimpeachable, it must follow that they are God's solemn witnesses of a great truth—the verity of the Book of Mormon.

^k For a fuller treatise of the ideas and the force of the argument here presented the reader is referred to Vol I of New Witnesses, ch. xvii.

CHAPTER XX.

DIRECT EXTERNAL EVIDENCES—TESTIMONY OF THE EIGHT WITNESSES.

The exact time when the Eight Witnesses obtained their view of the Nephite plates from which the Prophet translated the Book of Mormon is not known, but it was evidently a few days after the Three Witnesses received their testimony. All the Prophet has seen proper to say upon it in his own history is—alluding to the testimony that had been received by the Three Witnesses—"soon after these things had transpired, the following additional testimony was obtained,"¹ then follows the testimony of the Eight Witnesses. According to the "History of the Prophet" by Lucy Smith,^m the event happened a few days after the Three Witnesses obtained their testimony. The latter be it remembered received their view of the plates near the Whitmer residence in Fayette township, New York; while the Eight Witnesses obtained their view of the plates near the Smith residence in Manchester. On the completion of the translation of the Book of Mormon Joseph sent word to his parents of the joyful event, as we have already seen,ⁿ and they in company with Martin Harris immediately set out for Fayette, and during their brief stay at the place the vision to the Three Witnesses was given. The day following Father and Mother Smith returned to Manchester, and "in a few days"—such is mother Smith's statement—"we were followed by Joseph Oliver and the Whitmers, who came to make us a visit, and make some arrangements about getting the book printed. Soon after they came, all the male part of the company, with my husband, Samuel and Hyrum, retired to a place where the family were in the habit of offering up their devotions to God. They went to this place because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites.^o Here it was that those Eight Witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them. * * * * * After these Witnesses returned to the house, the angel again made his appearance to Joseph at which time Joseph delivered up the plates into the angel's hands."^p

This narrative is confirmed by the statement of Joseph himself with respect to delivering up the record to the angel. At the time the plates were first given into the Prophet's keeping he was informed that the heavenly messenger would call for them. He then recounts the efforts made to wrest the plates from him by his enemies, and adds:

"But by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger (Moroni) called for them, I

¹ History of The Church, Vol. I, p. 57.

^m Chapter xxxi.

^o This was doubtless Moroni, as he was the custodian of the plates.

^p "History of the Prophet Joseph," by Lucy Smith, ch. xxxi.

delivered them up to him; and he has them in his charge until this day, being the 2nd day of May, 1838."^q

In the evening of the day that the Eight Witnesses saw and examined the Nephite plates, according to Lucy Smith, the Witnesses held meeting at the Smith residence, "in which all the Witnesses bore testimony to the facts as stated above,"^v that is, to the facts stated in their testimony as here added, which appeared in the first and in all subsequent editions of the Book of Mormon.

THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,	HIRAM PAGE,
JACOB WHITMER,	JOSEPH SMITH, SR.,
PETER WHITMER, JR.,	HYRUM SMITH,
JOHN WHITMER,	SAMUEL H. SMITH.

Respecting this testimony of the Eight Witnesses it is to be observed that it differs from that given to the Three Witnesses in that the view of the plates by the latter was attended by a remarkable display of the glory and power of God and the ministration of an angel. The glory of God shone about them; the angel turned the gold leaves of the ancient record; he spoke to them or at least to David Whitmer, saying: "David, blessed is the Lord, and he that keeps his commandments;" and the very voice of God was heard out of the bright light shining about them, saying: "These plates have been revealed by the power of God; and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."^s No such remarkable display of God's splendor and power was attendant upon the exhibition of the plates to the Eight Witnesses. On the contrary it was just a plain, matter-of-fact exhibition of the plates by the

^q "History of The Church," Vol. I. pp. 18, 19.

^v "History of the Prophet Joseph Smith," by Lucy Smith ch. xxxi.

^s "History of The Church," Vol. I, pp. 54, 55.

Prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite record, and saw and marveled at its curious workmanship. No brilliant light illuminating the forest dazzling their vision; no angel was there to awe them by the splendor of his presence; no piercing voice of God from a glory to make them tremble by its power. All these supernatural circumstances present at the view of the plates by the Three Witnesses were absent at the time when the Eight Witnesses saw them. Here ail was natural; matter-of-fact; plain. Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just a plain, straightforward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight—doubtless considerable, that idea being conveyed, “we have seen and hefted, and know of a surety, that the said Smith has got the plates.” They could look upon the engravings, and observe calmly how different they were from everything modern known to them, and hence form the conclusion that the workmanship was not only curious but ancient.

I now proceed to consider the course pursued by these Eight Witnesses with reference to their testimony. I shall take them in the order they seemed to have signed the testimony.[†]

CHRISTIAN WHITMER.

This Witness was thirty-one years old when he beheld the plates, having been born on the 18th of January, 1798. The young man was among the first to embrace the gospel, being baptized on the 11th of April, 1830. He removed with The Church from New York to Ohio in 1831, thence to Jackson County, Missouri. He witnessed the storms of persecution rise against the Saints in the land of Zion; and shared the hardship and despoliation of the Saints incident to their expulsion from Jackson County. He died while in exile for conscience sake, in Clay County, Missouri, on the 27th of November, 1835. He held first

[†] In the first edition of the Book of Mormon where the Testimony appears at the close of the volume instead of at the beginning of the work, as in the current editions, the names stand thus. (Second edition the same)

Christian Whitmer,
Jacob Whitmer,
Peter Whitmer, Jr.,
John Whitmer,
Hiram Page,
Joseph Smith, Sr.,
Hyrum Smith,
Samuel S. Smith.

instead of in a double column as in our current editions. By the way, in passing, it may not be amiss to state that some importance is attached to the arrangement of the names in our current edition, for the reason that if read across the page instead of down the columns, then Page and the members of the Smith family alternate, supposedly to divert attention from the fact that the witnesses, excepting Hiram Page, were of but two families! Such is the conclusion of one profound critic of the Book of Mormon.

the office of Teacher in The Church; and then successively rose to the office of Elder, High Priest, and member of the High Council of The Church in Missouri.

Few and troubled were the years of Christian Whitmer's life after he became a Witness for the existence of the plates from which the Book of Mormon was translated; but few and troubled as the years were, they were glorious for the steadfastness of Christian's faith. He had seen his crops wasted by the wanton destructiveness of a mob, while he himself was seized and threatened with instant death if he did not make known the hiding place of brethren who were escaping from the mob. Christian Whitmer, however, did not betray his friends, notwithstanding the guns of the mob were leveled at him when their threats were made.

He remained true to his testimony and died a consistent member of The Church of Christ.

JACOB WHITMER..

Jacob Whitmer was thirty years of age when he saw the plates, having been born on the 27th of January, 1800. He, too, passed through the trying scenes incident to the expulsion of the Latter-day Saints from Jackson County. But after enduring well for a season he left The Church, in 1838, making his home near Richmond, in Ray County, Missouri. Here he lived a quite retired life, and reared his family in respectability; his eldest son, David P. Whitmer, rising to some local prominence as a lawyer, and serving one or two terms as mayor of Richmond. To the day of his death—which occurred April 21st, 1856—Jacob Whitmer was true to his testimony of the truth of the Book of Mormon. Though he severed his relations with the Church because he did not agree with the policy of the leading Elders, he continued true to the special trust God had committed to him—an actual knowledge of the existence of the Nephite record—as long as he lived.

PETER WHITMER, JR.

This Witness for the existence of the Nephite Record was in his twentieth year at the time he examined the plates and held them in his hands. On meeting with the Prophet Joseph on the occasion of the latter coming to reside at the home of his father, Peter Whitmer, Sr., in Fayette township, 1829, a firm friendship immediately sprang up between them. Peter Whitmer Jr. seems to have been one of those gentle, loving natures that finds its greatest enjoyment and usefulness in giving its allegiance to some more rugged character on whose strength he can lean, in whose courage he can find strength. He entered with enthusiasm into the work of God coming forth under the inspired words and movements of his friend Joseph, the Prophet. He was among the first to join The Church, and when, in September of 1830, a mission was appointed to the Lamanites, (American Indians) under the leadership of Oliver Cowdery, young Whitmer was especially appointed to accompany him, and commanded to be afflicted in all his (Oliver's) afflictions, "ever lifting up your heart unto me in prayer, and faith for his and

your deliverance.”^u The mission to the Lamanites traveled on foot from central New York to the western borders of Missouri, a distance of more than one thousand miles, and that chiefly in winter time, when storms and mud and cold had to be encountered. Peter Whitmer, Jr., remained in western Missouri, and assisted the Saints in settling Jackson County, 1831-1833, where in common with the Saints who gathered from the east, he saw the rise of that persecution which culminated in the expulsion of the Latter-day Saints from that county. With many of his exiled co-religionists he found a temporary home near Liberty, Clay County, Missouri, where he died on the 22nd of September, 1836; and was buried by the side of his brother Christian who had died in the same neighborhood less than a year before. Consumption was the immediate cause of his death, which was doubtless hastened by the exposure he had endured in his missionary labors and the hardships he was forced to endure by reason of his expulsion from Jackson County. This young man—he was but twenty-seven when he died—remained true to his testimony through the seven years of toil and suffering that he lived after God called him to be a Witness for the truth of the Book of Mormon; and his fidelity to his trust under all circumstances, adds weight to the solemn words of testimony to which he signed his name in June, 1829.

JOHN WHITMER.

The fourth of the Eight Witnesses, John Whitmer, was twenty-seven years of age when he beheld the plates of the Nephite Record. He was a young man of considerable promise, and upon the coming of Joseph Smith to his father's house, became not only his enthusiastic friend, but rendered him much assistance in writing as the Prophet dictated the translation of the Book of Mormon. John Whitmer was Church historian for a number of years; for a time editor of the *Messenger and Advocate*, the second periodical published by The Church (Kirtland, Ohio, 1834-1837). He was also prominent in the affairs of The Church in Missouri, being one of the assistant presidents of the Church, his brother David and William W. Phelps being the president and other assistant respectively. He endured the hardships incident to the persecutions of the Saints in that land. When settlements were being formed in the new county of Caldwell John Whitmer was prominently connected with the land purchases made. Indeed it was largely owing to some irregularities connected with the business, and some misunderstanding with the Prophet and other leading brethren in The Church that finally resulted in his excommunication from The Church in March, 1838.

After the expulsion of The Church from Missouri in the winter of 1838-9, John Whitmer purchased the greater part of the townsite of Far West, which soon reverted to farming lands; and here John Whitmer continued to live, making farming his principal occupation, until his death in July, 1878. Though his relations with The Church were severed John Whitmer up to the very close of his life continued to bear

^u Doc. and Cov., Sec. xxx.

witness that his testimony published in connection with the Book of Mormon was true. From it he never deviated. It was his testimony when living, it remains his testimony now that he is dead, unimpaired in its force by any word of his, though he was much offended at the Prophet Joseph, and for forty years had no standing in The Church. One can but regret the events which resulted in his severance from The Church, but one is compelled to admire his fidelity to the trust imposed in him by the Prophet when he made him a Witness for the existence of the Nephite Record, in the presence of such a great temptation to take a different course in the hour of his great darkness.

HIRAM PAGE.

This is the only Witness of the Eight not either a Whitmer or a Smith. He was a son-in-law, however, to Peter Whitmer, Sr., having married Catherine Whitmer, in 1825. He was but a young man when he became a Witness to the existence of the Nephite plates, having been born in the year 1800, in the state of Vermont. He was living at Fayette with the Whitmers when the Prophet and Oliver Cowdery arrived there in the spring of 1829. He entered into the work with enthusiasm, and for some years was a faithful member of The Church. He followed the westward movement of the Saints from New York to Ohio and thence to Missouri. He shared in the persecutions of The Church in Jackson county; in common with his co-religionists he fled to Clay county; and subsequently settled in Caldwell county. When the trouble arose in The Church at Far West in 1838, Hiram Page followed the fortune of the Whitmers, severed his relations with The Church and finally made his home near Excelsior Springs, some fourteen miles north and a little west of Richmond, Missouri, where he died in August, 1852. Like his fellow Witnesses he remained true to his testimony of the existence of the Nephite plates. His oldest son, Philander Page, in 1888, said to Elder Andrew Jenson:

"I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the Eight Witnesses. I can also testify that Jacob, John and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these Witnesses on their death-beds and heard each of them bear his last testimony." John C. Whitmer, a nephew of Hiram Page by marriage, also testified in the presence of Elder Jenson: "I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."^v

JOSEPH SMITH, SR.

The Sixth of the Eight Witnesses is Joseph Smith, Sr., the Prophet's father. He was the first to whom the prophet Joseph confided the fact of Moroni's visit, and the existence of the Nephite record; and this by

^v Latter-day Saints Biographical Encyclopaedia, p. 278.

direct commandment of the angel Moroni himself. The prophet hesitated to make known the vision he had received and the existence of the Nephite record, even to his father; but doubtless the integrity of the heart of Joseph Smith, Sr., was known in the heavens, and the Prophet was taken sharply to task for hesitating to trust him with the knowledge that God had imparted through Moroni. When asked why he had not confided the knowledge of his vision to his father the Prophet expressed a fear that he would not be believed; whereupon Moroni said: "He will believe every word you say to him."^w Upon this the prophet went to his father who was laboring in a field near their home, and related the whole revelation to him. The father assured his son that the great revelation was of God, and told him to go "and do as commanded by the messenger."^x From that time on the youthful Prophet of the Dispensation of the Fullness of Times had no truer, or more constant or faithful friend than his father.

Joseph Smith, Sr., was 59 years of age when he handled and examined the Nephite plates, and gave his testimony of their existence to the world. He became thoroughly identified with the work which the Lord brought forth through his gifted son. He was ordained a Priest of the Most High God, and became the first Presiding Patriarch in The Church, traveling in that capacity among the branches of The Church, especially in the Eastern States, administering comfort to the widow and fatherless, bestowing benedictions wherever he went.

In 1838 under the pressure of that severe persecution which arose against adherents of the Prophet in Ohio, the Patriarch moved to Caldwell County, Missouri, where he saw his sons Joseph and Hyrum taken by ruthless hands, dragged from their families and cast into prison for the word of God and the testimony of Jesus, while he himself, with the remainder of the faithful Saints, were banished from the State of Missouri under the exterminating order of Governor Boggs. In mid-winter of 1838-9, "Father Smith," as the Saints loved to call him, arrived in Quincy, Illinois, and thence removed to Nauvoo and assisted in founding that city. The toils and exposure of his life (he had been a pioneer all his days), and the hardships attendant upon his flight from Missouri proved too much even for his sturdy frame, and on the 14th of September, 1840, Joseph Smith, Sr., in the 70th year of his life, died at Nauvoo.

His was one of those simple, guileless natures who know naught but truth and honor and fidelity. Amidst all circumstances of discouragement and trials he kept the faith, never wavering one moment in his adherence to the truth which God had made known to him. Having seen and handled and examined the plates from which the Book of Mormon was written, he remained true and steadfast to that testimony, and if an unbelieving generation shall undertake to condemn the testimony of some of these Witnesses of the Book of Mormon because they turned from The Church, they must not forget that they will have to meet the force of this righteous man's testimony, and as in

^w "Joseph Smith the Prophet," by Lucy Smith, ch. xix.

^x "History of the Church, Vol. I, p. 15.

prayer so in testimony, the words of a righteous man shall avail much.

HYRUM SMITH.

The seventh of the Eight Witnesses was Hyrum Smith, elder brother to the Prophet Joseph, born February 9, 1800; and hence was 30 years of age at the time the plates were shown to him. From the beginning of the great work of the last days he was a consistent believer in it, and assisted his brother in the preservation of the plates from the hands of those who sought to wrest them from him. He early sought to know the will of the Lord concerning his relations to the great work then coming forth, and was given to understand (May, 1829) that he was to have part and lot in it; and that he was called of God to be a preacher of righteousness to this generation.^y From that time forth he labored continuously and faithfully by the side of his prophet-brother in the work of God. In 1837 he was made a counselor in the First Presidency of The Church then assembling in Caldwell County, Missouri, a position he held until January, 1841, when he was called by revelation to take the office of Presiding Patriarch of The Church, an office left vacant by the death of his father, Joseph Smith, Sr.; and which office he held at the time he met a martyr's fate at the hands of the same mob which murdered the Prophet Joseph.

Hyrum Smith was a brother in very deed to the Prophet; for he shared in all his trials throughout his public career; and indeed throughout his life he was never separated from Joseph longer than six months at a time. The Prophet held him in most tender regard. Speaking of him in his journal (Dec. 1835), he said: "I could pray in my heart that all men were like my brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job; and, in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me."^z

Of Hyrum Smith the late President John Taylor also said—speaking of him as he saw him stretched a martyr upon the floor of Carthage prison:

"There he lay as I had left him. He had not moved a limb; he lay placid and calm, a monument of greatness even in death; but his noble spirit had left his tenement and had gone to dwell in regions more congenial to its exalted nature. Poor Hyrum! he was a great and good man, and my soul was cemented to his. If ever there was an exemplary, honest and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

Such was the character of this witness to the existence of the Nephite record. He not only never denied the testimony that he received through seeing and handling the plates of the Nephite record, but he consecrated his life to the great work of God which in a way may be said to have had its origin in the coming forth of the Book of Mormon;

^y See Doc. and Cov., Sec. XI.

^z Rise and Fall of Nauvoo, p. 146, also History of The Church, Vol. II, p. 338.

and finally sealed his testimony with his blood and it is in force upon all succeeding generations of men. He loved the Book of Mormon, and from it more frequently than others took the texts which formed the central thought of the discourses he delivered to the Saints. In it also he doubtless saw foreshadowed near the close of his career his own impending martyrdom, and the justification also of his life. On the morning of his departure from Nauvoo to Carthage where he met his martyrdom, he read the following passage in the presence of his family, and turned down the leaf upon it:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, If they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

"And now I..... bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."^a

SAMUEL HARRISON SMITH.

The last of the Eight Witnesses was a younger brother of the Prophet, having been born in the year 1808, hence was 22 years of age when he beheld and handled the Nephite plates. He was of a serious, religious nature even in his youth; and with three others of his father's family joined the Presbyterian church. While Joseph the Prophet, was engaged with Oliver Cowdery in transcribing the Nephite record, in Harmony, Pennsylvania, Samuel paid him a visit in the month of May, 1829, about the time that the Aaronic Priesthood was conferred upon the Prophet and Oliver Cowdery by the ministration of John the Baptist. Samuel had come to enquire about the work and Joseph bore testimony of its truth and showed him some of the translation of the Book of Mormon. Samuel seems not to have been easily converted, but after much inquiry he retired to the woods and sought by secret and fervent prayer for wisdom to enable him to judge for himself concerning the things of which the Prophet had testified. The result was that he obtained a revelation for himself sufficient to convince him of the truth and on the 25th day of May, 1829, he was baptized by Oliver Cowdery and returned to his father's house, in Manchester, New York, greatly glorifying and praising God. He was the third person baptized by divine authority in the new dispensation, Joseph Smith and Oliver Cowdery being the first two. He was also one of the six members by whom the organization of The Church was effected on the 6th day of April, 1830.

As soon as the Book of Mormon was published Samuel was among the most zealous of the brethren in proclaiming it to the world, and seeking to dispose of it for the enlightenment of mankind. He shared in all the fortunes of The Church from the commencement of its existence to the time of his death which occurred on the 30th of July,

^a Book of Mormon, pp. 599, 600. Also Doc and Cov. Sec. xxxv.

1844, when he was but 36 years of age. He endured many hardships for the gospel's sake in his extensive travels, meeting with insult and harsh treatment at the hands of scoffers and unbelievers. He witnessed also many demonstrations of the power of God and judgments which befell those who rejected his testimony.

Samuel passed through many trying ordeals of persecution. In the expulsion of the Saints from Missouri, in 1838-9, a special effort was made to capture him and some others for participating in what is known as Crooked River Battle, for particulars of which see *The Church History*. He was ordained a High Priest in The Church, made a member of the High Council in Kirtland, Ohio, and was noted for the mingled qualities of justice and mercy he exercised in his office. He was among the founders of Nauvoo, and though rising to no great prominence, was known for his steadfastness in adhering to the truth. At the time of the martyrdom of his brothers, Joseph and Hyrum, he was living at Plymouth, in the eastern part of Hancock County, but frequently visited Nauvoo. Hearing of the arrest of his brothers and their imprisonment at Carthage he immediately went to the latter place, but only to find that the martyr's fate had already overtaken them, and in sadness he accompanied the bodies of the prophets to Nauvoo. He survived them but a few weeks, his death being produced by a severe billious fever, doubtless brought on by physical and mental strain produced by the sudden death of his brothers.

Samuel Smith, like his father, Joseph Smith, Sr., and his brother Hyrum, not only remained true to the testimony to which he subscribed in the first edition of the Book of Mormon, but consecrated his life to the work which the coming forth of the Book of Mormon may be said to have commenced; and like them he lived and died a martyr to that holy cause; and his testimony, as theirs, is in force in all the world.

It will be observed from the foregoing account of the lives of the Eight Witnesses with reference to their testimony to the existence of the Nephite plates, that five of them viz: Christian Whitmer, Peter Whitmer, Jr., Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith all remained true throughout their lives, not only to their testimony of the Book of Mormon, but faithful to The Church also, and were honorable, righteous men. While the three of the Eight Witnesses who left The Church, or were excommunicated from it, not one of them ever denied the truth of the testimony he bore to the Book of Mormon; a circumstance of some weight in helping one to determine the truthfulness of the testimony to which, with those who remained faithful to The Church, they subscribed their names when the Book of Mormon was first given to the world.

CHAPTER XXI.

DIRECT EXTERNAL EVIDENCE—TESTIMONY OF THE ELEVEN WITNESSES
CONSIDERED.

Doubtless the Lord had his own purpose to subserve in giving different kinds of testimony—divine and human—to the same truth. The testimony of the Three Witnesses attended as it was by such remarkable displays of supernatural power he knew would be opposed from the very circumstance of its being supernatural. It cannot be but that God knew of the rise of that so-called "Rational Criticism" of divine things which would resolve inspired dreams, visions, revelations and the administration of angels into hallucinations of the mind, brought about first by an inclination to believe in the miraculous, (and "ordinarily," argue the "Rational Critics." "expectation is the father of its object."),^b supplemented by self deception, self-hypnosis or hypnotic influence of others. This particular school of philosophers took its rise in the last century, and in this is much in vogue, if not actually increasing in numbers and influence.

It will be remembered that the starting point with "Rational Criticism" (and in that term is included the so-called Higher Criticism) is unbelief in what is commonly called the miraculous, and if they do not deny the possibility of the miraculous, they at least say that it has never been proven; and further they hold that "a supernatural relation"—such as the testimony of the Three Witnesses, for instance—"cannot be accepted as such, that it always implies credulity or imposture."^c What chance, for example, is the testimony of the Three Witnesses to have with those who regard it as "an absolute rule of criticism to deny a place in history to narratives of miraculous circumstances?" This, they hold, "is simply the dictation of observation. Such facts have never been really proved. All the pretended miracles near enough to be examined are referable to illusion or imposture!"^d Nor is this the climax of their absurdity, but they hold that the very "honesty and sincerity" of those who testify to the miraculous make them all the more untrustworthy as witnesses! I know this seems incredible; but what will be thought when I set down my authority for the statement and it is learned that I quote no mere blatant declaimer against religion, nor any one of the many careless, or ill informed writers of the so called "Rational school of Critics," but the sober minded, and earnest man of science, the late Professor Huxley? The statement quoted is from his paper on "The Value of Witnesses to the Miraculous."^e In the course of treating upon some statements made by one Eginhard (eighth century A. D.), concerning miraculous events connected with SS. Marcellinus and Petrus, the professor takes occasion to bear testimony to the

^b Renan, "The Apostles," p. 76.

^c Renan, "Life of Jesus," introduction, p. 44; also New Witnesses, Vol. I, p. 26, 36, notes.

^d Renan, "The Apostles," p. 37.

^e "The Nineteenth Century" March, 1839.

high character, acute intelligence, large instruction and sincerity of Eginhard; then speaking of him as a witness to the miraculous makes this astonishing statement:

"It is hard upon Eginhard to say so, but it is exactly the honesty and sincerity of the man which are his undoing as a witness to the miraculous. He himself makes it quite obvious that when his profound piety comes on the stage, his goodness and even his perception of right and wrong make their exit.

In another paper to the same magazine, three months later, he says—writing practically on the same subject:—

"Where the miraculous is concerned, neither undoubted honesty, nor knowledge of the world, nor proved faithfulness as civil historians, nor profound piety, on the part of eye witnesses and contemporaries affords any guarantee of the objective truth of their statements, when we know that a firm belief in the miraculous was ingrained in their minds, and was the presupposition of their observations and reasonings."¹

This school of critics—and its following is much larger than is usually supposed—in its arbitrary way gets rid of the miracles of both the Old and the New Testament. The resurrection of Jesus, to them, is but a figment of the over wrought minds of his disciples; and has no better foundation than the dreams and light visions of women, foremost among whom is Mary of Magdala,² the once possessed. The glorious departure of Jesus from the midst of his disciples, on Mount Olivet—after the resurrection—is merely a collective hallucination, an illusion—"the air on these mountain tops is full of strange mirages!"³ The display of God's power on the day of Pentecost as revealed in the "Acts

¹ The Nineteenth Century, June, 1889. Professor Huxley's papers quoted here will also be found in *Agnosticism and Christianity*, pp. 84 et seq and 96 et seq.

² Renan closes his treatise upon this subject as follows: "The glory of the resurrection, then, belongs to Mary of Magdala. After Jesus it is Mary who had done most for the foundation of Christianity. The shadow created by the delicate sensibility of Magdalene wanders still on the earth. Queen and patroness of idealists, Magdalene knew better than any one how to assert her dream, and impose on every one the vision of her passionate soul. Her great womanly vision: 'He has risen,' has been the basis of the faith of humanity. Away, impotent reason! apply no cold analysis to this chef d'oeuvre of idealism and of love. If wisdom refuses to console this poor human race, betrayed by fate, let folly attempt the enterprise. Where is the sage who has given to the world as much joy as the possessed Mary of Magdala?" "The Apostles," p. 61.

³ Renan. He thus tells the story of the appearing of Jesus to the five hundred brethren at once: "More than five hundred persons were already devoted to the memory of Jesus. In the absence of the lost Master, they obeyed the chief of the disciples, and above all, Peter. One day when following their spiritual chiefs, the Galileans had climbed one of the mountains to which Jesus had often led them, they fancied they saw him again. The air on these mountain tops is full of strange mirages. The same illusion which had previously taken place in behalf of the more intimate of the apostles [he refers to the transfiguration, Matt. xvii]. The whole assembly imagined that they saw the divine spectre displayed in the clouds; they all fell upon their faces and worshiped." ("The Apostles," p. 76).

of the Apostles," is a thunderstorm.¹ The speaking in tongues by the apostles, on the same occasion, and thereafter in the Church, is but the ecstatic utterance of incoherent sounds mistaken for a foreign language; while prophecy is but the fruit of mental excitement, a sort of ecstatic frenzy.¹

With views such as these quite prevalent in Christendom, relative to miraculous events, it is but to be expected that the testimony of the Three Witnesses would be accounted for on some similar hypothesis. The early anti-Mormon writers generally assumed a conspiracy between Joseph Smith and the Witnesses to the Book of Mormon, and hence accorded no importance^k to the testimony of either group—the Three or the Eight. Later, however, the force of the testimony of the Witnesses persisting, and pressing for an explanation which the theory of conspiracy and collusion did not satisfy, there began to be advanced the theory that probably Joseph Smith had in some way deceived the Witnesses and thus brought them to give their testimony to the world. "Either these Witnesses were grossly deceived by a lying prophet," says Daniel P. Kidder, who wrote an unfriendly book against The Church in 1843, "or else they wickedly and wilfully perjured themselves, by swearing to what they knew to be false. "The former," he adds, "although not verily creditable to their good sense, is yet the more charitable opinion, and is rendered probable by the fact, that hundreds have been deceived in the same way. It is confirmed, moreover, by the well known mental phenomenon, that to individuals accustomed to disregard the laws of veracity, truth and falsehood are alike. They can as easily persuade themselves of the one as of the other."¹

Also the Rev. Henry Caswall, professor of divinity in Kemper College, Missouri, writing in 1843, said:

"He then persuaded [Martin] Harris to believe, that in some sense he actually beheld the wonderful plates. There was a worthless fellow named Oliver Cowdery, residing in the neighborhood, a school teacher by profession, and also a Baptist preacher, who, together with one David Whitmer, was similarly persuaded by our ingenious prophet."^m

Professor J. B. Turner, of Illinois College, Jacksonville, Illinois,

¹ Renan. This his "rational" (!) conception of the event: "One day when they were assembled together a thunder storm arose. A violent wind burst the windows open—the sky seemed on fire. Thunder storms in those countries are accompanied by wonderful illuminations; the atmosphere is furrowed, as it were, on every side with garbs of flame. Whether the electric fluid had penetrated into the very chamber itself or whether a dazzling flash of lightning had suddenly illuminated all their faces, they were convinced that the spirit had entered, and that he was poured out upon the head of each one of them under the form of tongues of fire." "The Apostles," p. 95.

^j Renan, *The Apostles*, p. 98 et seq.

^k Thus Alexander Campbell in *Millennial Harbinger*, Vol. II, (1831), pp. 86-96. Also Howe's *Mormonism*, (1834). He thinks the Witnesses incompetent, "Nor will any one disagree with us, when we shall have proven that the Book of Mormon was a joint speculation between the 'Author and proprietor.'" [Joseph Smith is alluded to] and the Witnesses," ch. vii.

¹ "Mormonism and the Mormons," by Daniel P. Kidder, pp. 54, 55.

^m *Prophet of the Nineteenth Century*, p. 46.

in his "Mormonism in All Ages" (1842), takes practically the same position, but goes a step further and undertakes to explain how the Prophet "deceived" the Witnesses, or how he "persuaded" them to believe, "in some sense," that they had actually beheld "the wonderful plates." In doing this the professor quotes the revelation given through the Prophet, in June 1829, to Oliver Cowdery, David Whitmer, and Martin Harris, previous to their viewing the Nephite plates.^a Also the revelation to Martin Harris in which he is promised that he shall be a witness to the truth of the Book of Mormon.^o In the revelations cited the Lord promises these men that they shall view the Nephite record; and directs what they shall say after they have seen and heard the things promised. Because some of the phraseology of these revelations is found also in the Testimony of the Three Witnesses, the professor rushes to the conclusion that the Witnesses never really saw the vision, nor heard the voice of God as promised, but were persuaded to accept these revelations through Joseph Smith as their witness to the truth of the Book of Mormon. In other words Professor Turner's theory is that the Witnesses had no other evidence than the "say so"—the word of Joseph Smith only, for the existence of the plates and other sacred things connected with them. And he triumphantly exclaims:—

"Here, then, is the mighty power of God, the angel, and voice of the Lord, which revealed such marvels in 1830, all concentrated in the person, and pouring from the mouth of the Lord's prophet in 1829. * * * * * The whole, then, of this mighty array of bombast, nonsense, and blasphemy, resolves itself into this: "Joe Smith is not only 'author and proprietor' of the Book of Mormon, as both he and his Witnesses declare, but he is also 'Power of God,' 'angel,' 'voice,' 'faith,' 'eyes,' 'ears,' and 'hands' for the Witnesses themselves; that is, all the evidence the world has for the Book of Mormon, after all this bluster, is 'Joe Smith's say so.' He says that God instructs him, he instructs the Witnesses, and the Witnesses instruct the world. Quod erat demonstrandum!"

Undoubtedly the "Illinois College" of the great State of Illinois, was to be congratulated upon having as its chief professor, in 1842, a man of such acuteness of intelligence and profoundness of wisdom! Nor was Governor Thomas Ford when some years later, in the latter forties, he wrote the history of Illinois, to be out done by a mere professor of "Illinois College;" and therefore advanced what he had heard concerning the manner in which the testimony of the Witnesses was obtained. The Governor's peculiar relation to "Mormonism," no less than his exalted political station in Illinois, and also the fact that he is one of the principal historians of that very great State of the American Union, justifies me in setting down what he has said upon the subject in hand::

"It is related that the Prophet's early followers were anxious to see the plates; the Prophet had always given out that they could not be seen by the carnal eye, but must be spiritually discerned; that the power to see them depended upon faith, and was the gift of God to be obtained by fasting, prayer, mortification of the flesh, and exercise of

^a Doc. and Cov. Sec. xvii.

^o Doc. and Cov. Sec. v: 24-26.

the spirit; that so soon as he could see the evidence of a strong and lively faith in any of his followers, they should be gratified in their holy curiosity. He set them to continual prayer, and other spiritual exercises, to acquire this lively faith by means of which the hidden things of God could be spiritually discerned; and at last, when he could delay them no longer, he assembled them in a room, and produced a box, which he said contained the precious treasure. The lid was opened; the Witnesses peeped into it, but making no discovery, for the box was empty, they said, 'Brother Joseph, we do not see the plates.' The Prophet answered them, 'O ye of little faith! How long will God bear with this wicked and perverse generation? Down on your knees, brethren, every one of you, and pray God for the forgiveness of your sins; and for a holy and living faith which cometh down from heaven.' The disciples dropped to their knees, and began to pray in the fervency of their spirit, supplicating God for more than two hours with fanatical earnestness; at the end of which time, looking again into the box, they were now persuaded that they saw the plates."

The governor then very sagely remarks, with a modesty so worthy to keep company with the exalted intelligence that could stoop to detail such mere drivel as above:

"I leave it to philosophers to determine whether the fumes of an enthusiastic and fanatical imagination are thus capable of blinding the mind and deceiving the senses by so absurd a delusion."^p

Inadequate as these theories are to account for the testimony of the Three Witnesses, and contemptible as they are for their childishness of statement, they do not fail of more modern advocates. In 1899 a work published by the Appletons, which, while it was a work of fiction was nevertheless an earnest effort to account for Joseph Smith on some other basis than that of being a conscious fraud, wickedly bent on deceiving mankind, and hence, adopted the theory that "Smith was genuinely deluded by the automatic freaks of a vigorous but undisciplined brain, and that yielding to these he became confirmed in the hysterical temperament which always adds to delusion self deception, and to self-deception half-conscious fraud. In his day it was necessary to reject a marvel or admit its spiritual significance; granting an honest delusion as to his visions and his book, his only choice lay between counting himself the sport of devils or the agent of heaven; an optimistic temperament cast the die."^q

It remained, however, for the year of grace 1902 to witness the setting forth of these theories under the learned formulas of a scientific treatise, in which the testimony of the Witnesses received special consideration. Mr. I. Woodbridge Riley, the author of the work referred to, after quoting the account of the exhibition of the plates by the angel to the Three Witnesses, as related in the History of Joseph Smith^r regards the duty before him to be to find to what degree the manifestations [given the Three Witnesses] are explicable on the grounds of subjective hallucination, induced by hypnotic suggestion."^t

^p Hist. Illinois, (Ford) pp. 257-8.

^q "The Mormon Prophet," by Lily Dougall, preface, p. vii.

^r History of The Church, Vol. I, pp. 54, 55.

^s "The Founder of Mormonism, A Psychological Study of Joseph Smith, Jr., by I. Woodbridge Riley, one time instructor in English, New York University," (Dodd, Mead & Company, New York, 1902). It can-

Mr. Riley proceeds to show that the Prophet possessed "magnetic power," and that the Witnesses were "sensitive subjects," and then says:

"Given, then, such an influence, and sensitive subjects, and mental suggestion could produce anything in the way of illusion. Thus the explanation is subjective, not objective; it was captivation but not fascination; there was leader and led, and the former succeeded in inducing in the latter all the phantasmagoria of religious ardor. * * *

* * * Again, the vision of the plates may be related in a larger way with what has gone before. Of the three classes of hallucinations two have already been explicated. Joseph's father had the ordinary hallucination of dream; his grandfather that which persists into the waking state. The vision of the Three Witnesses is that form of hallucination which may occur either in the normal state, or be induced in the state of light hypnosis. The former is exemplified in day dreams; it is largely self-induced and implies some capacity or visualizing. The latter may also occur with the eyes open, but it is induced by the positive suggestion of another. * * * * *

As the hypnotized soldier will hear the voice of his old commander, or the devout French peasant see his patron Saint, so was it in these manifestations. The ideas and interest which were uppermost in the mind were projected outwards. Harris had received the first 'transcription of the gold plates;' Whitmer had been saturated with notions of ancient engravings; Cowdery, for weeks at a time, had listened to the sound of a voice translating the record of the Nephites. When the voice was again heard in the grove, when the four sought 'by fervent and humble prayer to have a view of the plates,' there is little wonder that there arose a psychic mirage, complete in every detail. Furthermore, the rotation in prayer, the failure of the first two attempts, the repeated workings of the Prophet over the doubting Harris, but served to bring out the additional incentives to the hypnotic hallucination."^u

Thus "Rational Criticism," applied to the testimony given by the Three Witnesses would explain it away. The vision of the plates, of the angel, the glory of God that shown about the Witnesses, the voice of

not be denied that Mr. Riley's book is an ingenious work, and bears evidence of wide erudition, and an intimate knowledge of the subject. Mr. Riley's treatise, a book of 426 pages, was offered to the Philosophical Faculty of Yale University as a thesis for the degree of Doctor of Philosophy. His materials were also used in 1898 for a "Master of Art" thesis on the "Metaphysics of Mormonism." The book has an introductory preface, by Professor George Trumbull Ladd, of Yale University, commending the work by laudatory praise of it. The author himself explains that his aim is "to examine Joseph Smith's character and achievements from the standpoint of recent psychology." He makes a careful pathological study of the ancestors of the Prophet, and reaches the conclusion that Joseph Smith's "abnormal experiences" (meaning his visions, revelations and visitations of angels) are the result of epilepsy. This his working hypothesis in accounting for Joseph Smith, supplemented by what he considers is the Prophet's unconscious liability to self-hypnosis, and his hypnotic power over others sufficient to make them partakers in his own vivid hallucinations. The hypothesis is an adroitly conceived one, and worked out on lines of sophistry that by many will be mistaken for sound reasoning. The whole theory is overthrown, however, by the work the Prophet achieved, the institution he founded, The Church, the religion he established, the philosophy he planted; all of which to madness would be impossible; besides, as remarked by M. Renan, 'Hitherto it has never been given to aberration of mind to produce a serious effect upon the progress of humanity.' Life of Jesus, p. 105.

^u The Founder of Mormonism, by I. Woodbridge Riley, pp. 226, 227, 228.

God from the midst of the glory—all was illusion, hallucination produced by mental suggestion, on the part of the Prophet. All was chimerical, a mental mirage. But what of the testimony of the Eight Witnesses—all so plain, matter of fact, straightforward and real? How shall that be accounted for? Here all the miraculous is absent. It is a man to man transaction. Neither superstition, nor expectation of the supernatural, can play any part in working up an illusion or mental mirage respecting what the Eight Witnesses saw and handled. Their testimony must be accounted for on some other hypothesis than that of hallucination. And so indeed it is. Some regard it as a mere fabrication of interested parties to the general scheme of deception. This, however, is an arbitrary proceeding, not warranted by a just treatment of the facts involved. Others, impressed with the evident honesty of the Witnesses, or not being able to account for the matter in any other way, admit that Joseph Smith must have had plates which he exhibited to the Eight Witnesses but deceived them as to the manner in which he came in possession of them. Of the latter class is Pomeroy Tucker whose home during the coming forth of the Book of Mormon was at Palmyra, where the book was printed, and who claims a personal acquaintance with the Prophet and all his associates in the work at Palmyra. He refers to the fact of metallic plates covered with hieroglyphics having been discovered in various parts of the country, making special mention of some found in Mexico by Professor Rafinesque, and mentioned by the Professor in his Asiatic Journal for 1832; and some others found in Pike county, Illinois, a cleansing of which by sulphuric acid brought out the characters engraven upon them very distinctly. Mr. Tucker then says:

"Smith may have obtained through Rigdon (the literary genius behind the screen) one of these glyphs, which resemble so nearly his description of the book he pretended to find on Mormon Hill. For the credit of human character, it is better at any rate to presume this, and that the eleven ignorant Witnesses were deceived, by appearances, than to conclude that they wilfully committed such gross moral perjury before high heaven as their solemn averments imply."^v

Rev. William Harris, writing in 1841, while not admitting the honesty of the Witnesses himself suggests, nevertheless, the possibility of Joseph Smith deceiving the Eight Witnesses by presenting to them plates of his own manufacture:—

"Now, even admitting, for the sake of argument, that these Witnesses are all honest and credible men, yet what would be easier than for Smith to deceive them? Could he not easily procure plates to be made, and inscribe thereon a set of characters, no matter what, and then exhibit them to his intended Witnesses as genuine? What would be easier than thus to impose on their credulity and weakness? And if it were necessary to give them the appearance of antiquity, a chemical process could easily effect the matter."^w

So Daniel P. Kidder, writing in 1842, says in commenting on the testimony of the Witnesses:—

"That these men may have seen plates is very possible. * * * * *

^v Origin, Rise, and Progress of Mormonism, by Pomeroy Tucker, p. 75.

^w "Mormonism Portrayed," Rev. William Harris, pp. 4-10.

That Smith showed them plates, which to ignorant men had the appearance of gold, is easy enough to be believed; and if he had manufactured the same, it would have been no great stretch of ingenuity."^x

Professor J. E. Turner, writing in 1842, adopts the same theory with reference to the testimony of the Eight Witnesses:

"We are not only willing, but anxious to admit that Smith did show some plates of some sort: and that they [the Eight Witnesses] actually testify to the truth, so far as they are capable of knowing it."^y

So John Hyde,^z 1857:—

"Every careful reader must be compelled to admit that Smith did have some plates of some kind. Smith's antecedents and subsequents, show that he did not have genius sufficient to originate the whole conception, without some palpable suggestion. The having chanced to have found some plates in a mound, as Wiley found his, or as Chase discovered Smith's 'peepstone,' would be just such an event as would suggest every peculiar statement Smith made about his plates, at the same time account for what is known; and, therefore, it is more than reasonable to conclude that Smith found his plates while digging gold. This entirely destroys all the shadow of argument so laboriously compiled by the Mormon apologists, which, even without this, although their strongest argument, only proves that he had some plates, but at the same time has no force of proof as to Smith's obtaining them from an angel."^a

Professor Riley with some other anti-Mormon writers, suggests the possibility of collective hypnotization in the case of the Eight as well in that of the Three Witnesses: an hypnotization producing both visual and sense illusion; but it is only a suggestion. While maintaining with the utmost confidence the mental mirage theory, induced by hypnotic suggestion, as an adequate accounting for the testimony of the Three Witnesses he can only suggest it as a possible solution of the testimony of the Eight Witnesses, and inclines rather to the theory of "pure fabrication."

"It is a document," he remarks, "due to the affidavit habit."^b

As for the rest of the anti-Mormon critics on this point they adopt the pure fabrication theory, or, admit that the Prophet Joseph had in his possession some kind of plates which he either manufactured or accidentally discovered in his alleged searching after hidden treasures and which he really exhibited to the Eight Witnesses. But why have the "pure fabrication" theory to account for the testimony of the Eight Witnesses, and the "mental hallucination" theory to account for the testimony of the Three? If the testimony of the Eight is pure fabrication is not the testimony of the Three pure fabrication also? Or at least is it not most likely to be so? For if conscious fraud, and pure fabrication lurks anywhere in Joseph Smith's and the Eleven Witnesses' account of the coming forth of the Book of Mormon, would it not exist throughout the whole proceedings? Professor Turner, already twice

^x "Mormonism," Kidder, pp. 52, 53.

^y "Mormonism in all Ages," Turner, p. 178.

^z "Mormonism, Its Leaders and Designs," pp. 269, 270.

^a Mormonism: Its Leaders and Designs, by John Hyde, Jr., pp. 269, 270.

^b "The Founder of Mormonism," pp. 228-231.

quoted, in admitting that the Prophet had in his possession some sort of plates, which he showed the Eight Witnesses, says that he is anxious to make the admission "in order to keep up the just and charitable equilibrium between the knaves and fools in Mormonism and the world at large. Three to Eight is at once a happy and reasonable proportion. We will not disturb it. It is gratifying to human philanthropy to be able to account for all the facts in the case by this charitable solution." This sarcasm, however, is not a "solution;" nor is it refutation of the testimony of the Witnesses; nor is it argument; nor anything but the fuming of a small mind; yet it is the only "reason" I have ever heard advanced for adopting the hallucination theory in the case of the Three Witnesses, and either the pure fabrication or deception theory in the case of the Eight Witnesses.

The testimony of the Three and the Eight Witnesses, respectively, stands or falls together. If the pure fabrication theory is adopted to explain away the testimony of the Eight Witnesses, there is no reason why it should not be adopted to explain away the testimony of the Three. But every circumstance connected with the testimony of all these Witnesses, as we have seen, cries out against the theory of "pure fabrication." It is in recognition of the evident honesty of the Three Witnesses that the theory of mental hallucination is invented to account for their testimony; as it is also the evident honesty of the Eight Witnesses that leads to the admission by many anti-Mormon writers that Joseph Smith must have had some kind of plates which he exhibited to the Eight Witnesses, though he may not have obtained them through supernatural means.

The theory of pure fabrication of the testimony of the Witnesses is absolutely overwhelmed by the evidence of their honesty.

The hallucination theory breaks down under the force of the matter of fact testimony of the Eight Witnesses, from which all possible elements of hallucination are absent.

The manifestation of the divine power through which the Three Witnesses received their testimony destroys the theory of deception alleged to have been practiced by the Prophet on the credulity of the Eight Witnesses by exhibiting plates either manufactured by himself or accidentally discovered.

Such, then, is the force of this direct testimony of the Eleven Witnesses to the truth of the Book of Mormon—the testimony of the Three and the Eight when considered together. It is so palpably true that it cannot be resolved into illusion or mistake. It is so evidently honest that it cannot be resolved into pure fabrication. It is of such a nature that it could not possibly have been the result of deception wrought by the cunning of Joseph Smith. There remains after these but one other theory. "The Witnesses were honest." They saw and heard and handled what they say they saw, and heard, and handled. Their testimony stands not only unimpeached, but unimpeachable.

CHAPTER XXII.

THE TESTIMONY OF INCIDENTAL WITNESSES.

In addition to the testimony of the Three Witnesses and to the testimony of the Eight Witnesses to the fact that Joseph Smith was in possession of the Nephite plates, the Urim and Thummim and the breast plate, I present also the testimony of persons who may be said to have become acquainted with these facts in an incidental way.

When the strong sympathy and mutual confidence subsisting between the Prophet and his mother, Lucy Smith, is taken into account, it would be more than passing strange if she did not in some substantial way have personal knowledge of her son being in possession of the Nephite plates, and the things found with them. That she had this knowledge appears in the sequel. In 1845, while residing at Nauvoo "Mother Smith," as she was affectionately called by the Saints, dictated her memoirs to Mrs. Martha Jane Knowlton Coray, which are now published under the title, *History of the Prophet Joseph*, by his Mother, Lucy Smith.^d In her account of her son's movements on the night of the 21st, and the morning of the 22nd of September, 1827—the day Joseph Smith obtained possession of the Nephite record—Lucy Smith states that in consequence of having visitors at their home—these visitors were Mr. Joseph Knight and Josiah Staal—she was detained until past midnight of the 21st, in her domestic duties; that while so engaged Joseph came to her and asked if she had a chest with a lock and key. She surmised instantly for what use he wanted it, for evidently the family knew the appointed time had come to secure the plates. A few minutes after this Emma Smith, the Prophet's wife, passed through the room dressed for riding, and a few minutes later they departed with the horse and wagon of one of their guests, Mr. Joseph Knight. The family was astir early in the morning and Mr. Knight was somewhat exercised on finding his horse gone, and Mother Smith did not feel at liberty to say who had taken him. Meantime the prophet Joseph returned with the horse and wagon. And now the statement of the Prophet's mother:

"I trembled so with fear, lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this, and said, 'Do not be uneasy, mother, all is right—see here, I have got a key.' I knew not what he meant, but took the article of which he spoke into my hands, and examined it. He took

^d See Improvement Era, Vol. V. Mother Smith's Memoirs were first published by Orson Pratt in Liverpool, England, in 1853, under the title "Biographical Sketches of Joseph Smith, the Prophet, and His Progenitors for Many Generations." As "Mother Smith" dictated chiefly from memory, there were some inaccuracies in her work, as first published by Elder Orson Pratt. Afterwards the work, was corrected by a committee of which the late George A. Smith, Church Historian, was chairman. It is this revised copy from which the Era edition was published in 1902.

it again and left me, but said nothing respecting the record. * * *
 * * That of which I spoke, which Joseph termed a key, was indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could ascertain, at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person."^e

After relating the particulars about the prophet bringing home the plates and securing them she makes the following statement:

"Soon after this, he came in from work, one afternoon, and after remaining a short time, he put on his great coat, and left the house. I was engaged at the time, in an upper room, in preparing some oil-cloths for painting.^f When he returned, he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breast plate spoken of in his history. It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty. It was concave on one side, and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim."^g

I next call attention to a statement made by Parley P. Pratt concerning an incident of experience when performing a brief mission among some branches of The Church in western New York in company with the Prophet Joseph. He says:

"Arriving in Geneseo, we met with the other Elders who had started from Kirtland on the same mission, and with others who were local, and held a general conference. Among those whose hospitality we shared in that vicinity (Geneseo) was old Father Beaman and his amiable and interesting family. He was a good singer, and so were his three daughters; we were much edified and comforted in their society, and were deeply interested in hearing the old gentleman and Brother Joseph converse on their early acquaintance and history. He [Beaman] had been intimate with Joseph before the first organization of The Church; and assisted him in preserving the plates of the Book of Mormon from the enemy, and had at one time had them concealed under his own hearth."^h

In consequence of the worldly circumstances of his father, the Prophet was under the necessity at times of finding employment away from home. In the month of October, 1825, he hired with an old gentleman by the name of Josiah Stool, who lived in Chenango county, in the state of New York, and was put to work, with other hands, by the old gentleman to search for a silver mine which the traditions of the neighborhood said had been opened by the Spaniards near Harmony, Susquehanna county, state of Pennsylvania. It was here that the

^e History of the Prophet Joseph Smith, by Lucy Smith, ch. xxiii.

^f Lucy Smith followed the business of hand painting oil cloth covers for tables, stands, etc., see her History of the Prophet, ch. xvii.

^g History of the Prophet Joseph Smith, by Lucy Smith, ch. xxiv.

^h Autobiography of Parley P. Pratt, p. 117.

Prophet made the acquaintance of the Knights, who were well-to-do farmers and millers in that neighborhood. It appears from all the circumstances that the Prophet took Josiah Staal and Joseph Knight into his confidence¹ as to the time when he was to receive the plates of the Book of Mormon, and hence their presence at the Smith residence on the morning of the 22nd of September, 1827. They had business at Rochester, New York, and in leaving their home in Chenango county, so timed their journey that they arrived at the Smith residence on the 20th of September and remained there for a number of days;¹ and were not only present when Joseph Smith obtained the records, but were there when he brought them to the house a day or two later. And now the testimony of Mr. Staal. Under date of December 19, 1843, a Mrs. Martha L. Campbell writing to the Prophet Joseph Smith at the request of Mr. Staal, and for him, says:

"Brother Smith:—

"By the request of Brother Staal I now sit down to write you. He is quite unwell, and is sometimes fearful that he cannot stand it through the winter, and wishes me to say to you that he wants your prayers and the prayers of all the Saints for the recovery of his health to enable him to gather among the Saints, and he also wishes to know if you could receive him as a brother. He says he shall come out [to Nauvoo] next spring if he lives and has health to endure the journey. He says if he remains as well as [at] present he shall venture to start. He says he has never staggered at the foundation of the work, for he knew too much concerning it. If I understood him right he was the first person that took the plates out of your hands the morning you brought them in, and he observed, blessed is he that seeth and believeth, and more blessed is he that believeth without seeing, and he says he has seen and believed. He seems anxious to get there [to Nauvoo] to renew his covenants with the Lord."^k

The whole letter is of interest but this is the only part bearing upon the Book of Mormon, and is referred to as testimony for this reason: It is a wholly undesigned incident in connection with the com-

¹ The fact that the Prophet took these two men into his confidence is supported by the testimony of Mr. John Reid, Esq., in a speech before the state convention held in Nauvoo, at which Joseph Smith was nominated to be president of the United States. Mr. Reid had known the Prophet in an early day when he was working for Mr. Staal in Chenango county, and thus speaks of him:

"After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he would find hid in the earth an old history written on golden plates, which would give great light and knowledge concerning the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man and my intimate friend, went with him. * * * In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them." (History of The Church, Vol. I, p. 94.)

¹ History of Joseph Smith the Prophet, by Lucy Smith, ch. xxiii.

^k The original of Mrs. Campbell's letter is on file at the Historian's Office, package 4.

ing forth of the work, and is one which occurs under circumstances that render it of first rate importance as testimony. It is a fact directly stated in the history of Mother Lucy Smith that Josiah Staal and Joseph Knight were guests at the homestead of the Smiths from the 20th to the 24th, or 25th of September, 1827; and now a letter written on December 19, 1843, sixteen years later, without any design whatever of corroborating the fact, also states that Josiah Staal was at the Smith residence, and that he received the plates from the hands of the Prophet remarking at the time "Blessed is he that seeth and believeth, and more blessed is he that believeth without seeing." So there can be no question but what Josiah Staal had the most palpable evidence that Joseph Smith had the Nephite record; and sixteen years afterwards, though he had neglected his privileges as a member of The Church, and had not followed its fortunes, yet he reaffirms his faith in the work which the Book of Mormon may be said to have inaugurated, and declares that he has "never staggered at the foundation of the work for he knew too much concerning it." That is, he had too strong evidence of the reality of those facts in which the work had its origin to doubt their truth.

I have laid much stress, but not without good reason, upon the direct testimony of the Three Witness and the Eight Witnesses to the truth of the Book of Mormon; and, of course, their testimony must forever stand as of first importance in the direct external evidences of the Book of Mormon, but I confess also that this incidental testimony appeals strongly to me, and when I think how in harmony it all is with the circumstances surrounding the coming forth of the Book of Mormon, to my mind, it wonderfully strengthens the direct statements of the other Witnesses.

CHAPTER XXIII.

THE PROBABILITY OF JOSEPH SMITH'S STORY OF THE ORIGIN, TRANSLATION AND FINAL DISPOSITION OF THE BOOK OF MORMON.

I.

THE MINISTRATION OF ANGELS IS NEITHER UNSCRIPTURAL NOR UNREASONABLE.

By the probability of Joseph Smith's story, I mean, of course, the probability of Moroni revealing the existence of the Book of Mormon to him; of Moroni's delivering to him the plates and Urim and Thummim; of the Prophet's translating the record by the gift and power of God, by means of the Urim and Thummim; of his returning the plates to Moroni, who to this day, doubtless, has them under his guardianship.

I am aware of the fact that the miraculous is usually regarded with suspicion; that such a thing as the ministration of angels in what are called these "hard and scientific times" is generally scouted by most of those who make any pretensions to science; that a school of scholars has arisen whose main slogan in the search of truth is that the miraculous is the impossible, and that all narratives which include the miraculous are to be rigidly rejected, as implying credulity or imposture;^a that even professed believers in the Bible, who accept as historically true the Bible account of the ministration of angels, insist that the age in which such things occurred has long since passed away, and that such ministrations are not to be expected now. But on this subject the word of God stands sure. According to that word there have been ministrations of angels in times past; and there will be such ministrations to the last day of recorded time. As to the ministration of angels in the past, according to holy scripture, the reader will call to mind the circumstance of angels together with the Lord, visiting Abraham at his tent-home in the plains of Mamre, and partaking of his hospitality; of the appearance of angels to direct the flight of Lot from one of the doomed cities of the plain; of Jacob's physical contact with the angel with whom he wrestled until the breaking of the day; of the angel who went before the camp of Israel in their march from bondage, and scores of other instances recorded in the Old Testament where heavenly personages cooperated with men on earth to bring to pass the holy purposes of God.

Of instances in the New Testament, the reader will recall the ministration of the angel Gabriel to Zacharias, announcing the future birth of John the Baptist; of the angel who appeared to Mary to make known the high honor bestowed upon her in becoming the mother of our Lord Jesus; of the appearance of Moses and Elias to the Savior and three of his disciples, to whom they ministered; of the angel who rolled away the stone from the mouth of the sepulchre, and announced the resur-

^a See "Life of Jesus," Renan, (E. T.) Introduction; also "New Witnesses," Vol. I, ch. i.

rection of the Savior; of the men in white (angels) who were present at the ascension of Jesus from the midst of his disciples, and announced the fact that the time would come when that same Jesus should come again to the earth in like manner as they had seen him go into heaven; of the angel who delivered Peter from prison, and a dozen other instances where angels co-operated with men in bringing to pass the purposes of God in the dispensation of the meridian of time.

With reference to the angels who in ages future from that in which the apostles lived ministering to men and co-operating to bring to pass future purposes of God, the reader will recall the saying of the Savior concerning the gathering together of the elect in the hour of God's judgment: "and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;"^b he will recall, also, the promise in Malachi concerning the same times: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse;"^c he will recollect the promised coming of the angel to restore the gospel in the hour of God's judgment, concerning who John says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;"^d also the angel who will declare the fall of Bablyon: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."^e "And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit."^f The reader of the scriptures, I say, will readily recall all these future ministrations of angels; as also the promise of the ministration of many other angels, in bringing to pass the great things of God in the last days, even to the gathering together in one all things in Christ.^g

It cannot be held as unscriptural, then, when Joseph Smith claimed that by the ministration of angels he received a revelation from God—a dispensation of the gospel.

But what shall we say to that very large number of people who do not believe the Bible? How shall we so appeal to them as to secure their attention in these matters? Addressing himself to those who questioned at least the likelihood of the resurrection, Paul asked: "Why

^bMatt. xxiv: 31. ^cMalachi iv: 5, 6. ^dRevelation xiv: 6, 7. ^eRev. xiv: 8, 9, 10. ^fRev. xviii: 1-3. ^gEphesians i: 9, 10.

should it be thought a thing incredible with you, that God should raise the dead?" So say I respecting those who do not believe in the Bible, but pride themselves on accepting and believing all those things established by the researches of men—by science—why should it be thought a thing incredible with them that angels should visit our earth in order to communicate knowledge not otherwise, perhaps, obtainable. They live in the midst of ascertained facts respecting the universe, that such a thing as communication between the inhabited worlds of that universe ought to be looked upon as a thing so rational that to doubt its probability would be esteemed as folly.

A word as to this proposition: Of the change of view respecting our own earth and its relations in the universe, I have already spoken.^k Indeed, I may say that with some attention to details I have considered the transition from the conception of the earth as the center of the universe, with the sun, and moon and all the stars brought into existence for its convenience, or beauty, or glory, to the conception of the earth as one of the smaller planets of a group moving regularly about the sun as their centre, and the probability of each fixed star being the center of such a group of planets. The ascertained existence of millions of other suns than ours, evidently the centers of planetary systems being granted, the view that these planets are the habitation of sentient beings seems a concomitant fact, so probable that one is astonished, if not a little provoked, at that conservatism which hesitates to accept a hypothesis so reasonable in itself, and so well sustained by the analogy of the existence of sentient beings on our own planet. The astronomers tell us some of these fixed stars—these suns that are probably the centres of planetary systems—have existed for hundreds of thousands of years, for so distant are they from us in space that it would require that period of time for their light to reach our earth, hence they must have existed all that time. It is evident, then, that they are many times older than our earth; so, too, are the planets that encircle them. From this conclusion to the one that the sentient beings that doubtless dwell upon these planets are far in advance of the inhabitants of our earth, intellectually, morally, spiritually and in everything that makes for higher development and more perfect civilization, is but a little step, which rests on strong probability. From these conclusions, again, to the conceived likelihood of the presiding Intelligences of some of these worlds to which our earth may sustain peculiar relations of order or affinity—having both the power and the inclination to communicate from time to time by personal messengers, or other means, to chosen men of our own race—but for the benefit or good of all—is but another step, not so large as the others, by which we have been led to this point, and one that rests also upon a base of strong probability. And this is the phenomena of the visitation of angels and revelation testified of in the scriptures. Such phenomena are mistakenly considered supernatural. They are not so really. They are very matter of fact realities; perfectly natural, and in harmony with the intellectual order or economy of a universe where intelligence and goodness govern,

^k New Witnesses, Vol. I, chs. xxviii, xxix, xxx.

and love unites the brotherhood of the universe in bonds of sympathetic interest.

In view of these reflections, why, I ask, should it be thought a thing incredible with scientific men that there should be such phenomena as the visitation of angels, or other means of communication, among the many planets and planetary systems which make up the universe? Surely it will not be argued that it is impossible for sentient beings to pass from world to world, because man in his present state is bound to earth by the force of gravitation, and that the same force would doubtless operate upon the inhabitants of other worlds, and bind them to their local habitation as we are bound to ours. The beings whom we call angels, though of the same race and nature with ourselves, may have passed, through such physical changes as to render them quite independent of the clogging force called gravitation. We may not, therefore, place the same limitations upon their powers in this kind as upon man's in his present physical state.

As for other means of communication from intelligences of other worlds to our own, they will not be regarded as impossible in the presence of the achievements of men in such matters. By means of magnetic telegraph systems, man has established instant communication with all parts of the world. Not the highest mountain ranges, not deserts, not even ocean's wide expanse, have been sufficient to bar his way. He has made the earth a net-work of his cables and telegraph lines, until nearly every part of the earth is within the radius of instant communication. In 1896, the National Electric Light association celebrated the triumphs of electricity by holding a national electrical exposition in New York City. The occasion was the completion of the electric works at Niagara Falls. For ages, that great cataract had thundered out the evidences of its mighty power to heedless savages and frontiersmen; but modern man looked upon it, and by the expenditure of five million dollars, harnessed it, applied its forces to his contrivances, made it generate electric force which lights the cities, drives the street cars, and turns the wheels of industry for many miles around; and even transmitted its force to New York City, four hundred and sixty miles distant! It was on that occasion that Governor Levi P. Morton, upon the declaration being made that the exposition was open, turned a golden key by which four cannon were instantaneously fired in the four quarters of the republic, one in Augusta, Maine, one in San Francisco, one in front of the public building at St. Paul, and another in the public park in New Orleans. This discharge was accomplished by a current of electricity generated at Niagara, and transmitted over the lines of the Postal Telegraph Cable Company. Later in the course of the exposition, a message was sent all over the world, and returned to New York within fifty minutes. The message was:

"God created nature's treasures; science utilizes electric power for the grandeur of the nations and peace of the world."

The reply, also sent over the world, was:

"Mighty Niagara, nature's wonder, serving men through the world's electric circuit, proclaims to all people science triumphant and the beneficent Creator."

The distance traversed by each of these messages was about twenty-seven thousand five hundred miles, touching nearly all the great centres of population in the world, and that within the almost incredible time of fifty minutes!

Again, in 1898, on the occasion of California's Golden Jubilee, that is, her semi-centennial celebration of the discovery of gold in the state, William McKinley, then president of the United States, seated in his office at the White House, in Washington, D. C., pressed an electric button which rung a bell in the Mechanic's Pavilion in San Francisco, and formally opened the mining exposition, though the president was distant about three thousand miles! The press dispatches, at the time of the event, gave the following graphic description of the event just related:

"By an electric sensation, as indescribable as the thrill of the discoverer's cry of 'gold,' the president of the nation sent from Washington the signal which announced the opening of the fair. As the bell clanged its clear note, and the Great West was for an instant connected with the distant East, a hush fell on the gathered thousands; then, moved by a common impulse, the vast throng burst into cheers. Close following on the touch which sounded the sweet-toned bell came the greeting of President McKinley, announcing 'the marking of a mighty epoch in the history of California.' About him, over three thousand miles away, stood the representatives of the state in Congress, their thoughts flying quicker even than telegraphic message to the people gathered in the great pavilion. And so, united by the material ties of the electric wire, and the subtle powers of thought, the East and the West were held for a few brief moments by a community of good wishes."

Wonderful as all this is, it is now eclipsed by wireless telegraphy—now passed beyond its experimental stages, and rapidly coming into the practical commerce of the nations. Man is no longer dependent upon a network of wires and cables for means of communication. The atmosphere enveloping the world affords sufficient means for conducting vibrations made intelligible by the instrument of man's invention; and today, even across the surface of the broad Atlantic, messages are transmitted by this means as easily as by means of the cable lines. So delicate and perfect are the receiving instruments, that from the roar of our great cities' traffic, the message is picked out of the confusion and faithfully registered.

The argument based on all these facts, of course, is this: If man with his limited intelligence, and his limited experience, has contrived means by which he stands in instant communication with all parts of the world, why should it be thought a thing incredible that God, from the midst of his glory, from the heart of the universe, is within instant means of communication with all parts of his creations. Especially since it is quite generally conceded, by scientists, that all the fixed stars and all the planetary systems encircling them, float in and are connected by the ether, a substance more subtle and sensitive to vibrations than the atmosphere which surrounds our planet, and suggests the media of communication. To all this, however, I fancy that I hear the reply of the men of science: "We do not deny the possibility or even the probability of communication from superior Intelligences of other

planets, we simply say that up to the present time there is no convincing testimony that such communications have been received." This, however, is a miserable begging of the whole question; and an unwarranted repudiation of the testimony of those who have borne witness to the verity of such communications. The testimony of Moses and the prophets, of Jesus and the apostles, of Joseph Smith and his associates, may not thus be put out of the reckoning. The character of these witnesses, their service to mankind, what they suffered and sacrificed for their testimonies, make them worthy of belief; and, since in the nature of things there is nothing which makes their testimony improbable, but, on the contrary, much that makes it very probable, it is not beneath the dignity of scientists to accord to their statements a patient investigation.

II.

TO BELIEVE IN MEDIA FOR ASCERTAINING DIVINE KNOWLEDGE IS NEITHER UNSCRIPTURAL NOR UNREASONABLE.

Whatever the position of unbelievers in the Bible may be with reference to Joseph Smith translating the Book of Mormon by means of Urim and Thummim, or "Interpreters," as they were called by the Nephites, surely believers in the Bible cannot regard such a claim as impossible or improbable, since it is matter of common knowledge that the High Priest in ancient Israel possessed Urim and Thummim, and by means of them received divine communications. I am not unmindful of the fact that a diversity of opinion obtains respecting Urim and Thummim of the scriptures, of what they consisted, and the exact use of them, but this I think may be set down as ascertained fact; they were precious and doubtless transparent stones placed in the breast plate of the High Priest, and were a means through which God communicated to him divine knowledge—the divine will. The reader will find the data for the foregoing view concerning Urim and Thummim in the following passages: Exodus xxviii: 29, 30; Leviticus viii: 8; Numbers, xxvii: 21; Deuteronomy xxxiii: 8; I Samuel xxviii: 6; Ezra ii: 63; Nehemiah vii: 65. He will also find an excellent article on the subject in Smith's Dictionary of the Bible, (Hackett edition), Vol. IV, pp. 3,356-3,363; also in Kitto's Encyclopaedia of Biblical Literature, Vol. II, pp. 900-903. Josephus' description of Urim and Thummim is as follows: "I will now treat of what I before omitted, the garment of the high priest: for he (Moses) left no room for the evil practices of (false) prophets; but if some of that sort should attempt to abuse the divine authority, he left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent. And he was willing this should be known, not to the Hebrews only, but to those foreigners also who were there. But as to these stones, which we told you before the high priest bore on his shoulders, which were sardonyxs, (and I think it needless to describe their nature, they being known to

everybody): the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence; and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bore on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks who had veneration for our laws, because they could not possibly contradict this, called that breast plate The Oracle. Now this breast plate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws.^b

Since this kind of media, then, was used by prophets in ancient Israel, through which to obtain divine knowledge, it should not be matter of astonishment, much less of ridicule, or a thing to be regarded as improbable that when a colony of Israelites were lead away from the main body of the people, a similar media for obtaining the will of the Lord, and for translating records not otherwise translatable, should be found with them. So also respecting Joseph Smith's claim to having found what he called a "Seer Stone," by means of which he could translate. That cannot be regarded as an impossibility or even an improbability by those who believe the Bible; for, in addition to the Hebrew literature giving an account of Urim and Thummin in the breast plate of the high priest, it is well known that other means were used by inspired men of Israel for obtaining the word of the Lord. That most excellent of Bible characters, Joseph, the son of Jacob, blessed in his boyhood with prophetic dreams, and possessed of the divine gift of interpreting dreams, the savior of Israel in a time of famine, and a wise ruler for a time of Egypt's destiny, used such media. When the cup was found in the mouth of Benjamin's sack, Joseph's steward said to him: "Is not this it in which my Lord drinketh, and whereby, indeed, he divineth?" Joseph himself said, when his perplexed brethren stood before him, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" The fact of ascertaining the word of the Lord by means of this "divining cup" cannot be explained away by suggesting that Joseph merely referred to an Egyptian custom of divining; or that the steward repeated the words which Joseph had spoken to him merely in jest.^c As remarked by a learned writer on this subject: "We need not think of Joseph, the pure, the heaven-taught, the blameless one, as adopting still less as basely pretending to adopt, the dark arts of a system of imposture."^d I agree

^b Antiquities of the Jews, bk. III, ch. viii.

^c Genesis xlv: 5-15. Such is the Roman Catholic explanation of the matter, see note on the passage, Gen. xlv: 5-15, in Douay Bible.

^d Smith's Dictionary of the Bible, Art. Urim and Thummin.

with that view. It is a reality sustained by Bible authority that there exists media through which divine revelation may be obtained, and hence to the Bible believers the claim of Joseph Smith concerning "Urim and Thummim," and the "Seer Stone," by means of which, through the inspiration of God, he translated the record of the Nephites, is not impossible nor even improbable.

As in the matter of the visitation of angels, so also in relation to Urim and Thummim and also the "Seer Stone," I may say that our scientific skeptics in such things live in the mist of such achievements of man's ingenuity, and in the daily use of such marvelous instruments invented by men for the ascertainment of truth, that men of science ought not to stumble at accepting, at least as possible, and even as probable, the existence of such media. Take for instance the telescope. For ages, men believed that the whole of the universe consisted of sun, moon, earth, and the few fixed stars within the radius of man's unaided vision. Finally, however, a genius converted a handful of sand into a lens, adjusted it in a tube, and turned it to the heavens when, lo! the frontiers of the universe were pushed back to an infinite distance, and millions of suns heretofore never seen by human eyes were brought within the range of man's vision and consciousness. This first telescope has been improved upon from time to time, until now we have instruments of that kind so large and so perfect that our own planets are brought comparatively near for our inspection, while the number of fixed stars now within the range of our vision, by means of these instruments, is quite generally conceded to be about forty millions.

While viewing the starry heavens by the aid of the telescope, in search of new facts, astronomers beheld at enormous distances from us hazy patches of light, concerning the nature of which they could form no definite idea. An improved telescope, however, at last resolved some of these mists into groups of separate stars; then it was supposed that all such mists were star groups, and that it only required larger and stronger telescopes to demonstrate the truth of that theory. Meantime, however, another wonderful instrument was invented, the spectroscope, an optical instrument which forms and analyzes the spectra of the rays emitted by bodies or substances. Meantime Fraunhofer made the discovery that the spectrum of an ignited gaseous body is non-continuous, and has interrupting lines. Later, Professor John William Draper discovered that the spectrum of an ignited solid is continuous with no interrupting lines. With these facts established, the spectroscope was turned upon the distant patches of nebulae and it was discovered that some of them were positively of a gaseous nature and not congeries of stars. Thus was another great truth concerning the universe discovered by means of an instrument invented by man.

Nor is the end yet. The eye of man, perhaps, is the most wonderful organ known; wonderful in its powers when unaided by instruments of man's invention, but rendered infinitely more powerful and wonderful when aided by telescope and microscope. Indeed, by these instruments new and unthought of worlds are brought to the consciousness of man and his knowledge infinitely extended. Yet won-

derful as is this organ of man, and great as are its achievements when aided by the instruments of man's invention, man's ingenuity has produced a more powerful eye than man's! One that can look longer and see farther than the human eye, even when aided by the most powerful telescope; and registers upon its retina truths otherwise unattainable by man. This instrument Camille Flammarion, the French astronomer and writer, calls "The Wonderful New Eye of Science." It is merely a lens connected with a photographic apparatus, and of it the writer just named says:

"This giant eye is endowed with four considerable advantages over ours; it sees more quickly, farther, longer, and, wonderful faculty, it receives and retains the impress of what it sees. It sees more quickly: in the half-thousandth of a second, it photographs the sun, its spots, its vortexes, its fires, its flaming mountains, and on an imperishable document. It sees farther: Directed towards any point of the heavens on the darkest night, it discerns stars in the depths of infinite space—worlds, universes, creations, that our eye could never see by the aid of any telescope. It sees longer: That which we cannot succeed in seeing in a few seconds of observation we shall never see. The photographic eye has but to look long enough in order to see; at the end of half an hour it distinguishes what was before invisible to it; at the end of an hour it will see better still, and the longer it remains directed towards the unknown object, the better and more distinctly it will see it—and this without fatigue. And it retains on the retinal plate all that it has seen."¹

This photographic eye, used in what is called the kinetograph, photographs the spokes of the sulky driven at full speed—which cannot be discerned at all by the human eye—as if standing still. The bullet discharged from the most powerful gun of modern invention, which the human eye cannot follow in its flight, this instrument seems to arrest in mid air. The ripple waves on the surface of mercury, which no human eye has ever seen—even when assisted by the most powerful microscopes—it faithfully registers, and by its testimony alone we know of their existence. This instrument registers on sensitized tin foil, birds in their flight, express trains at full speed, moving throngs on crowded streets, athletes at their sports, the restless waves of ocean, the tempest's progress, the lightning's flash—all of which by means of another instrument called the kinetoscope are reproduced to the life, though the actors in the scenes represented be dead, and rotting in their graves. As these named instruments photograph and reproduce actions, so the phonograph registers the intonations, inflections, and all the peculiarities of voice entrusted to it, and as faithfully reproduces them, once, twice, or a thousand times, so that friends may recognize the intonations and all the peculiarities of inflection and voice, though he who thus speaks has long since been dead or removed to other lands. What more shall I say? Is not enough here presented concerning the instruments of man's invention to justify the probability of the existence of media that can accomplish all that is ascribed to Urim and Thummin and Seer Stone by Joseph Smith? Will the reader say no, because to Urim and Thummin or Seer Stone there seems to have been ascribed by some almost intellectual qualities—the power to take

¹ The Cosmopolitan Magazine for September, 1896.

the characters of an unknown language and present the interpretation of them in intelligible English; while to all these other instruments, to which reference is here made, there seems to be ascribed only a mechanical quality—the power merely to extend the vision of the human eye—to magnify to human vision the smaller objects in nature—to register movements too rapid or too minute for the unaided human eye to see—to conduct sounds to greater distance—to send out into space and receive vibrations that convey intelligence? But may not this objection, if such it can be considered, rest upon false premises? Those who advance it ascribe to Urim and Thummim and the Seer Stone qualities not claimed for them by Joseph Smith. I have already called attention to the fact^m that the instruments used by the Prophet Joseph in translation were not everything and the Prophet nothing; that the primary factor in the work of translation was the mind of the Prophet enlightened by the Spirit of God; that the instruments he used were merely aids in the work not the primary factors. In Urim and Thummim or Seer Stone appeared, according to the testimony of Martin Harris and David Whitmer, the Nephite characters, and underneath them an interpretation in English; but it was the inspired mind of the Prophet, not any quality in Urim and Thummim or Seer Stone, that wrought out the translation. The translation was thought out in the mind of the Prophet, and confirmed by the Holy Spirit;ⁿ which, in the work of translation, as in all things else of a divine nature, is God's witness for the truth. The Urim and Thummim and Seer Stone possessed the quality of reflecting the Nephite characters, and for the time reflecting also the translation of them wrought out in the inspired mind of the Prophet, and held them before his vision until faithfully recorded; and when this fragment of translation was dismissed from the mind of the Prophet, it disappeared also from Urim and Thummim.

If it should still be objected that even this view of Urim and Thummim and Seer Stone leaves those instruments many more times wonderful than any instrument of man's invention, it should be remembered that they were instruments prepared or selected by divine intelligence, and as that intelligence far exceeds the intelligence of man, so may it be expected that the instruments of his devising or selection will excel, in quality and power, anything which man could invent. Meantime those instruments which man has contrived to aid him in his search and ascertainment of truth, make belief possible in the existence and use of the more wonderful instruments of God's devising.

^m See M. I. A. Manual for 1903-4, ch. vii.

ⁿ See Doc. and Cov., Secs. vii, ix. Also chapter vii of Manual 1903-4. I do not think I can too strongly urge upon the reader's attention the statements in the revelation of God found in sections vii and ix of the Doctrine and Covenants, for there we have God's description of how the gift of translation is to be exercised, and his word upon the subject is to be taken, before any human words spoken or any human theory advanced.

III.

OF RETURNING THE PLATES OF THE BOOK OF MORMON TO MORONI.

The question is often asked—and it bears upon the probability of Joseph Smith's statements respecting the Book of Mormon, because the answer that has to be made gives rise to doubts, and sometimes to sneers on the part of those receiving it—the question is asked, I repeat, "What became of the gold plates from which Joseph Smith claims to have translated the Book of Mormon, can they be seen now? Is The Church in possession of them?" The answer is, "No; the Prophet returned them to the angel Moroni, and he, doubtless, now has possession of them, and is their guardian."^o As remarked, this answer is declared to be unsatisfactory, and is often ridiculed; for worldly wisdom fancies that the Prophet had a most direct means of establishing the truth as to the existence and character of the plates, if only he had retained them in his possession, or deposited them in some state or national institution of learning or archæology. Joseph Smith acted under the direction of Moroni in the matter of the plates of the Book of Mormon; why he was not permitted to keep the book of plates is not, perhaps, positively known. Part of the record was sealed, as the Prophet himself informs us;^p and as the time had not come for that part of it to be translated, it may be that that was one reason why it should be still kept in the custody of the angel. Moreover, in this life we are required by divine wisdom to walk by faith, not by sight. It is part of our education that we learn to act with reference to sacred things on probabilities. A vail of oblivion is stretched over our past spirit-existence. The future is hidden largely from our view, and we are required to perform this life's journey from the cradle to the grave in the midst of uncertainties, except as we increase our faith and establish assurance by the development of spiritual strength from

^o I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight. (Church History, Vol. I, pp. 18, 19).

^p These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. (Mill. Star, Vol XIX, p. 118.

within. Why this should be so may not always seem clear to us; but of the fact of it there is no doubt. Nor can there be any doubt as to the wisdom of it, and the benefit of it to mankind, since our Father-God, has so ordained it. Nor is it in "Mormonism" alone that certain direct material evidences are denied to men concerning divine things. Infidels refer to the opportunities which they think the impudent challenges of the persecutors of the Son of God afforded him to demonstrate his divine power, and prove the truth of his mission, when they said, "If thou be the Son of God, come down from the cross. * * * "If he be the King of Israel, let him now come down from the cross, and we will believe him."⁴ What an opportunity was afforded him here to respond to their challenges and cover them with confusion and fear! But the Son of God heeded them not, and infidels everywhere run away with the opinion that he missed the opportunity of his career if, indeed, he was the Son of God—the Lord of Life—the Master of Death.

Moses gave out the statement that the Law of Israel, the Ten Commandments, were written by the finger of God on tables of stone.⁵ These, in his anger, Moses broke to pieces in their presence, when he found that during his brief absence in the Mount, obtaining the law, Israel had turned to the folly of idolatry. But a second set of tables was prepared, and again on these God carved with his own hands the Ten Commandments. Moses placed them in the ark of shittim wood, which by divine appointment he provided, and this constituted the "Ark of the Covenant."⁶

Again, when the children of Israel were disposed to rebel against the priesthood of God's appointment, under divine direction, Moses called upon each of the twelve princes of the house of Israel to present before the Lord a rod with the name of his tribe upon it. Among these was Aaron's rod, representing the tribe of Levi. All were placed in the "Tabernacle of Witness" before the Lord. On the morrow when Moses went into the "Tabernacle of Witness"—"Behold the rod of Aaron, of the house of Levi, was budded, brought forth buds, and yielded almonds:" and all this in a single night! Thus the Lord gave a palpable evidence to Israel of his choosing the house of Aaron and the tribe of Levi to stand before him in the priest's office; and the Lord said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels."⁷

The unbelieving world to whom Israel's message was afterwards sent, might demand that the tables of stone and Aaron's rod that budded should be displayed for their inspection that faith might take hold of the unbelieving; but there is no record that these sacred things were ever exhibited for such a purpose.

The infidels of our own day frequently remark that the prayer of Dives to Abraham ought to have been graciously granted, and Lazarus sent to bear witness to the relatives of the tortured nobleman that they

⁴ Matt. xxvii: 40, 42.

⁵ Deut. ix: 8-11.

⁶ Deut. x: 1-5.

⁷ Numbers xvii.

might escape his sad fate; but Abraham's answer was, "They have Moses and the prophets; let them hear them!" "Nay, father Abraham," answered Dives, "but if one went unto them from the dead, they will repent." But Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."^u

Referring again to the Savior: unbelievers marvel that Jesus confined his visitations after his resurrection to a few of his faithful followers only—to those who already believed on him. Why did he not appear in all the majesty of his immortal life, after his resurrection, before the high priests and the Sanhedrin of the Jews? Before the court of Pilate? Before the rabble who had impiously clamored in the streets for his blood to be upon them and upon their children. Why? The only answer to this question exists in the fact apparent from the whole course of God's dealings with the world in relation to sacred things: viz., God has chosen certain witnesses for himself in relation to sacred matters, and demands that his children shall walk by faith on the words which his chosen servants declare unto them. Thus Peter, on the matter of Christ showing himself to the world, says:

"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach, and to testify that it is he which was ordained of God to be the judge of the quick and dead."^v

Judas (one of the twelve, not Iscariot, but the brother of James) on one occasion asked the same question that infidels have been asking for many generations, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."^w Such is the Christ's answer to the question of his disciple, and in it one sees that God has ordained that in addition to the special witnesses, the prophets, whom he ordains to testify of his truth, that the Holy Spirit shall be his supreme and universal Witness for things divine. "If a man love me he will keep my words: * * * These things have I spoken unto you being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.^x * * * "When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been

^u Luke xvi: 13, 31.

^v Acts x: 40-42.

^w John xiv: 22-26.

^x John xiv: 26.

with me from the beginning.”[†] * * * “I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.”[‡] God, in his wisdom, and for the accomplishment of his own wise purposes with reference to us, has ordained that his children in this world’s probation shall walk by faith, not by sight. To produce that faith, he sends forth special chosen servants, prophets, apostles, his own Son, and through them makes known the divine will. Then when drawn to God by this faith, when love-inspired towards God, the Lord gives the witness of the Holy Spirit, by and through which man may know the truth, for he becomes possessed of the very spirit of divine intelligence and of truth, by which power he is made to know all that is true.

These principles obtain in this last dispensation of the gospel, at the head of which stands Joseph Smith as prophet and president. He comes as did Noah, Enoch, Moses, the prophets, Christ and the apostles—he comes with a message from God—with a new volume of scripture, whose express purpose is to enlarge the foundations of faith. He and his associates bear witness of its truth, and those who will give heed to that testimony, and will seek to God for further knowledge, are expressly promised in the Book of Mormon itself, that they shall receive a manifestation of its truth by the power of the Holy Ghost; “And by the power of the Holy Ghost,” says this Nephite record, “ye may know the truth of all things.”^a Throughout, it will be seen that in this matter of the Book of Mormon the divine power is acting in harmony with those great principles which have been operating in the spiritual economy of this world from the beginning; which fact, in reality, is at least an incidental testimony of the truth of the work.

In the light of all these reflections, then, together with the fact that part of the Book of Mormon was sealed, the time not then having arrived for its translation, there is nothing remarkable in the circumstance of the Nephite plates being returned to the care of the angel guardian of them. Certainly there is nothing unreasonable in such a procedure, and surely nothing in the circumstance that warrants the ridicule with which that statement has sometimes been received. Moreover, human guardianship of such things is by no means as secure as some may conceive it to be. Take for example the fate which befell the Egyptian papyrus from which the Prophet translated the Book of Abraham. It is an item of Church history that in 1835 the Saints

[†] John xv: 26, 27.

[‡] I Cor. xii: 3.

^a Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things. (Moroni x: 3-5).

in Kirtland purchased, of one Michael H. Chandler, some Egyptian mummies, in the sarcophagus of which was found certain rolls of papyrus, beautifully engraved with Egyptian characters. Upon examination, Joseph Smith found the papyrus to be the writings of Abraham and of Joseph, the son of Jacob, who was sold into Egypt. Portions of these records the Prophet translated into the English language, and the translation was published in the *Times and Seasons*, Vol. III, and subsequently made part of the "Pearl of Great Price." After the death of the Prophet, the mummies together with the records on papyrus were left in charge of his mother, Lucy Smith. She afterwards parted with them, under what circumstances is not positively known. Finally, the records and mummies found their way into Wood's Museum, in Chicago, where, according to the statement of the editors of the Plano edition of "Biographical Sketches of Joseph Smith and his Progenitors," by Lucy Smith, they were destroyed in the Chicago fire of 1871.^b Thus the writings of Abraham, after being preserved for many generations in the linen wrappings of Egyptian mummies, were consumed by fire in a modern city, a circumstance which illustrates the uncertainty of human means to preserve important documents, and justifies angel guardianship of a record as sacred as are the plates from which the Book of Mormon were translated.

IV.

ON THE LOSS OF ONE HUNDRED AND SIXTEEN PAGES OF MANUSCRIPT, BEING THE TRANSLATION OF THE FIRST PART OF MORMON'S ABRIDGMENT OF THE NEPHITE RECORDS.

Another incident connected with the probability of Joseph Smith's story concerning the Book of Mormon, and which, like the circumstance of the Prophet returning the plates to the angel, meets with ridicule—is the loss of the 116 pages of manuscript, through the unfaithfulness of Martin Harris. This subject is spoken of at length in chapter five, of M. I. A. Manual for 1903-4, a brief summary of its main points, however, is given here:

After acting for some time as amanuensis to the Prophet Joseph, in the work of translation, Harris repeatedly importuned him for permission to show as much of the work as they had translated to a number of his relatives and friends. The Prophet believing this request beyond his right to grant, under the strict instructions he had received from the angel, presented the request of Harris to the Lord, with the result that it was denied. Harris still importuned, and again the Prophet asked permission to grant this request, notwithstanding the will of the Lord was known; and the second time the request was denied. Finally, however, after further importuning, under strict instructions and limitations, permission was granted for Harris to take possession of the manuscript, and read it to those whom he had named—Preserved Harris, his own wife, his father and mother, and a Mrs. Cobb, his wife's sister. Harris repaired to Palmyra, where he read the

^b See Plano edition of the above named work, 1880, note on page 91.

manuscript to members of his own family, and others not included among those to whom he was permitted under his agreement with the Prophet to read it.^c The manuscript was finally stolen from him, and for a time—and even now—what fate overtook it, is uncertain.

This incident, as we have already stated at length^d lost to Joseph Smith, for a time, the gift of translation, and also possession of the plates and Urim and Thummim; but through sincere repentance, he was received again into the favor of the Lord.

On being permitted to resume the work of translation, however, the Prophet was informed through divine communication that those who had stolen the manuscript from Harris, designed to hold it until he should translate again that part which had fallen into their hands. If the Prophet's second translation should be like the first, then it was the intention of the conspirators to change the manuscript in their possession, and claim that the translation was not obtained by divine aid, else the second would be like the first; but since it would by this trick be proved to be different, the claim of divine inspiration in the translation of the book must fall to the ground, and Joseph Smith's pretension to being a Seer and Prophet of God would fall with it; and thus the work God designed to accomplish through him would be destroyed. The Lord revealed this plot to Joseph Smith, and warned him not to translate again Moroni's abridgment of the Book of Lehi—which comprised so much of the manuscript as had been entrusted to Harris.^e On the contrary, he was commanded to translate what are called in the Book of Mormon the "Smaller Plates of Nephi," and let that stand in the place of the translation of the Book of Lehi which Harris had lost.

A word of explanation here: Two sets of plates were kept by the first Nephi and his successors. One set might be called the secular, the other the sacred record of the Nephite people. They, however, called them the "Smaller" and "Larger" Plates of Nephi. On the former was recorded the ministry of the prophets, the word of the Lord to them, and much of their teaching and preaching; on the latter, the reigns of the kings, their wars and contentions, and the secular affairs of the people generally. Still, even on the "Smaller Plates of Nephi" there was a reasonably succinct account of the principle events of Nephite history, from the time Lehi left Jerusalem until four hundred years had passed away.

When Morimon found among the records delivered into his keeping the Smaller Plates of Nephi, he was so well pleased with their contents that he placed the whole of them with the abridgment he had made from the larger Nephite records. "And I do this," he informs us, "for a wise purpose; for thus it whispereth me according to the workings of the Spirit of the Lord which is in me. And now I do not know all things, but the Lord knoweth all things which are to come, wherefore he worketh in me to do according to his will." By the addition of the Smaller Plates of Nephi to Mormon's abridgment of the Larger

^c History of The Church, Vol. I, p. 21.

^d See Manual 1903-4, ch. v.

^e See preface to first edition of the Book of Mormon.

Plates, it will be observed that there was a double line of history for a period of about 400 years. Therefore, when, through carelessness and breaking his agreement with the Prophet, Martin Harris lost the translation of the first part of Mormon's abridgment, and those into whose hands the manuscript had fallen designed to change it and destroy the claims of the Prophet to inspiration in translating it—as already stated—under divine direction he translated the Smaller Plates of Nephi, and let that translation take the place of the one which had been stolen, and thus the plan of the conspirators against the work was thwarted. This statement of the Prophet, nowever, as already remarked, comes in for its share of ridicule, and is generally spoken of as a very clever escape for the Prophet out of what is called a rather perplexing dilemma. The Prophet's statement of the incident was published at the time the first edition of the Book of Mormon issued from the press, and, in fact, stands as the preface to the book, which I reproduce here:

PREFACE.

To the Reader—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work; but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York.

THE AUTHOR.

Thus from the beginning the Prophet boldly declared that which the Lord had revealed to him concerning this effort on the part of the conspirators to destroy the work; and there was not one who rose to contradict his statement, at the time, although some anti-"Mormon" writers of later years assert—but without any warrant of proof—that, enraged at the part her husband was taking in producing the book, Mrs. Martin Harris burned the manuscript. This, however, she always denied. The first publication referring to this subject, aside from what the Prophet published in the preface to the first edition of

the Book of Mormon, is Howe's "History of Mormonism" published at Painsville, in 1834. This is an anti-"Mormon" book and of the manuscript incident says: "The facts respecting the lost manuscripts we have not been able to ascertain. They sometimes charged the wife of Harris with having burnt it, but this is denied by her." I quote from the first (1834) edition of Howe's work, page 22.

Meantime, attention is called to the fact that there is nothing improbable in the statement of Joseph Smith; but on the contrary all the conditions obtaining in the neighborhoods where he resided while bringing forth the work favor the probability of such a conspiracy as he charges: the unwarranted but repeated efforts made by his enemies to wrest the plates from his possession; the home of his parents repeatedly beset by mobs; the issue of warrants by justices of the peace for searching his wagon for the plates; and subsequently the actions of Mr. Grandin, his printer, who, after entering into contract to print the Book of Mormon was certainly in honor bound to render him all the assistance in his power in getting out the work in the best order possible, and protecting him in his copyrights—the actions, I say, of Mr. Grandin, in permitting Squire Cole^f the use of his press on nights and Sundays in order to secretly publish his "Dogberry Papers," in which was to appear a garbled edition of the Book of Mormon in weekly instalments: the mass meetings held in Palmyra and vicinity in which resolutions were passed not to purchase the book should it ever issue from the press (which action caused Mr. Grandin to suspend the work of printing, until the Prophet could be brought from Harmony, in Pennsylvania, to give renewed assurance of his ability to meet the price of printing); the confession of J. N. Tucker, one of the employes of Grandin's printing establishment, that after setting up a sheet in type, it was secreted and the story given out that it was lost, and that manuscript for another sheet would have to be produced, which when done is alleged to be unlike the first^h—all these well attested circumstances establish the fact of a wide-spread and bitter opposition to the coming forth of the Book of Mormon; and, failing in that, then a determination to prevent its acceptance as a revelation from God. All these things make it very easy to believe that such a conspiracy against the work as the Prophet describes in the preface to the first edition of the Book of Mormon, actually existed; and removes his statement on that subject far beyond the influence of the sneers and ridicule of those who oppose the work.

^f See pp. 77, 78 of part I, Manual for 1903-4. It is unthinkable that this effort to publish a garbled edition of the Book of Mormon was unknown to Grandin and those employed in his establishment.

^g See pp. 77, 78, Part I, Manual, 1903-4.

^h See pp. 74, 75 Part I, Manual, 1903-4, where this incident is treated, and the fact pointed out that the Prophet's precautions had protected the work from the effects of such tricks as this described by Tucker.

CHAPTER XXIV.

INDIRECT EXTERNAL EVIDENCES—AMERICAN ANTIQUITIES.
PRELIMINARY CONSIDERATIONS.

In dealing with the indirect external evidences to the truth of the Book of Mormon supplied by American antiquities, embracing in that term archæology, mythologies, traditions, ethnology, languages, etc., it should be observed that the Book of Mormon is not a specific work upon any of these subjects. Nor is it a work on physical geography; nor even a history, in the modern sense of that term. Furthermore, while the purpose of the book is mainly religious,^a it is not a formal treatise even upon religion. But while the Book of Mormon has limitations in all the directions noted, it is a fact that American antiquities, mythologies, traditions, etc., may be of great importance in sustaining its truth. I therefore begin the consideration of this branch of evidence by enquiring what conditions respecting the location and nature of American monuments of civilization the Book of Mormon demands.

I.

WHAT THE BOOK OF MORMON REQUIRES AS TO THE LOCATION, EXTENT AND NATURE OF THE JAREDITE CIVILIZATION.

It has been shown in preceding chapters^b that the first people who inhabited North America after the flood, were a colony that came from Euphrates' valley, about the time of the confusion of languages at Babel, under the leadership of a prophet of the name of Moriancumer and his brother, Jared. They made their first considerable settlement somewhere in the region of country known in modern times as Central America, calling the name of their chief province Moron, which, from the time of its establishment, with brief intermittant periods, remained the seat of government of the great nation up to the time of its destruction, in the early part of the sixth century, B. C. The confusion of languages took place in the twenty-third century B. C. The Jaredites left Babel shortly previous to this event, and departed for the land to which the Lord had promised to lead them. How long they were in making that journey may not be definitely ascertained, but the fair inference is that at the very outside limits it was not more than twenty-five years. We learn of the place of their landing only in the most incidental manner, but the evidence establishes the fact that it was most probably somewhere in that region of country now known to us as Central America. From Moroni's translation of the record of the Jaredites (the book of Ether) we learn that the capital of the Jaredite kingdom, in the reign of the second king of the Jaredites, Kib, was in the "land of Moron."

^a See Manual, Part I, ch. iii, where the purposes for which the Book of Mormon are written are considered at length.

^b That is, in the chapters of the Manual for 1903-4.

"Now," says Moroni, "the land of Moron where the king dwelt was near the land which is called 'Desolation' by the Nephites;"^c and later he informs us that this "land of Moron" was the land of the "first inheritance" of the Jaredites.^d This locates the land of Moron near the land called by the Nephites "Desolation," and the land Desolation, according to the Nephite records, bordered on the north of the land Bountiful, at that point where 't was but a day and a half's journey for a Nephite from the sea east to the sea west."^e This would bring the southern borders of the land Desolation well down towards the continent of South America, perhaps to some point on that narrow neck of land known to us as the Isthmus of Panama. The northern limits of what the Nephites called the land Desolation may not be so easily ascertained. Whether it extended westward beyond the peninsula of Yucatan or ended south and east of that peninsula may not be definitely determined; but from the general tenor of the references to it in the Book of Mormon, it was, when compared with the whole country, occupied by the Nephites, a small division of the country, a local province, and bounded on the north by what the Jaredites called the land of Moron, the land of the Jaredites' first inheritance.^f

According to the late Elder Orson Pratt the place of the Jaredites' "first inheritance," or landing, was "on the western coast, and probably south of the Gulf of California,"^g though he gives no reason for his statement. Elder George Reynolds, speaking of the land of Moron, "where the Jaredites made their first settlement," says: "It was north of the land called Desolation by the Nephites, and consequently in some part of the region which we know as Central America."^h This conclusion, of course, is based upon the idea that the land Desolation was comparatively but a small country, an idea that, as already remarked, is forced upon the mind from the general tenor of the Book of Mormon references to it.

This land "Desolation," so named by the Nephites because of the evidence of ruin and destruction that everywhere abounded in it when first discovered by them, not because its lands were infertile, was evidently a great centre of population in Jaredite times. About 123 B. C., a company of Nephites—forty-three in number—sent out by one Limhi, came into the land afterwards called "Desolation" and described it as "a land which was covered with dry bones, yea a land which had been peopled, and which had been destroyed."ⁱ Another description of the land found by Limhi's expedition is that they "discovered a land which was covered with bones of men, and of beasts, and was also covered with the ruins of buildings of every kind; * * * * * a land which had been peopled with a people who were as numerous as the hosts of Israel."^j And for a testimony that the things they said were true,

^cEther vii: 6.

^dEther vii: 16-17.

^eAlma xxii: 32.

^fEther vii: 6, 16, 17.

^gNote "h" on Ether vi: 12.

^hDictionary of the Book of Mormon, Art. Moron, p. 245.

ⁱMosiah xxi: 25, 26.

^jHelaman iii: 6.

they brought from the land twenty-four plates which were filled with engravings, and the plates were of pure gold. And behold, also, they brought breast plates, which were large, and they were of brass and of copper, and perfectly sound. And again, they brought swords, the hilts of which had perished, and the blades were cankered with rust; but no one in the land could interpret the language or the engravings that were on the plates."^k

It is evident, however, that the land of Moron, north of Desolation was the chief centre of Jaredite civilization, and the principal seat of government from the time of their first landing in America—some twenty-two centuries B. C.—to the last civil war which ended in the destruction of the nation in the sixth century B. C. The evidence of the foregoing statement is seen in the fact that Moron is the land of their first inheritance; and also that nearly all their great civil wars throughout their national existence, down to and including the last, traced in and about the land of Moron^l—except the last great battles of the last war which were fought about the Hill Ramah, the Cumorah of the Nephites. This fixes the centre of Jaredite civilization for a period of some sixteen centuries in Central America. True, there is evidence that the Jaredites occupied at one time very much of the whole of the north continent;^m but the land Moron, in Central America, was the seat of government and the centre of civilization of the great empire. In the reign of the fourth king of the Jaredites, Omer, a conspiracy overthrew his authority; and would doubtless have ended in his assassination; but warned of God in a dream, he departed out of the land with his family, and "traveled many days," and "came over by the place where the Nephites were destroyed"—that is, by the Hill Cumorah, south of Lake Ontario, in the state of New York—"and from thence eastward, and came to a place that was called Ablom, by the sea shore, and there he pitched his tent."ⁿ Here he was joined later by others who fled from the tyranny of those who had usurped the kingdom.^o This "Ablom," the late Elder Orsen Pratt suggested, was "probably on the shore of the New England states."^p So far as known this marks the northern limit of Jaredite possession. In the reign of the sixteenth king—in whose days "the whole face of the land northward was covered with inhabitants,"^q a "great city was founded at the narrow neck of land," that is, at some point on the Isthmus of

^k Mosiah vii: 8-11. These plates were afterwards translated by the Nephite king, Mosiah, who was a seer; that is, one who could use Urim and Thummim. The record which he translated gave an account of the people who were destroyed from the time "they were destroyed back to the building of the great Tower at the time the Lord confounded the language of the people. * * * * * Yea, and even from that time until the creation of Adam." (Mosiah xxviii: 11, 17). Subsequently Moroni gave an abridged translation of the same record which he called the "Book of Ether," Ether being the name of the prophet who wrote it.

^l See the whole Book of Ether.

^m Ether x: 21.

ⁿ Ether ix: 1-3.

^o Ether ix: 9.

^p See foot note to Ether ix: 3.

^q Ether x: 21.

Panama. That city marked the southern limits of the Jaredite empire. They never entered south America for the purpose of colonization, but preserved it "for a wilderness," in which "to get game."^r The width of the empire east and west, north of the Gulf of Mexico, may not be determined. Whether it extended from ocean to ocean, or was confined to the Missouri-Mississippi valleys and thence eastward south of the great lakes, may not be positively asserted; but personally I incline to the latter opinion, notwithstanding the statement of the Book of Mormon to the effect that "the whole face of the land northward was covered with inhabitants." This I believe to be merely a general expression meant to convey the idea of a very extensive occupancy of the north continent by the Jaredites; but as it does not compel us to believe that the writer had in mind Labrador, the regions of Hudson's Bay and Alaska, so I do not think it requires us to believe that the Jaredites occupied the Rocky mountains, and regions westward of them. My principal reason for thinking that the Jaredite empire was limited northward to the great lakes, eastward from the Rocky mountain slopes—northward of the Gulf of Mexico—to the Atlantic, and southward to the Isthmus of Panama, is because—as will appear later—to that territory, magnificent in its extent, are more strictly confined what I regard as the evidences of Jaredite occupancy.

I have now considered the territory occupied by the Jaredites, the central places of their civilization and seat of government—Central America; and the length of time they occupied it—some sixteen hundred years. It now remains to consider the extent and nature of Jaredite civilization, their probable numbers, and the destruction of that people.

The extent of Jaredite civilization would be co-extensive with the territory they occupied, the limits of which have already been considered. Of its nature one may judge somewhat when it is remembered that they were colonists from the Euphrates' valley, shortly after the flood; and very likely the nature of their buildings, especially of their public buildings, temples and other places of worship, would take on the general features of the buildings in ancient Babel, modified in time, of course, by their own advancement in architecture. That they were a prosperous and civilized race in their new home in the western hemisphere we have already seen;^s and in the reigns of Riplakish and Morianton, their tenth and eleventh monarchs respectively—there were twenty-eight legitimate kings in all, besides a number of usurpers who held authority for a season in the Jaredite nation—many spacious buildings were erected and many cities were built; and the people "became exceeding rich" under those reigns; while in the reign of the sixteenth monarch, Lib, they seemed to have reached a very high state of civilization which extended over the whole face of the land northward as already described, but which at the risk of being charged with repetition, I shall set down again:

"They were exceedingly industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work

^r Ether x: 20.

^s See Manual 1903-4, Part II, ch. x, Colony of Jared.

in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals: and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work. And they did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plough and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of the Lord."^t

This represents a people far advanced in civilization, in agriculture, in mining, in manufactures, and in the arts. Neither were they without a literature. When the Nephite king Mosiah, centuries afterwards, translated some of their records—the twenty-four plates of Ether, brought by Limhi's expedition from the land Desolation—it is stated that they gave an account not only of the people who were destroyed from the time they were destroyed back to the building of the great Tower at the time the Lord confounded the language of the people and scattered them abroad upon the face of the earth, but they also gave an account of events beyond that time even up to the creation of Adam." It is only reasonable to conclude that the record engraven on gold plates by the last Jaredite historian, the prophet Ether, was but one of many such records among the Jaredites; for since they came from the Euphrates' valley with a knowledge of letters, there is nothing in their history which would lead us to suppose they lost that knowledge; but on the contrary everything to establish the fact that they continued in possession thereof; for not only was Ether able to keep a record, but the last of their kings, Coriantumr, also was able to write; for in the days of the Nephite king, Mosiah I. a large stone was brought to him with engravings on it which he interpreted by means of Urim and Thummim; and the record on the stone gave an account of Coriantumr, written by himself, and the slain of his people, and it also spake a few words concerning his fathers and how his first parents came out from the Tower at the time the Lord confounded the language of the people, and of the severity of God falling upon them according to his judgments.^v

The number of Jaredites of course varied at different periods of their long national existence. In the reign of the fourth king, Omer, a grievous civil war broke out among them which "lasted for the space of many years," and led to "the destruction of nearly all the people of the kingdom."^w From time to time they were subject to these civil wars which very naturally checked the increase in their population. Still they became very numerous, sufficiently so, as already shown, to occupy an immense empire of country, extending from the Isthmus of Panama northward, including Central America, Mexico, thence northward to the great

^t Ether x: 22-28.

^u Mosiah xxviii: 17.

^v Omni ii: 2-23.

^w Omni ix: 1-12.

lakes and from the eastern slopes of the Rocky mountains to the Atlantic Ocean. In their last great civil war, after it had raged many years, we are informed by the sacred historian that there had been slain by the sword "two millions of mighty men, and also their wives and their children."^x Upon which the late Orson Pratt remarks, in a foot note on the passage, that including the wives and children of the two millions of men who were slain, "the numbers would probably have been from ten to fifteen millions;" and still the war continued. Through four eventful years the people marshalled themselves together south of the great lakes for renewed hostilities; after which gathering together a disastrous battle continuing through eight days took place and the people were destroyed to the last man, Coriantumr, the leader of one of the great national parties. He wandered southward through a war-desolated land until he was finally discovered by Mulek's colony at the place of their first landing, the Nephite "land of desolation," and lived with them some nine months.

Thus passed away the Jaredites after a national existence of sixteen centuries. They constituted one of the greatest nations of antiquity and one whose continuance through so many centuries is most remarkable. Naturally one is tempted to draw a parallel between this old American nation and various other nations in the old world which paralleled its existence. Surely it is interesting to think that while empires were founding in Assyria and Egypt and Babylon; that while Greece was passing through her heroic ages, in the western world also an enlightened race was building up a national existence and struggling with those problems which through all times and among all people engage the intelligent attention of mankind. Also it would be interesting to note that about the time of the capture of Ninevah, which marked the fall of the Assyrian empire, and but a little before the destruction of the Kingdom of Judah, here in our western world an empire which had endured the storms of ages was passing away. Still the main fact to be kept in mind in this work is that such a nation, coeval with the old empires of the eastern world, and with a civilization no less magnificent, existed according to the Book of Mormon in our great northern continent, with its centre of civilization in that part of the continent we call Central America. Proof of the existence of such an empire, of such a civilization, and having such a location would be strong collateral evidence for the truth of the Book of Mormon.

II.

WHAT THE BOOK OF MORMON REQUIRES AS TO THE LOCATION, EXTENT AND NATURE OF THE NEPHITE CIVILIZATION.

In considering this subject I shall take no account of the colony of Mulek beyond noting the fact that previous to the union of their descendants with the Nephites under Mosiah I., about two hundred years B. C., they did not affect to any considerable extent the civilization of the country, and hence I shall consider them under the same head as

^x Ether xv: 2.

the Nephites. Concerning the Nephites and their civilization, the Book of Mormon requires the proof that a colony of Israelites left Jerusalem about six hundred years B. C., carrying with them the Hebrew scriptures; that they made a voyage from thence to the west coast of the south continent of America, landing about thirty degrees south latitude; that there were four brothers in the colony among whom there was a contention about leadership; that the younger brother had the greater weight of influence with the colony, and became practically its leader; that they were directed in their journey by miraculous means—an instrument consisting of a ball of brass with spindles in it which indicated the direction of their travels, receiving upon its burnished surface from time to time instructions for their guidance—called by them Liahona; that because of jealousies among the four brothers the colony was divided,^y the younger brother leading away northward the more righteous part of the colony, from which separation arose two people, one civilized, the other, in comparison with the first, barbarous; that the civilized people, those following the younger brother, removed gradually northward because of the repeated depredations of their relentless enemies, the Lamanites; that during the period of some four hundred years they removed from the place of their first landing to a region of country in the west part of South America, between the tenth degree south latitude and the equator; that in this land about two hundred B. C. the more righteous part of the people again separated from the rest and made their way still further northward to the great valley of what they called the Sidon river, and there united with the descendants of Mulek's colony and formed the Nephite-Zarahemla nation; that this people extended their cities and provinces throughout the northern part of South America, colonizing even a portion of the narrow neck of land connecting the two continents; that they were in frequent conflict and waged great wars with the barbarous people who still pressed upon them from the south; that in the year 55 B. C. they began migrating into Central America and even still further northward; that ship building was inaugurated by one Hagoth on the west side of the Isthmus of Panama; that the people moved northward in great numbers by means of these vessels as well as by land; that two of these vessels going far northward drifted out into the great ocean and were lost, at least to the Nephites; that there were frequent wars between the civilized people and the barbarians; that the birth of Messiah was evidenced by the appearance of a new star in the heavens, and by a night which continued brilliant as day from the setting of the sun to the rising thereof; that at the crucifixion of Messiah during the three hours that he hung upon the cross at Jerusalem the western world was visited by an unparalleled series of cataclysms which convulsed the whole land, destroying many cities, some being buried by mountains of earth and others being sunk in the depths of the sea; that these dreadful convulsions of the earth were followed by three days of total darkness; that sometime after these awful catasylsms the risen Messiah appeared in person to a multitude in the region of country in South America east and south of the Isthmus of Panama and includ-

^y II Nephi v: 1-13.

ing part of that Isthmus;² that he proclaimed his relationship to God, held forth himself as the Son of God, taught the doctrine of the atonement, instituted the Christian sacraments of baptism and the Lord's supper, chose twelve disciples and authorized the organization of a church to teach the doctrine of Christ and perfect, by its watchful care, those who accepted it; that this introduction of the gospel of Christ was followed by a period of universal peace and prosperity—a veritable golden age—through nearly two centuries; that after that the people declined in moral and spiritual excellence until they were in complete apostasy; that a series of civil wars and the rise of robber bands undermined government, and that about the close of the fourth century A. D., the government was destroyed, the people divided into small bands or tribes and anarchy prevailed.

Only two other remarks are necessary to complete the consideration of what the Book of Mormon Nephite period requires of American antiquities in order to derive from them evidence in support of its truth. The first of these is the fact that Nephite occupancy of the western world is confined to the western and extreme northern part of the south continent, up to the year 55 B. C.; that it was only then that Nephite migrations extended into the north continent; that while it is true that their settlements in the north became somewhat extensive, the progress of them was checked by frequent wars between Nephites and Lamanites and also with robber bands which infested the land up to the time of the crucifixion of Messiah; that at the crucifixion of Messiah occurred these tremendous cataclysms which convulsed the whole land and resulted in the destruction of so many of the people; so that during this period of some eighty-eight years—from 55 B. C., to 33 A. D.—the period of time the Nephites occupied the north continent previous to the advent of Messiah, they could not have erected many monuments of civilization that would survive the ravages of ages. After the destruction which swept over both western continents during the crucifixion of Messiah, the people were so reduced in numbers that it would be some time before they could begin to occupy the land to any very great extent, still during the two hundred years of righteousness and peace which followed Messiah's advent among them, the Nephites doubtless became very numerous and the arts of peace would very greatly develop. At the close of this period, however, civil wars again checked their progress, and they entered upon that period of rapid decline in all that makes for the stability of government and permanency of civilization, until at the close of the fourth century, A. D., anarchy prevailed only to be followed by Lamanite barbarism which exerted its uttermost effort to destroy government, overthrow civilization, and destroy every monument and vestige of that religion against which chiefly the Lamanites had waged war.³

In the second remark referred to a moment since, I would call attention to the fact that there exists evidence which leads one to believe that the Nephites constructed their buildings of perishable material; chiefly, I think, of wood, a circumstance which will go far to—

² The Nephite land of Bountiful.

³ Mormon viii: 1-10.

wards accounting for the fact that there is but little evidence of the existence of a great civilized nation possessing temples, synagogues, palaces, etc., in the northern part of South America, where the Nephite civilization rose to its highest development previous to the coming of the Messiah. The reasons for this conclusion are to be found in several passages of the Book of Mormon, where the specific statement is made that the people were taught to work in all manner of wood, iron, copper, etc; but no mention is made of their being skilled in the working of stone. For example, the first Nephi says: "And I did teach my people, to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance."^b Again, in the book of Jarom, it is written: "And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war."^c After migrations into the north continent began, one of the things which seemed to be a cause of regret on the part of the Nephites was the lack of timber in that land. Referring to this, Mormon, in his abridgment of Helaman's reference to it, says: "And now no part of the land was desolate, save it were for timber. * * * * * And there being but little timber upon the face of the land [northward], nevertheless the people who went forth, became exceedingly expert in the working of cement; therefore they did build houses of cement in the which they did dwell. * * * * * And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities. Both of wood and of cement."^d These statements, I believe, justify the conclusion that the Nephites in the main used timber—perishable material—for building purposes, and hence the monuments of their civilization so far as architectural remains are concerned, have very largely perished as well in the north as in the south, except perhaps to the extent that they may have rebuilt and reoccupied some of the old Jaredite cities in the north continent.

An Israelitish origin then is what is required for the second race inhabiting America; a landing in South America; a gradual movement northward until they took possession of the north as well as the south continent; their civilization of a lighter order so far as expressed in solidity of buildings or the number of cities, and spread over a more extensive area than that of the Jaredites; an intermixture of the monuments of the one, with the ruins of the other; knowledge of the Mosaic

^b II. Nephi v: 15.

^c Jarom i: 8.

^d Helaman iii: 6-11.

institutions and history of the ancient world, through the Hebrew scriptures; special signs at Messiah's birth, and appalling cataclysms throughout the land at his crucifixion; the appearing of Messiah to them and the establishment of a Christian church; the overthrow of the Nephite government and civilization about the opening of the fifth century, A. D. These are the main facts for which we seek proofs in American antiquities so far as the Nephite period of the Book of Mormon is concerned.

Of course it may be possible that in the present state of knowledge of American antiquities evidences for all these facts may not now be obtainable; but if evidences tending to prove them can be pointed out at all it will be so much in favor of the Book of Mormon. Meantime the reader should be cautioned not to expect too much from the characters of the evidence now to be considered, nor should he be discouraged if in quantity and clearness it falls below his expectations. It must be remembered that examination of our American antiquities, especially in Central and South America, has not yet been as thoroughly made as it will be; there are many buried cities and other monuments 'yet to be heard from,'^e as also a better understanding of those monuments of ancient American civilization already brought to light. Moreover it should be remembered that for many ages the Bible stood practically without the advantages of monumental testimony in its support. Not until modern times have learned men penetrated the eastern countries to return laden with exact knowledge of monumental testimony to the truth of the Bible. Not until the discovery and translation of the Rosetta stone early in the last century was an impetus given to explorations in Egypt, the Sianitic Peninsula, Palestine and the Euphrates' valley—Bible lands—resulting in that collection of collateral evidence for the truth of the Bible noted in a former chapter.^f One should not be impatient then if the Book of Mormon has to wait some time yet for the development of that fulness of monumental testimony to its truth which I am sure lies hidden in the, as yet, imperfectly known and still less perfectly understood, antiquities of the western hemisphere.

^e On this point Mr. Baldwin says: "To understand the situation of most of the old ruins in Central America, one must know something of the wild condition of the country. Mr. Squires says: 'By far the greater proportion of the country is in its primeval state, and covered with dense, tangled, and almost impenetrable tropical forests, rendering fruitless all attempts at systematic investigation. There are vast tracts untrodden by human feet, or traversed only by Indians who have a superstitious reverence for the moss-covered and crumbling monuments hidden in the depths of the wilderness. * * * For these and other reasons, it will be long before the treasures of the past, in Central America, can become fully known.' A great forest of this character covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. It extends also into Chiapa and Tabasco, and reaches into Honduras. The ruins known as Copan and Palenque are in this forest, not far from its southern edge. Its vast depths have never been much explored. There are ruins in it which none but wandering natives have ever seen, and some, perhaps, which no human foot has approached for ages. It is believed that ruins exist in nearly every part of this vast wilderness." (Ancient America, pp. 94, 95.)

^f Manual 1903-4, ch. i: 6-11.

CHAPTER XXV.

AMERICAN ANTIQUITIES—DIRECT EXTERNAL EVIDENCES—PRELIMINARY CONSIDERATIONS—Continued.

I.

OF THE PROBABILITY OF INTERCOURSE BETWEEN THE EASTERN AND WESTERN HEMISPHERES DURING JAREDITE AND NEPHITE TIMES.

Another remark should be made in these preliminary observations, viz: It cannot possibly be in conflict with the Book of Mormon to concede that the northeastern coast of America may have been visited by Norsemen in the tenth century; or that Celtic adventurers even at an earlier date, but subsequent to the close of the Nephite priod, may have found their way to America. It might even be possible that migrations came by way of the Pacific Islands to the western shores of America. I think it indisputable that there have been migrations from northeastern Asia into the extreme north parts of North America by way of Behring straits, where the continents of Asia and North America are separated by a distance of but thirty-six miles. The reasons for this belief are first, a positive identity of race between the Esquimaux of North America and the Esquimaux of northern Asia; and, second, a very clear distinction of race between the Esquimaux and the American Indians of all other parts of North and South America.²

None of these migrations are impossible or even improbable, though it must be stated in passing, that the proofs for at least some of them rests on no historical evidence. Whether the theory that in ancient times the Phoenicians and their colonists, the Carthagenians, had intercourse with the shores of America is true or not I cannot determine. The historical evidence is insufficient to justify a positive opinion, neither does my treatise on the subject in hand require an extended consideration of this question. It will be enough to say that if there were such intrcourse, both Nephite and Jaredite records in the Book of Mormon are silent with reference to it. Yet it must be conceded that the records now in hand, especially that of the Jaredites, are but very limited histories of these people. All we can say is that no mention of such intercourse is made in these records, and yet it is possible that Phoenician vessels might have visited some parts of the extended coasts of the western world, and such events receive no mention in the Jaredite or Nephite records known to us.¹

² Vivier de Saint Martin, in the new Dictionary of Universal Geograhpy, article "American Ethnology," states that the tribes all along the Arctic Ocean known as the Esquimaux are a race absolutely distinct from all other American natives. (De Roo, "History of America Before Columbus," Vol. I, p. 305, 309.

There is one event in the history of The Church which, though brief and merely incidental, would go very far towards confirming the idea that in very ancient times there was intercourse between the eastern and western hemisphers. Near Kinderhook, in Pike county, Illinois—between fifty and sixty miles south and east of Nauvoo—on April 23, 1843, a Mr. Robert Wiley while excavating a large mound took from

Equally unnecessary is it for me to inquire whether or not the ancient inhabitants of America "discovered Europe," as some contend they did.¹ It is not impossible that between the close of the Nephite period and the discovery of the western world by Columbus, American craft made their way to European shores. And even should further investigation prove that in Nephite or even in Jaredite times such voyages were made, it would not affect the Book of Mormon and the inquiry we are making concerning it. As stated in respect of alleged Phoenicians and other peoples making their way to America's extended coasts, so it may be said with reference to this other theory that Americans "discovered Europe," no mention is made of such an event in the Book of Mormon. But it should be remembered that for the history of the Jaredites we have but Moroni's abridgment of Ether's twenty-four plates. Had we Ether's history of the Jaredites in full, it could be but a very limited history of so great a people, and for so long a period—sixteen centuries—barely an outline, and wholly inadequate to give one any clear conception of their national greatness, the extent of their migrations, or the grandeur of their civilization. And yet, even of this brief history we have but an abridgment, of which Moroni informs us he has not written an "hundredth part."² Hence how very limited our knowledge of the Jaredites and their movements. While our knowledge of the Nephites is more extensive than our knowledge of the Jaredites, we have to confess its narrow limits also. The Book of Mormon, is, in the main, but an abridgment of the larger Nephite records; and at the point where Nephite civilization reached its fullest development, Mormon informs us that "a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and

this mound six brass plates of bell shape, fastened by a ring passing through the small end and fastened with two clasps and covered with engravings. Human bones together with charcoal and ashes were also found in the mound. The plates were submitted to the Prophet Joseph and speaking of them in his journal under date of May 1, 1843, he says: "I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the ruler of heaven and earth." This would mean that the remains were Egyptian, but whether the man's kingdom which he had received from the ruler of heaven and earth was located in the new world or in Egypt does not appear. He may have reached the north continent of America and penetrated its interior on an exploring expedition merely and dying in the upper Mississippi valley was buried by his companions in the mound where his remains were found. The whole account of the finding of the plates together with the testimony of eight witnesses besides Mr. Wiley who were acquainted with the finding of the relics, as also the statement from the Prophet's history, is found in the *Millennial Star*, Vol XXI: pp. 40-44.

^b All these theories are considered at length in H. H. Bancroft's "Native Races," Vol. V, ch. i., and also in the "History of America Before Columbus," by P. De Roo, Vol. I, chs. vi and viii.

¹ The question is considered at length by De Roo in his "History of America Before Columbus," Vol I, ch. vii., in support of which theory he quotes many authorities.

² Ether xv: 33.

their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plunderings and all manner of abominations and whoredoms, cannot be contained in this work.”^k I repeat then, even in Jaredite and Nephite times voyages could have been made from America to the shores of Europe, and yet no mention of it be made in Nephite and Jaredite records now known.

I know of but one utterance in the Book of Mormon that would in any respect be against the probability of intercourse between the old world and the new, in Nephite times; and that is found in the following passage:

“And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.”^l

This was uttered in the first half of the sixth century B. C. It will be observed, however, that the covenant with Lehi was based upon the condition that those whom the Lord led to the land of America must keep his commandments; a condition which was complied with only in part, even during Nephite supremacy; and at the last it was wholly violated on the part of both Nephites and Lamanites, and therefore may be eliminated as a substantial objection to the idea of intercourse between the old and the new world even during Nephite times. Still, in a general way, this land was preserved unto the descendants of Lehi until the coming of the Spaniards in the fifteenth and sixteenth centuries.

II.

THE WESTERN WORLD SINCE THE CLOSE OF THE NEPHITE PERIOD— THE LAMANITE CIVILIZATION.

Other considerations that may affect the evidences of American antiquities to the Book of Mormon, arise out of the conditions which have obtained in the western world since the close of the Nephite period. What I have called the Nephite period closes with the commencement of the fifth century, A. D.; and as it was towards the close of the fifteenth century before America was discovered by the Spaniards and made known to Europeans, there is a thousand years during which time many things happened to affect conditions in America by the time it was discovered by the Spaniards; and which at the time of that discovery and now influence, not to say confuse, our knowledge of American antiquities, by indiscriminately mingling the ancient with the

^k Helaman iii: 14.

^l II Nephi i: 3-9.

modern, confounding local movements with more ancient and general migrations, and mixing merely tribal events with the national affairs of more ancient times, until things are rendered in some respects well nigh unintelligible.

When the Nephites were overthrown in those last great battles about Cumorah, it appears that the victorious Lamanites were possessed, with the most frenzied determination to destroy the last vestige of civilization, government, and religion; but when they had destroyed their enemies, the Nephites, they continued the fighting among themselves until the whole face of the land was one continual scene of intestine wars.^m How long such conditions continued no one knows, since the Book of Mormon closes with its sad story of the overthrow of the Nephites, and there is nothing beyond this point—the early part of the fifth century A. D.—by which we can be guided. It is probable, however, that even anarchy at last spent its forces; something like tribal relations may have been brought into existence to take the place of the more elaborate and complex forms of government which had been overthrown, and from these may have arisen confederacies of tribes as interest or fortune, good or ill, may have dictated, until at last something like semi-civilization begun to arise out of the chaos which followed the destruction of the Nephites.

The maddened Lamanites might succeed in destroying every vestige of government, religion and that order of society which had prevailed in former times, but the memory of those things, and the advantages of them, could not be obliterated; and the memory of them would be an incentive to strong minds to re-establish a settled order of things.

It should be remembered in this connection—as lending probability to what is said here—that when the ancient distinctions of Nephite and Lamanite were revived in 231, A. D., they no longer stood, the former for the descendants of Nephi and his following and the latter for the descendants of Laman and his following, as in earlier times; nor did the former name now stand for a civilized people, and the latter for a barbarous one, as they had done in some parts of former ages. In civilization the two parties stood equal, and remained so through the one hundred and seventy troubled years which followed. For more than two centuries following the appearance of the Messiah in the western world, there had been but one people on the land, and these followers of the Messiah—Christians. This was the American golden age—the age of peace, of prosperity, of expansion, until both the continents were inhabited by a numerous and happy people. Then came pride which follows wealth; and corruption which follows ease. Sects arose within the church, schism followed schism. Then the wicked, schismatical sects persecuted the true followers of Christ. The old distinctions of Lamanite and Nephite were revived; and under these names an internecine war was begun. The true followers of Christ, who had taken the name of Nephites, unhappily fell away from righteousness—were no longer Christians in fact, but fought on under the name the Christians had assumed until the series of wars between the two parties ended in anarchy. This much to remind the reader that there was

^m See Mormon, ch. viii: 1-11.

no distinction in the matter of civilization during this period between Lamanites and Nephites. After the fall of the Nephite party—more proper then to say Nephite people—followed the Lamanite wars and anarchy; from which, however, I have ventured the conjecture that there was a revolt, and an effort made to return to settled orders of government, and to some sort of civilization.

The last battles of the great and long continued war which ended in the destruction of the Nephite party, took place south of the great lake region, about Cumorah; and to this part of the land had been drawn if not the bulk, then certainly a very large proportion of the inhabitants of the land.^a These moved southward in time, tribe pressing upon tribe, as ocean wave presses on ocean wave towards the shore; and doubtless this movement of population southward after the disaster at Cumorah accounts for those universal traditions found among the natives of Mexico and Central America of successive migrations from the north of powerful tribes or races who so much affected the political history of those countries.^o As these tribes from the north reached the

^a See Mormon vi.

^o Very naturally there is much confusion on the subject of migratory movements among the ancient native inhabitants of America, and this owing to the confounding of migrations from the old world with later intercontinental movements. Also there is a great division of opinion among authorities upon the subject, some alleging, for instance, that the tribes who established the civilization found in Mexico by the Spaniards came from the north—some from the northeast, others from the northwest—while others insist that the movement was from Central America northward. The controversy waged on this subject is too extensive to be introduced into this note or even into this work. But I may here say that the disagreement among so many writers worthy of our respect grows out of the fact that there were movements both north and south which leads to their confusion. We know from the Book of Mormon that the general migratory movement of the Nephites at an early date—55 B. C.—was from the south northward; while during the period of peace which followed Messiah's advent, there were unrestricted movements of population north and south between the two continents. Then came the period of gathering in the north continent, south of the great lakes, ending in the disaster about Cumorah; then the movement of the people from the north southward to the old centres of population, and the reviving of civilized conditions. One class of writers seizes upon the fragmentary tradition concerning this northward movement for their conclusion, while the other seizes upon the traditions of the southward movement for their authority, and hence the conflict. Of the traditions of the northern origin of the Aztecs Prescott remarks: "Traditions of a western, or northwestern origin were found among the more barbarous tribes, and by the Mexicans were preserved both orally and in their hieroglyphical maps, where the different stages of their migrations are carefully noted. But who, at this day, shall read them? They are admitted to agree, however, in representing the populous north as the prolific hive of the American races. In this quarter were placed their Aztlan, and their Huehuetapallan; the bright abode of their ancestors, whose warlike exploits rivalled those which the Teutonic nations have recorded of Odin and the mythic heroes of Scandinavia. From this quarter the Toltecs, the Chichimecs, and the kindred races of the Nahuatlacs, came successively up the great plateau of the Andes, spreading over its hills and valleys, down to the Gulf of Mexico." (Conquest of Mexico, Vol. II, pp. 137, 138). Also Nadaillac speaking of the invaders of the valley of Mexico says: "All these men, whether Toltecs, Chichimecs, or Aztecs, believed that their people came from the North, and migrated southward, seeking more fertile lands,

old centers of population and civilization they revived settled orders of government, fastened themselves upon the weaker inhabitants as their rulers, compelled industry among the lower orders, gave encouragement to the arts that ministered to their ease and vanity, encouraged learning at least among the sacerdotal orders, and received the credit of founding a new order of civilization, when in reality it was but a partial reviving of a former civilization, upon which they fastened the dark and loathsome Lamanite superstitious idolatry with its horrors of human sacrifice and cannibalism. I believe these conjectures to be warranted by the fact that in several parts of the American continents, viz: in Mexico, Central America, and Peru, a civilization of no mean degree of advancement was found to exist at the time of the arrival of the Spaniards; and, indeed, there are not wanting authorities who assert that the civilization found in America by the Spaniards both in Mexico and Peru was equal to their own. Such is the assertion of Dr. John W. Draper who says, in speaking of the crimes of Spain: "From Mexico and Peru a civilization that might have instructed Europe was crushed out. * * * * It has been her [Spain's] evil destiny to ruin two civilizations, Oriental and Occidental. * * * * In America she destroyed races more civilized than herself." Nadailac remarks: "To sum up, every thing goes to prove that the ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge. As pointed out in 1869, by Morgan, in the *North American Review*, the Spanish succeeded in destroying in a few years a civilization undoubtedly superior in many respects to that which they endeavored to substitute for it."^a Prescott places scarcely less value upon it. He says: "Enough has been said, however, to show that the Aztec and Tezcucan races were advanced in civilization very far beyond the wandering tribes of North America. The degree of civilization which they reached, as inferred by their political institutions, may be considered perhaps, not much short of that enjoyed by our Saxon ancestors, under Alfred [849-901 A. D.] In respect to the nature of it, they may be better compared with the Egyptians; and the examination of their social relations and culture may suggest still stronger points of resemblance to that ancient people."^r H. H. Bancroft says: "I may safely claim, if the preceding pages inform us aright, then were the Nahuas, the Mayas, and the subordinate and lesser civilization surrounding these, but little lower than the contemporaneous civilization of Europe and Asia, and not nearly so low

more genial climates, or perhaps driven before a more warlike race; one wave of emigration succeeding another. We must, according to this tradition, seek in more northern regions the cradle of the Nahuatl race." (*Pre-Historic America*, p.13). Baldwin, quoting Brasseur de Bourbourg and Sahagun allows a northeast migration for the Toltecs (*Ancient America*, pp. 200, 202), but insists that the Aztecs who succeeded these races in the occupation of the valley of Mexico came from the south. (pp. 217, 218). This view of the southern origin for the Aztecs is also maintained at some length and by an extensive citation of authorities by Bancroft. (*Native Races*, Vol. V. ch. iii.)

^p *Intellectual Development of Europe*, Vol. II, pp. 166-167.

^a *Pre-Historic America*, p. 386.

^r *Conquest of Mexico*, Vol. I, pp. 57-8.

as we have hitherto been led to suppose." John D. Baldwin writing in 1871 says: "We are told repeatedly that the Spaniards employed 'Mexican masons' and found them 'very expert' in the arts of building and plastering. There is no good reason to doubt that the civilized condition of the country when the Spaniards found it was superior to what it has been at any time since the conquest."^s Tezcuco and Mexico are both known to be comparatively modern cities, Mexico itself being founded no earlier than 1325, A. D., and Prescott in speaking of an era of prosperity which followed the tripple alliance of the states of Mexico, Tezcuco, and Tlacopan says: "The Aztec capital, [Mexico] gave evidence of public prosperity. Its frail tenements were supplanted by solid structures of stone and lime. * * * * The dimensions of which, covering the same ground, were much larger than those of the modern capital of Mexico."^u His description of the valley of Mexico, and its cities, fields and orchards when first beheld by the invading Spaniards under Cortez, is as follows:

"Stretching far away at their feet, were seen noble forests of oak, sycamore, and cedar, and beyond, yellow fields of maize and the towering maguëy, intermingled with orchards and blooming gardens; for flowers, in such demand for their religious festivals, were even more abundant in this populous valley than in other parts of Anahuac. In the centre of the great basin were beheld the lakes, occupying then a much larger portion of its surface than at present; their borders thickly studded with towns and hamlets, and, in the midst—like some Indian empress with her coronal of pearls—the fair City of Mexico, with her white towers and pyramidal temples, reposing, as it were, on the bosom of the waters—the far-famed 'Venice of the Aztecs.' High over all rose the royal hill of Chapoltepec, the residence of the Mexican monarchs, crowned with the same grove of gigantic cypresses, which at this day fling their broad shadows over the land. In the distance beyond the blue waters of the lake, and nearly screened by intervening foliage, was seen a shining speck, the rival capital of Tezcuco, and, still further on, the dark belt of prophyry, girdling the valley around, like a rich setting which nature had devised for the fairest of her jewels."^v

From the statements of Bernal Diaz we are also justified in believing that a somewhat similar state of civilization obtained in Yucatan and other parts of Central America. While the well known works of Squier,^w Baldwin, Rivero and Tschudi,^x and the very excellent and popular volumes of Prescott on Peru, justify us in the belief that while differing somewhat in its character, the civilization of Peru was equal—and even superior in some respects—to that of Mexico at the time of the conquest; and the empire of the Incas was even more extensive than that of the Montezumas.

The civilization in America upon the advent of the Spaniards—since there is no substantial historical evidence of foreign migrations in

^s Native Races, Vol. II, pp. 804-5.

^t Ancient America, (Baldwin) p. 215.

^u Conquest of Mexico, (Prescott) Vol. I, p. 39.

^v Conquest of Mexico, (Prescott) Vol. I, p. 354.

^w Peru, Incidents of Travel and Exploration of the Land of the Incas, E. George Squier, M. A. F. S. A.

^x Peruvian Antiquities, by Rivero and Tschudi; the former director of the National Museum at Lima, the latter a doctor of philosophy and medicine.

which it could have had its origin—must have arisen, as already suggested, from among the Lamanites after the fall of the Nephites at Cumorah—it was Lamanite civilization. I would not have the reader form too exalted an opinion of that civilization however. It found its chief expression where it attained its highest development in the existence of numerous cities, palaces, and temples; in the existence of regular pursuits of industry, of agriculture, and manufactures; in a settled order of society, a regular order of government, and a fixed establishment of religion. So far as these conditions make for civilization, Mexico, some parts of Central America, and Peru can be said to be civilized. But after this is said it must be claimed that much was lacking in the conditions existing in those parts of America in order to make them conform to the generally accepted idea of civilization. The governments were cruel despotisms; the industrial system reduced the masses to conditions scarcely removed from abject slavery; the religion of Mexico and Central America, at least, were the darkest, the most sanguinary, and repulsive described in the annals of human history; while the revolting practice of refined cannibalism was more widespread and horrible than among any other people whatsoever. These and many other considerations, too numerous to mention in detail, must forbid our entertaining exalted notions of this Lamanite civilization. We shall see as we proceed with the unfoldment of our evidences, that these horrible conditions were but the natural outgrowth of Lamanite tendencies through all the course of their history.

III.

OF THE WRITERS ON AMERICAN ANTIQUITIES.

Still another remark is necessary in these preliminary observations. The authorities upon which we have to depend for our knowledge of American antiquities are widely conflicting. There is not one that may be followed unreservedly, and it is impossible to say with any degree of exactness what is even the consensus of opinion of authorities upon very many subjects, so widely divergent and conflicting are their views. This conflict of opinion extends to such important subjects as the following: Who were the first inhabitants of America? Were they indigenous races, or is their presence in America due to migration? If due to migration from what lands did they come? Was there one or several migrations? What was the course of their migration? Are they of one or a number of distinct races? Are the monuments of civilization found in America ancient or modern? Do they represent the civilization of vanished races, or are they the work of the not very remote ancestors of the Indians? Is the civilization represented by these monuments really of a very high order or was it but a step or two removed from savagery? In support of any one of these conflicting opinions about America's ancient inhabitants and their civilization one need not be at a loss to find respectable authorities. One may support with honored names in this field of research the Lost Tribes of Israel theory of the origin of the American Indians; the Malay theory of origin; the Phoe-

Asian theory; the Egyptian, the Atlantic, and a number of other minor theories.⁷ One can array a formidable list of authors in favor of the indigenous theory of origin for ancient American civilization; and perhaps a still longer and equally learned list of authorities in favor of an exotic origin. All of which makes it evident that writers upon the subject are to be weighed as well as counted; and also warns us that in the presence of such a diversity of opinions many things pertaining to American antiquities must remain open questions. It must be remembered that as yet, so far as man's researches are concerned, but little is really known about ancient America. "That," as a Frenchman remarks, "has yet to be discovered." True, many of her ancient monuments have been located, but they seem to tell a different story to each explorer who looks upon them. There are not wanting stone tablets of hieroglyphics, and ancient documents writ on skins and paper;⁸ but up to the present time they are sealed books even to the learned. Meantime no Rosetta Stone is discovered^a to furnish the key to their decipherment, and no learned American Champollion as yet^b comes forward to reveal their mystery.

In considering authorities upon American antiquities, one thing should be especially observed: one should be upon his guard against the credulity and bias of the early writers; and equally upon his guard against the skepticism and bias of the more modern ones. The former, living in an age of superstition and credulity and having special interests to serve, would have us believe too much; the latter, living in an age super-critical and doubting, would have us believe too little. There is no doubt but what the Spanish writers connected with the conquest of America colored their narratives to give importance in the eyes of their countrymen in Europe to the events with which they were associated; and they likely exaggerated whatever had such a tendency. Hence greater empires, more formidable armies and more imposing civilizations than really existed in America at the time of the conquest were described. So with the missionaries who accompanied the various European expeditions and those who immediately followed them. They some times very likely saw analogies between the Christian faith of which they were teachers and some of the traditions and superstitions of the natives where none existed. So closely did some of the native traditions and ceremonies resemble Catholic Christian dogma and rites that the overzealous priests came

⁷ "Under the broad range allowed by a descent from the sons of Noah," says Mr. John L. Stephens, to whom we are indebted for the most excellent works on American antiquities, "the Jews, the Canaanites, the Phoenicians, the Carthaginians, the Greeks, the Scythians in ancient times; the Chinese, the Swedes, the Norwegians, the Welsh, and the Spaniards in modern, have had ascribed to them the honor of peopling America." (Central America, Vol. I, pp. 96, 97.)

⁸ There are eight or ten such collections. Their contents for the most part, are published in Lord Kingsborough's monumental work. A list of them and a description will also be found in Bancroft's Native Races, Vol. II, ch. xvii.

^a See Manual 1903-4, p. 6.

^b It was the French linguist and archeologist, Jean Francois Champollion, who discovered from the Rosetta Stone the key to the Egyptian hieroglyphics.

to the conclusion that the devil had in America counterfeited some parts of the Christian religion and intermixed it with the native paganism the better to encompass the damnation of the natives and hinder the progress of the Christian religion. This led to the destruction of many Aztec manuscripts which were regarded by some of the priests as works on magic, and in other ways were supposed to uphold the idolatry of the natives. This idea strongly impressed the first archbishop of Mexico, Don Juan de Zumarraga,^c who from a number of cities, caused large quantities of the native manuscripts to be collected and destroyed. The collection from Tezcucó was especially large, since—as Prescott describes it—Tezcucó was “the great depository of the national archives.” The archbishop caused these collected manuscripts “to be piled up in a ‘mountainlike heap,’—as it is called by the Spanish writers themselves—in the market place at Tlatelolco and reduced them all to ashes. * * * * The unlettered soldiery were not slow in imitating the example of their prelate. Every chart and volume which fell into their hands was wantonly destroyed; so that when the scholars of a later and more enlightened age anxiously sought to recover some of these memorials of civilization, nearly all had perished, and the few surviving were jealously hidden by the natives.”^d And thus was destroyed materials which might have gone far towards solving the mystery that enshrouds the people and civilization of ancient America.

These native records were more numerous than they are generally thought to be. Baldwin in speaking of the people of Central America and Mexico says: “The ruins show that they had the art of writing, and that at the south this art was more developed, more like a phonetic system of writing than we find in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved, are not the same as the Mexican picture writing. It is known that books of manuscript writings were abundant among them in the ages previous to the Aztec period. * * * Las Casas wrote on this point as follows: ‘It should be known that in all the commonwealths of these countries, in the kingdoms of New Spain and elsewhere, among other professions duly filled by suitable persons was that of chronicler and historian. These chroniclers had knowledge of the origin of the kingdoms, and of whatever relates to religion and the gods, as well as to the founders of towns and cities. They recorded the history of kings, and of the modes of their election and succession; of their labors, actions, wars, and memorable deeds, good and bad; of the virtuous men or heroes of former days, their great deeds, the wars they had waged, and how they had distinguished themselves; who had been the earliest settlers, what had been their ancient customs, their triumphs, and defeats. They knew, in fact whatever pertained to history, and were able to give an account of all past events. * * * * Our priests have seen these books, and I myself have seen them likewise, though many were burned at the instigation of the monks, who were afraid they might impede the work of conversion.’ Books such as those here described by Las Casas must have contained

^c Born 1486, died 1549.

^d Conquest of Mexico, Vol. I, pp. 89, 90.

important historical information. The older books, belonging to the ages of Copan and Palenque, went to decay doubtless long previous to his time, in the wars and revolutions of the Toltec period, or by the wear of time. The later books, not otherwise lost, were destroyed by Aztec and Spanish vandalism."^e

Respecting native writers following the conquest they were men who acquired the Spanish language and wrote on the history of their people either in Spanish, or, if in their own language they employed the Spanish alphabet—of them it is said, and one may readily admit the reasonableness of the statement—"most of them were thoroughly imbued with the spirit of their converters, and their writings as a class are subject to the same criticism."^f

Naturally these native writers would emphasize that which would glorify their own country and exalt the character of its civilization; belonging to a conquered race—the soreness of the conflict past—they would be but too prone to please, in order to stand in favor with, their conquerors; while their religious zeal would prompt them to find as many analogies as possible between their old faith and the one to which they were converted. All of which would tend to exaggeration in the same general direction as that followed by the early Spanish writers. But because of these tendencies to exaggeration it does not follow that all the works of early Spanish or native writers on America are to be described as of no value or even as of little value.

As justly remarked by H. H. Bancroft, "Do we reject all the events of Greek and Roman history, because the historians believed that the sun revolved about the earth, and attributed the ordinary phenomena of nature to the actions of the imaginary gods? * * * * And finally, can we reject the statements of able and conscientious men—many of whom devoted their lives to the study of aboriginal character and history, from an honest desire to do the natives good—because they deem themselves bound by their priestly vows and the fear of the inquisition to draw scriptural conclusions from each native tradition? The same remarks apply to the writings of converted and educated natives, influenced to a great degree by their teachers; more prone, perhaps, to exaggeration through national pride, but at the same time better acquainted with the native hieroglyphics. To pronounce all these works deliberately executed forgeries, as a few modern writers have done, is too absurd to require refutation."^g And to this I would add a protest against that spirit of skepticism which in these same modern writers, when they do not pronounce the works referred to by Bancroft as forgeries, insist upon so far discrediting their works by their sophistries of criticism that they might as well pronounce them outright forgeries.

^e Ancient America, pp. 187, 188, J. D. Baldwin.

^f Native Races, Bancroft, Vol. V, p. 147.

^g Native Races, Vol. V, pp. 145-6. The whole chapter from which the above passage is quoted deals with the subject of the early writers on ancient America and could with profit be considered by the reader. W. H. Prescott also has a very choice set of notes on the subject of the same class of writers in his first book on the conquest of Mexico, especially those notes following each chapter on some special authority on whom he mainly relies for the statements in his text.

Undoubtedly the trend of modern writers is in support of the theory both of an indigenous people and civilization for America, and the latter of no very high order. In support of this theory they do not hesitate to discredit most of the native traditions recorded by the earlier writers, which tell of migrations of their ancestors from distant countries; of golden ages of prosperity and peace, and of an ancient, splendid civilization. It is difficult to determine always which is most to be discounted, the writers through whom the traditions of the glorious past are transmitted to us, or those who would dismantle that part of its glory and present us with an ancient America undeveloped beyond the point of middle savagery. Perhaps in this as in so many other things where man's prejudices are involved, the truth will be found at about an equal distance between the two extremes; and even under this adjustment of the conflicting claims of authorities, I am sure we shall find much that will in an incidental way support the claims of the Book of Mormon.

CHAPTER XXVI.

INDIRECT EXTERNAL EVIDENCES: AMERICAN ANTIQUITIES.

The Book of Mormon, as already stated, requires the evidence of the existence of a very ancient civilization in the north continent of America, with its central and most enduring monuments in our Central American states. Also the evidences of a later civilization somewhat overlaying and intermixed with the former: the monuments of these two civilizations, however, may be somewhat confused by the rise of another though inferior civilization during the thousand years preceding the advent of the Spaniards in America, which had begun to raise itself out of that chaos of confusion into which things were thrown by the destruction of the Nephites and their government. Under these circumstances it may be extremely difficult to separate these antiquities and assign each group to its proper division. But this much we feel confident can be done; evidence can be adduced that such ancient civilizations did exist; that the monuments of one has overlaid and intermixed with the others; that the central location of the first was in our Central states of America, and so far as such evidence is adduced, to that extent the claims of the Book of Mormon will be sustained. In the presentation of such evidence I can only take the humble part of compiler of it from the writings of others, since I lay no claim to original investigation of the matter; and even in the work of presenting the utterances of conceded authorities upon the subject one stands momentarily confused, not because of the lack of matter to present to the reader, but in the matter of selecting from the great mass those passages suitable for our limited space, and which shall be most direct and convincing. With so much by way of introduction, then, I present first of all—

I.

THE EVIDENCE OF THE EXISTENCE OF ANCIENT CIVILIZATIONS IN AMERICA.

"Considering the vast extent of these remains, [i. e. of ancient cities, pyramids and temples] spreading over more than half the continent, and that in Mexico and South America, after the lapse of an unknown series of ages, they still retain much of ancient grandure which 'Time's effacing fingers' have failed to obliterate, it is certainly no wild flight of the imagination to conjecture that in ancient times,^a even coeval with

^a The author of the history of the "Antiquities of Mexico," tom. I, chapter ii, Veytia, dates the first migration of the Nahuas from the year 2,237 after the creation" quoted by Nadaillac "Prehistoric America," p. 261. This date is somewhat in agreement with the time at which the Book of Mormon represents the Jaredites as arriving in the western world. Don Mariano Veytia was born of an ancient and highly respected family at Pueblo, Mexico, 1718. After finishing his academic education he went to Spain where he was kindly received at court. He visited several other countries of Europe, made himself acquainted with their languages and returned home and devoted the rest of his life chiefly to the illustration of the national history and antiquities of his country.

the spread of science in the east, empires may have flourished here that would vie in power and extent with the Babylonian, the Median, or the Persian; and cities that might have rivaled Ninevah, and Tyre, and Sidon; for of these empires and these cities, the plains of Asia now exhibit fewer, and even less imposing relics, than are found of the former inhabitants of this country."^b

"We venture to say that the aboriginal inhabitants of our hemisphere have not till this day received their meed for ancient bravery, nautical skill, and wonderful attainments in geography and in every branch of material advancement and of civilization generally. Ancient, prehistoric America was, indeed, a civilized world. * * * * * Proceeding from north to south, we find from distance to distance unmistakable traces of mighty, skilful, and learned nations that had either wholly disappeared from the face of the earth, or had become degenerated and degraded to such an extent as to be irre recognizable at the time of not only the Spanish, but even of the Northman [tenth century] discoveries. * * * * * The Mayas [central America] were intellectual giants, indeed. The ruins of their vast public works, of their costly edifices, of their sculptures and paintings, and of their finely carved symbolic writings attest the height of a civilization of which we might well be proud today. And yet all these evidences of a glorious past lay buried for long centuries before Columbus' discovery in the virgin forests of Yucatan. Palenque, Uxmal, Copan, and several other ruined cities of Central America are as grand and beautiful monuments on the cemeteries of the New World as are Troy, Babylon, and Thebes on those of the Old; and their antiquity does not seem to be less venerable. They certainly pertain to America's remotest period. They were ruins, more than they are now, in the sixteenth century; the natives of the neighboring region knew nothing of their origin, and no notice whatever of the existence of such cities appears in the annals of the surrounding civilized nations during the eight or nine centuries preceding the Spanish conquest. Bancroft is even of the opinion that the Maya grandeur was already at its height several centuries before Christ."^c

After speaking of various evidences of civilization in America, Na-dailac remarks:

"But we need not give any further account of these great discoveries. We must return to the companions of Cortes to tell of the new wonders which awaited them. Even in the most remote districts in the primeval forests covering Chiapas, Guatemala, Honduras, and Yucatan; where through the dense undergrowth a passage had often to be forced, axe in hand; statues, columns, hieroglyphics, unoccupied villages, abandoned palaces, and stately ruins rose on every side, mute witnesses of past ages and of vanished races. Everywhere the conquerors were met by tokens, not only of a civilization even more ancient and probably more advanced than that of the races they subjugated, but also of struggles and wars, those scourges of humanity in every race and every clime."^d

He composed various works, but his "Antiquities" is the only one which went to press. His history covers the whole period from the first occupation of Anahuac to the middle of the fifteenth century, at which time his labors were unfortunately terminated by his death, which occurred in 1780. In the early portion of his "Antiquities" he endeavored to trace the migratory movements and historic annals of the race who entered the country. "Every page," remarks Prescott, "bears testimony of the extent and fidelity of his researches." (Conquest of Mexico, Vol. I, p. 40, note.)

^bHistory of United States, Marcus Wilson, Book I, American Antiquities, p. 94.)

^cHistory of America Before Columbus, P. De Roo, Vol. I, pp. 173. 176, 177, 178.

^dPre-Historic America, pp. 10, 11.

Continuing further on in his admirable work, the same writer says:

"Undoubtedly America bears witness to a venerable past; and without admitting the claims of some recent authors who are of opinion that when Europe was inhabited by wandering savages, whose only weapons were roughly hewn of stone, America was already peopled by men who built cities, raised monuments, and had attained to a high degree of culture, we must admit that their civilization and social organization can only have become what it was by degrees. * * * * To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America—the singular resemblance of which, in some particulars, to the temples and palaces of Egypt, strike the archaeologist—must have required skilled labor, a numerous population, and an established priesthood, such as could have developed only during the lapse of centuries. * * * * To sum up: multitudes of races and nations have arisen upon the American continent and have disappeared, leaving no trace, but ruins, mounds, a few wrought stones, or fragments of pottery."^f

"In the New World, mysterious mounds and gigantic earth works arrest our attention. Here we find deserted mines, and there we can trace the sites of ancient camps and fortifications. The Indians of the prairies seem to be intruders on a fairer civilization. We find here evidences of a teeming population. In the presence of their imposing ruins, we can not think that nomadic savages built them. They give evidences rather of a people having fixed habitations, and seem to imply the possession of a higher civilization than that of the Indians. These questions demand solution; but how shall we solve the problem? Save here and there a deserted camp, or a burial mound, containing perhaps articles of use or adornment, all traces have vanished. Their earth-works and mounds are being rapidly leveled by the plow of modern times, and the scholar of the future can only learn from books of their mysterious builders. In Mexico, and further south, we find the ruins of great cities. To the student of antiquity, these far surpass in interest the ruined cities of the Nile or Euphrates' valley. Babylon of old, with its walls, towers, and pleasure resorts, was indeed wonderful. In our own land cities, if not as ancient, yet fallen in more picturesque ruin, reward the labors of the explorer. Uxmal, Copan, and Palenque, invite our attention. Here are hieroglyphics in abundance, but no Rosetta Stone supplies the key by whose aid a Champollion can unravel the mystery."^g

"Closely enveloped in the dense forests of Chiapas, Guatemala, Yucatan, and Honduras, the ruins of several ancient cities have been discovered, which are far superior in extent and magnificence to any seen in Aztec territory. * * * * Most of these cities were abandoned and more or less unknown at the time of the conquest. They bear hieroglyphic inscriptions apparently identical in character; in other respects they resemble each other more than they resemble the Aztec ruins—or even other and apparently later works in Guatemala and Honduras. All these remains bear evident marks of great antiquity. Their existence and similarity, in the absence of any evidence to the contrary, would indicate the occupation of the whole country at some remote period by nations far advanced in civilization, and closely allied in manners and customs, if not in blood and language. Furthermore, the traditions of several of the most advanced nations point to a widespread civilization introduced among a numerous and powerful people by Votan and Zamna, who, or their successors, built the cities referred to, and founded great allied empires in Chiapas, Yucatan and Guatemala; and moreover, the tradition is confirmed by the universality of one family of languages or dialects spoken among the civilized nations, and among their descendants to this day."^g

^f Pre-Historic America, pp. 13, 14.

^g The Prehistoric World, or Vanished Races, E. A. Allen, introduction, pp. 23, 24.

^g Native Races, Vol. II, pp. 116, 117, Bancroft.

"That the population of Central America (and in this term I include Mexico) was at one time very dense, and had attained to a high degree of civilization, higher even than that of Europe in the time of Columbus, there can be no question; and it is also probable, as I have shown, that they originally belonged to the white race."^h

"Finally, from all we can gather on this momentous subject, we are compelled from the overwhelming amount of evidence to admit that mighty nations, with almost unbounded empire, with various degrees of improvement, have occupied the continent, and that, as in the old world, empire has succeeded empire, rising one out of the other, from the jarring interests of the unwieldy and ferocious mass—so also in this."ⁱ

The foregoing is perhaps sufficient for the purpose of establishing the mere fact of the existence of an extensive and highly developed civilization in America. Especially as many of the quotations on some of the other divisions of the subject will also bear upon this point. I now take up the matter of the chief centres of those old civilizations.

II.

CHIEF CENTRES OF ANCIENT AMERICAN CIVILIZATION.

The following is from Baldwin's *Ancient America*:

"It has been said, not without reason, that the civilization found in Mexico by the Spanish conquerors consisted, to a large extent, of 'fragments from the wreck that befell the American civilization of antiquity.' To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still farther south into Central America and some of the more southern states of Mexico. Here ruins of many ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy. Most of these ruins were found buried in dense forests, where, at the time of the Spanish conquest, they had been long hidden from observation."^j

Marcus Wilson in speaking of the central location of the ancient American civilization and its probable radiating points says:

"It is believed that the western shores of this continent, and perhaps both Mexico and Peru—equally distant from the equator, and in regions the most favorable for the increase and the support of human life, were the radiating points of early American civilization; from which, as from the hearts of empire, pulsation after pulsation sent forth their streams of life throughout the whole continent. But the spread of civilization appears to have been restricted, as we might reasonably expect to find it, to those portions of the continent where the rewards of agriculture would support a numerous population. Hence, following the course of the civilization, by the remains it has left us, we find it limited by the barren regions of upper Mexico, and the snows of Canada on the north, and the frosts of Patagonia on the south; and while in Mexico and Peru are found its grandest and most numerous monuments, on the outskirts they dwindle away in numbers and in importance."^k

"In the Central American region of the western continent are found

^h Atlantis, (Donnelly) p. 349.

ⁱ American Antiquities, Priest, p. 396.

^j Ancient America, pp. 92, 93.

^k History of the United States, Book I, American Antiquities, pp. 93, 94.

ruins of what are pronounced by all scholars to be the highest civilization, and the most ancient in time, of any in the New World. There it arose, flourished, and tottered to its fall. Its glory had departed, its cities were a desolation, before the coming of the Spaniards. * * * * *

* * * The most important ruins are in the modern states of Honduras, Guatemala, Chiapas, and especially Yucatan, the northern portion of this peninsula being literally studded with them. The river Usumacinta and its numerous tributaries flowing in a northern direction through Chiapas is regarded as the original home of the civilization whose ruins we are now to describe. From whence the tribes came that first settled in this valley is as yet an unsettled point. We notice that we have here another instance of the influence that fertile river valleys exert upon tribes settling therein. The stories told us of the civilization that flourished in primitive times in the valley of the Euphrates and the Nile are not more wonderful—the ruins perhaps not more impressive—than are the traditions still extant, or the material remains fallen in picturesque ruins, of the civilization that once on a time held sway in the Usumacinta valley.”¹

“Wherever there was a centre of civilization, that is, wherever the surroundings favored the development of culture, tribes of different stocks enjoyed it to nearly an equal degree, as in central Mexico and Peru. By them it was distributed, and thus shaded off in all directions.”^m

A brief description of some of these ruins of Central America cannot fail at this point to be both instructive and interesting. I begin with the description of Copan which, by mutual consent of authorities, we may regard as one of the most famous as also the most ancient of American ruins.ⁿ

COPAN.

The ruins are situated in the west part of the modern state of Honduras on the left bank of the Copan river which empties into the Montague. The name Copan is applied to the ruins because of their vicinity to an adjoining hamlet of that name, so that Copan is not to be regarded as the true name of the ancient city. And now I quote the description from the works of John L. Stephens to whom the world is chiefly indebted for its knowledge of these ruins, omitting, however, the references to plans and engravings which occur in his excellent work:

“The extent along the river, as ascertained by monuments still found, is more than two miles. There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain two thousand feet high. Whether the city ever crossed the river, and extended to that monument, it is impossible to say. I believe not. At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings, and the principal part is that which stands on the bank of the river, and may, perhaps, with propriety be called the Temple.

“The temple is an oblong enclosure. The front or river wall extends on a right line north and south six hundred and twenty-four feet, and it is from sixty to ninety feet in height. It is made of cut stones, from

¹ The Pre-Historic World, or Vanished Races, by E. A. Allen (1885) pp. 564, 566. I quote this passage upon the location, extent and grandeur of the ancient ruins of Central America with the greater pleasure because Mr. Allen is one of the authors who, as far as possible, discount the extent, greatness and very remote antiquity of the civilization represented by American ruins; though for all this his work is one of the most conscientious and valuable upon the subject.

^m The American Races, Daniel G. Brinton, p. 44.

ⁿ Bancroft, Native Races, p. 81, also pp. 82, 104.

three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and in one place there is a small opening, from which the ruins are some times called by the Indians, Las Ventanas, or the windows. The other three sides consist of ranges of steps and pyramidal structures, rising from thirty to one hundred and forty feet in height on the slope. The whole line of survey is two thousand eight hundred and sixty-six feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great pyramid of Ghizeh." * * * * *

"Near the southwest corner of the river wall and the south wall is a recess, which was probably once occupied by a colossal monument fronting the water, no part of which is now visible; probably it has fallen and been broken, and the fragments have been buried or washed away by the floods in the rainy season. Beyond are the ruins of two small pyramidal structures, to the largest of which 's attached a wall running along the west bank of the river; this appears to have been one of the principal walls of the city; and between the two pyramids there seems to have been a gateway or principal entrance from the water.

"The south wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the southeast corner is a massive pyramidal structure one hundred and twenty feet high on the slope. On the right are other remains of terraces and pyramidal buildings; and here also was probably a gateway, by a passage about twenty feet wide, into a quadrangular area two hundred and fifty feet square, two sides of which are massive pyramids one hundred and twenty feet high on the slope.

At the foot of these structures, and in different parts of the quadrangular area, are numerous remains of sculpture. At one point is a colossal monument richly sculptured, fallen, and ruined. Behind it fragments of sculpture, thrown from their place by trees, are strewn and lying loose on the side of the Pyramid, from the base to the top; and among them our attention was forcibly arrested by rows of death's heads of gigantic proportions, still standing in their places about half way up the side of the pyramid; the effect was extraordinary."

Here follows the description of the gigantic stone monuments or carved images which were doubtless the idols of the ancient inhabitants of Copan. Resuming his general description, Mr. Stephens says:

"The whole quadrangle is overgrown with trees, and interspersed with fragments of fine sculpture, particularly on the east side, and at the northeast corner is a narrow passage, which was probably a third gateway. On the right is a confused range of terraces running off into the forest, ornamented with death's heads, some of which are still in position, and others lying about as they have fallen or been thrown down. Turning northward, the range on the left hand continues a high, massive pyramidal structure, with trees growing out of it to the very top. At a short distance is a detached pyramid, tolerably perfect, about fifty feet square and thirty feet high. The range continues for a distance of about four hundred feet, decreasing somewhat in height, and along this there are but few remains of sculpture. The range of structures turns at right angles to the left, and runs to the river, joining the other extremity of the wall, at which we began our survey. The bank was elevated about thirty feet above the river, and had been protected by a wall of stone, most of which had fallen down.

"The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. There was no entire pyramid, but, at most, two or three pyramidal sides, and these joined on the terraces or other structures of the same kind. Beyond the wall or enclosure were walls, terraces, and pyramidal elevations running off into the forest, which sometimes confused us. Probably the whole was not erected at the same time, but additions were made and statues erected by dif-

ferent kings, or, perhaps, in commemoration of important events in the history of the city. Along the whole line were ranges of steps with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. All these steps and the pyramidal sides were painted, and the reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to the terraces, and thence to the holy places within to pay their adoration in the temple."

Then follows a description of pyramids and stone monuments and altars together with stone tablets of hieroglyphics which, without the accompanying engravings of Mr. Stephens' work would be unintelligible. Mr. Stephens visited the stone quarries which supplied the material for this magnificent city, ruins of whose public buildings doubtless alone remain, and if these extensive ruins but mark the cite and grandeur of the public buildings, as is most probable, then how extensive indeed must have been the old city whose ruins we call Copan? While at the quarry, some two miles distance from the ruins, Mr. Stephens indulged in the following reflections:

"The range lies about two miles north from the river, and runs east and west. At the foot of it we crossed a wild stream. The side of the mountain was overgrown with bushes and trees. The top was bare, and commanded a magnificent view of a dense forest broken only by the winding of the Copan river, and the clearings for the haciendas of Don Gregorio and Don Miguel.^o The city was buried in forest and entirely hidden from sight. Imagination peopled the quarry with workmen, and laid bare the city to their view. Here, as the sculptor worked, he turned to the theatre of his glory, as the Greek did to the Acropolis of Athens, and dreamed of immortal fame. Little did he imagine that the time would come when his works would perish, his race be extinct, his city a desolation and abode for reptiles, for strangers to gaze at and wonder by what race it had once been inhabited."

Relative to the antiquity and probable cause of the dissolution of Copan Mr. Stephens writes:

"In regard to the age of this desolate city I will not at present offer any conjecture. Some idea might perhaps be formed from the accumulations of earth and the gigantic trees growing on the top of the ruined structures, but it would be uncertain and unsatisfactory. Nor shall I at this moment offer any conjecture in regard to the people who built it, or to the time when or the means by which it was depopulated, and became a desolation and ruin; whether it fell by the sword, or famine, or pestilence. The trees which shroud it may have sprung from the blood of its slaughtered inhabitants; they may have perished howling with hunger; or pestilence, like the cholera, may have piled its streets with dead, and driven forever the feeble remnants from their homes; of which dire calamities to other cities we have authentic accounts, in eras both prior and subsequent to the discovery of the country by the Spaniards. One thing I believe, that its history is graven on its monuments. No Champollion has yet brought to them the energies of his inquiring mind. Who shall read them?"

"'Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say 'herè was or is,' where all is doubly night?'"^p

^o Modern plantations near the ruins.

^p "Incidents of Travel in Central America, Chiapas, and Yucatan," Stephens (1841), Vol. I, ch. vii. Those who would become further acquainted with the ruins of Copan will find elaborate descriptions in Bancroft's "Native Races," Vol. IV, ch. vii. His foot notes citing various authorities on the subject are especially valuable.

PALENQUE

I next call attention to the ruins of Palenque, situated about two hundred and sixty miles northwest from Copan in the modern state of Chiapas in the valley of the Usumacinta river. Our space will not admit of the elaborate and detailed description given of this ancient city by the writers who have visited it, and whose descriptions are usually attended with references to numerous cuts of pyramids, temples, ruined walls, statuary, tablets, etc. I have therefore decided to abridge the description of this city and its chief monuments from the admirable work of Nadaillac.

"The monuments of Palenque are justly reckoned amongst the most remarkable in Chiapas.^a The town stands in the region watered by the Usumacinta, where settled the first immigrants of whom it has been possible to distinguish traces. The position of Palenque, at the foot of the first buttresses of the mountain chain, on the banks of the little river Otolum, one of the tributaries of the Tulija, was admirably chosen. The streets extended for a length of from six to eight leagues, (from eighteen to twenty-four miles) irregularly following the course of the streams which descend from the mountains and furnish the inhabitants with an abundant supply of water necessary to them. At the present day the ruins rise in solitude, which adds to the effect produced by them. They were long altogether unknown; Cortez, in one of his expeditions, passed within a few miles of Palenque without suspecting its existence; and it was not till 1746, that chance led to its discovery by a cure of the neighborhood. * * * * *

"Among the best preserved ruins may be mentioned the palace, the temple of the three tablets, the temple of the bas-reliefs, the temple of the cross, and the temple of the sun. We keep the names given by various explorers in the absence of better ones. There are others, but of less importance. Dupaix speaks of eleven buildings still standing, and a few years before A. del Rio mentioned twenty; Waldeck says eighteen, and Maler, who visited the ruins of Palenque in 1877, fixes the number of the temples or palaces at twelve. These contradictions are more apparent than real, and are explained by the different impressions of each traveler, and the divisions he thought it necessary to adopt.

"The palace, the most important building of Palenque, rests on a truncated pyramid about forty feet high, the base of which measures from three hundred and ten feet by two hundred and sixty. The inside of this pyramid is of earth: the external faces are covered with large slabs; steps lead up to the principal building, which forms a quadrilateral of two hundred and twenty-eight feet by one hundred and eighty; the walls, which are two or three feet thick, are of rubble, crowned by a frieze framed between two double cornices. Inside as well as outside they are covered with a very fine and durable stucco, painted red or blue, black or white. The principal front faces the east; it includes fourteen entrances about nine feet wide, separated by pilasters ornamented with figures. These figures measure more than six feet high, and are full of movement: while above the head of each are hieroglyphics inlaid in the stucco. * * * * *

"The inside of the palace corresponds with the magnificence of the outside; there are galleries forming a peristyle all round the court; and the rooms are decorated with granite bas-reliefs, grotesque figures, some thirteen feet high. * * * The expression of the figures speaks well for the skill of the artist; but the execution is weak, suggesting an art in decadence rather than the ruggedness of one in its infancy. These

^aAnd for matter of that in Central America.

rooms were united by corridors. * * * The architects of Palenque were ignorant of the arch, and their vaults were formed of over-sailing courses, one above the other, as in the cyclopean monuments of Greece and Italy. The building is finished off with a tower of three stories, measuring thirty feet square at the base. Here, too, we find symbolical decorations, which are very rich and in a very good state of preservation."

Our author after excusing himself from mentioning many of the monuments of Palenque for want of space, says:

"We must, however, mention one of them, situated on the other bank of the Otolum, and known under the name of the Temple of the Cross. It rises from a truncated pyramid and forms a quadrilateral with three openings in each face, separated by massive pilasters, some ornamented with hieroglyphics and some ornamented with human figures. The frieze is also covered with human figures, and amongst those still visible Stephens mentions a head and two torsos, which, in their perfection of form, recall Greek art. The openings, all at right angles, lead into an inside gallery communicating with three little rooms. The central one of these rooms contains an altar, which fairly represents an open chest, ornamented with a little frieze with a margin. From the two upper extremities of this frieze springs two wings, recalling the mode of ornamentation so often employed in the pediments of Egyptian monuments.

"Above the altar was originally placed the tablet of the cross, which was afterward torn from its position by the hand of a fanatic, who chose to see in it the sacred sign of the Christian faith, miraculously preserved by the ancient inhabitants of the palace. The tablet was taken down and then abandoned, we know not why, in the midst of the forest covering part of the ruins. Here it was that the Americans discovered part of it, took possession of it, and carried it to Washington, where it forms part of the collection of the National Museum. The centre represents a cross, resting upon a hideous figure, and surmounted by a grotesque bird. On the right, a figure on foot is offering presents; on the left, another figure, in a stiff attitude seems to be praying to the divinity. The costume of these two persons is unlike any that is now in use; and above their heads we can make out several hieroglyphical characters. A slab on the right is also covered with them. In the present state of knowledge it is impossible to make out whether these inscriptions are prayers to the gods, the history of the country or that of the temple, the name or the dedication of the founders.

"At the end of the sanctuary recently discovered near Palenque by Maler, are three slabs of sculptured stone in low relief. On the right and left are hieroglyphics; in the centre a cross, surmounted by a head of strange appearance, wearing around the neck a collar with a medallion; above this head is a bird, and on either side are figures exactly like those of the temple of the cross. Evidently this was a hieratic type, from which the artist was not allowed to depart. * * * * *

"We cannot leave the ruins of Palenque without mentioning a statue, remarkable for more than one reason. The calm and smiling expression of the face resembles that of some of the Egyptian statues; the head-dress is a little like that of the Assyrians; there is a necklace around the neck; the figure presses upon its bosom an instrument, and rests its left hand upon an ornament, the meaning of both of which it is difficult to imagine. The plinth of the statue has a cartouch with a hieroglyphical inscription, probably giving the name of the god or hero to whom it was dedicated. There is a very distinct resemblance in some of these hieroglyphics to those of Egypt."^s

In concluding an extended description of the ruins of Palenque, Bancroft says:

^s Pre-Historic America, Nadaillac, ch. vii.

"I close my account of Maya antiquities with the following brief quotations respecting Palenque, and the degree of art exhibited in her ruined monuments. "These sculptured figures are not caricatures, but display an ability on the part of the artists to represent the human form in every posture, and with anatomical fidelity. Nor are the people in humble life here delineated. The figures are royal or priestly; some are engaged in offering up sacrifices, or are in an attitude of devotion; many hold a scepter, or other baton of authority; their apparel is gorgeous; their head-dresses are elaborately arrayed, and decorated with long feathers."^t "Many of the reliefs exhibit the finest and most beautiful outlines, and the neatest combinations, which remind one of the best Indian works of art." The ruins of Palenque have been perhaps overrated; these remains are fine, doubtless, in their antique rudeness; they breathe out in the midst of their solitude a certain imposing grandeur; but it must be affirmed, without disputing their architectural importance, that they do not justify in their details the enthusiasm of archaeologists. The lines which make up the ornamentation are faulty in rectitude; the designs in symmetry; the sculpture in finish; I except, however, the symbolic tablets, the sculpture of which seemed to me very correct.' "I admire the bas-reliefs of Palenque on the facades of her old palaces; they interest me, move me, and fill my imagination; but let them be taken to the Louvre, and I see nothing but rude sketches which leave me cold and indifferent." "The most remarkable remains of an advanced ancient civilization hitherto discovered on our continent." "Their general characteristics are simplicity, gravity, and solidity."^u "While superior in the execution of the details, the Palenque artist was far inferior to the Egyptian in the number and variety of the objects displayed by him."^v

It is to Mr. John L. Stephens that Americans, and, for matter of that, all English speaking peoples, are most indebted for their knowledge of these old American ruins, and his reflections upon the cities he visited in Central America, and unearthed, are always interesting. Those upon the ruins of Palenque are especially so, hence I quote them.

"What we had before our eyes was grand, curious, and remarkable enough. Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations; reached their golden age, and perished, entirely unknown. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palaces of their kings; we went up to their desolate temples and fallen altars; and wherever we moved we saw the evidences of their taste, their skill in arts, their wealth and power. In the midst of desolation and ruin we looked back to the past, cleared away the gloomy forest, and fancied every building perfect, with its terraces and pyramids, its sculptured and painted ornaments, grand, lofty, and imposing, and overlooking an immense inhabited plain; we called back into life the strange people who gazed at us in sadness from the walls; pictured them, in fanciful costumes and adorned with plumes of feathers, ascending the terraces of the palace and the steps leading to the temples; and often we imagined a scene of unique and gorgeous beauty and magnificence, realizing the creations of Oriental poets, the very spot which fancy would have selected for the "Happy Valley" of Rasselas. In the romance of the world's history nothing ever impressed me more forcibly than the spectacle of this once great and lovely city, overturned, desolate, and lost; discovered

^t Foster's *Pre-Historic Races*, pp. 338-9, 302. Klemm, *Cultur-Geschichte*, tom. v., pp. 161-3.

^u Morelet, *Voyage*, tom. i., pp. 273, 264. Mayer's *Mex. Aztec*, etc., Vol II, p. 172; Brasseur de Bourbourg, *Hist. Nat. Civ.* tom, i., p. 85.

^v *Native Races*, Vol. IV, p. 364-5, and notes.

by accident, overgrown with trees for miles around, and without even a name to distinguish it. Apart from everything else, it was a mourning witness to the world's mutations.

" 'Nations melt
From power's high pinnacle, when they have felt
The sunshine for a while, and downward go.' " ^w

^w Incidents of Travel in Central America, Chiapas, and Yucatan, John L. Stephens, Vol. II, pp. 356, 357.

CHAPTER XXVII.

INDIRECT EXTERNAL EVIDENCES: AMERICAN ANTIQUITIES—Continued.

I.

ANTIQUITY OF AMERICAN RUINS.

We have now before us a subject on which the authorities on American Antiquities are most divided, and I shall not attempt in this writing to reconcile them or dispute the position of either class; but after a few quotations from these authorities shall leave the question of the antiquity of American ruins found in Central America and elsewhere as I find it, an open question. "There is nothing in the buildings to indicate the date of their erection—that they were or were not standing at the commencement of the Christian era," says H. H. Bancroft in speaking of the cities and other monuments of Yucatan—and it is a remark which could with equal propriety be made of nearly all the ruined cities of America. "We may see now, abandoned and uncared for," he continues, "they have resisted the ravages of the elements for three or four centuries. How many centuries they may have stood guardd and kept in repair by the builders and their descendants we can only conjecture."^a Later in the same work our author discusses the question of the age of Palenque and other ruins in the following manner:

"I confess my inability to judge from the degree of art displayed respectively in the peninsular ruins and those of Palenque, which are the older; I will go further, and while in a confessional mood, confess to a shade of skepticism respecting the ability of other writers to form a well-founded judgment in the matter. Authors are, however, unanimous in the opinion that Palenque was founded before any of the cities of Yucatan, an opinion which is supported to a certain extent by traditional history, which represents Votan's empire in Chiapas and Tabasco as preceding chronologically the allied Maya empire in the peninsula. If the Yucatan cities flourished, as I have conjectured, between the third and tenth centuries, Palenque may be conjecturally referred to a period between the first and eighth centuries. I regard the theory that Palenque was built by the Toltecs after their expulsion from Anahuac in the tenth century as wholly without foundation; and I believe that it would be equally impossible to prove or disprove that the palace was standing at the birth of Christ."^b

Following this passage Mr. Bancroft gives a valuable collection of opinions in his notes where he represents M. Viollet-le-Duc as expressing the belief that Palenque was built probably some centuries before Christ by a people in which "yellow blood predominated, although with some Aryan intermixture; but that the Yucatan cities owe their foundation to the same people at a later epoch and under a much stronger influence of the white races." Dupaix he represents as

^aBancroft, *Native Races*, Vol. IV, p. 285.

^b*Native Races*, Vol. IV, pp. 361-2.

believing that the buildings were reared by a flat headed race that has become extinct, and who after writing his narrative, made up his mind that Palenque was ante-Deluvian or at least that a flood had covered it. Lenoir he represents as saying that according to all voyagers and students the ruins of Palenque are not less than three thousand years old; while Catlin, a French writer, in a French periodical for March, 1867, he represents as asserting that the ruined cities of Palenque and Uxmal have within themselves the evidence that the ocean has been their bed for thousands of years, but the material is soft limestone and presents no water lines. Foster, the author of *Pre-Historic Races* (pp. 398-9) is represented as regarding the ruins of Palenque as the works of an extinct race, and then he proceeds with a number of citations for a more modern origin. The valuable notes will be found in Bancroft's *Native Races*, Vol. IV, pp. 362-3.

Prescott in his treatise on the origin of Mexican civilization, offers the following reflections on the antiquity of American ruins:

"It is impossible to contemplate these mysterious monuments of a lost civilization, without a strong feeling of curiosity as to who were their architects, and what is their probable age. The data, on which to rest our conjectures of their age, are not very substantial; although some find in them a warrant for an antiquity of thousands of years, coeval with the architecture of Egypt and Hindostan. But the interpretation of hieroglyphics, and the apparent duration of trees, are vague and unsatisfactory. And how far can we derive an argument from the discoloration and dilapidated condition of the ruins, when we find so many structures of the Middle Ages dark and mouldering with decay, while the marbles of the Acropolis, and the gray stone of Paestum, still shine in their primitive splendor? There are, however, undoubted proofs of considerable age to be found there. Trees have shot up in the midst of the buildings, which measure, it is said, more than nine feet in diameter. A still more striking fact is the accumulation of vegetable mould in one of the courts, to the depth of nine feet above the pavement. This in our latitude would be decisive of a very great antiquity. But, in the rich soil of Yucatan, and under the ardent sun of the tropics, vegetation bursts forth with irrepressible exuberance, and generations of plants succeed each other without intermission, leaving an accumulation of deposits, that would have perished under the northern winter. Another evidence of their age is afforded by the circumstance, that, in one of the courts of Uxmal, the granite pavement, on which the figures of tortoises were raised in relief, is worn nearly smooth by the feet of the crowds who have passed over it; a curious fact, suggesting inferences both in regard to the age and population of the place. Lastly, we have authority for carrying back the date of many of these ruins to a certain period, since they were found in a deserted, and probably dilapidated, state by the first Spaniards who entered the country. Their notices, indeed, are brief and casual, for the old conquerors had little respect for works of art; and it is fortunate for these structures, that they had ceased to be the living temples of the gods, since no merit of architecture, probably, would have availed to save them from the general doom of the monuments of Mexico."^c It is proper to say, however, that Mr. Prescott declares that some of the remarks in the above paragraph would have been omitted had he enjoyed the benefit of Mr. Stephens' researches when it was originally written. Mr. Stephens, it should be remembered, is among those who grant no great antiquity to the ruins. On this subject, however, I find the fairest treatment in the profound reflections of Mr. Baldwin:

"The Mexican and Central American ruins make it certain that in

^c *Conquest of Mexico*, Vol. II, pp. 405-6.

ancient times an important civilization existed in that part of the continent, which must have begun at a remote period in the past. If they have any significance, this must be accepted as an ascertained fact. A large portion of them had been forgotten in the forests, or became mythical and mysterious, long before the arrival of the Spaniards.

"In 1520, three hundred and fifty years ago, the forest which so largely covers Yucatan, Guatemala, and Chiapa was growing as it grows now. * * * * * How many additional centuries it had existed no one can tell. If its age could be told, it would still be necessary to consider that the ruins hidden in it are much older than the forest, and that the period of civilization they represent closed long before it was established.

"In the ages previous to the beginning of this immense forest, the region it covers was the seat of a civilization which grew up to a high degree of development, flourished a long time, and finally declined, until its cities were deserted, and its cultivated fields left to the wild influences of nature, it may be safely assumed that both the forest-covered ruins and the forest itself are far older than the Aztec period; but who can tell how much older? Copan, first discovered and described three hundred years ago, was then as strange to the natives dwelling near it as the old Chaldean ruins are to the Arabs who wander over the wasted plains of Lower Mesopotamia. Native tradition had forgotten its history and become silent in regard to it. How long had ruined Copan been in this condition? No one can tell. Manifestly it was forgotten, left buried in the forest without recollection of its history, long before Montezuma's people, the Aztecs, rose to power; and it is easily understood that this old city had an important history previous to that unknown time in the past when war, revolution or some other agency of destruction put an end to its career and left it to become what it is now.

"Moreover, these old ruins, in all cases, show us only the cities last occupied in the period to which they belong. Doubtless others still older preceded them; and, besides, it can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions. We must consider, also, that buildings, magnificent cities is not the first work of an original civilization. The development was necessarily gradual. Its first period was more or less rude. The art of building and ornamenting such edifices arose slowly. Many ages must have been required to develop such admirable skill in masonry and ornamentation. Therefore the period between the beginning of this mysterious development of civilized life and the first builders who used cut stone laid in mortar and cement, and covered their work with beautifully sculptured ornaments and inscriptions, must have been very long.

"We have no measure of the time, no clew to the old dates, nothing whatever, beyond such considerations as I have stated, to warrant even a vague hypothesis. It can be seen clearly that the beginning of this old civilization was much older than the earliest great cities, and, also, that these were much more ancient than the time when any of the later built or reconstructed cities whose relics still exist, were left to decay. If we suppose Palenque to have been deserted some six hundred years previous to the Spanish conquest, this date will carry us back only to the last days of its history as an inhabited city. Beyond it, in the distant past, is a vast period in which the civilization represented by Palenque was developed, made capable of building such cities, and then carried on through the many ages during which cities became numerous, flourished, grew old, and gave place to others, until the long history of Palenque itself began. * * * * *

"No well considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the 'deeps of antiquity.' * * * *

"Nevertheless, some of them must be very old. The forest established since the ruin began, the entire disappearance of every thing

more perishable than stone, the utter oblivion which veiled their history in the time of Montezuma, and probably long previous to his time, all these facts bear witness to their great antiquity. In many of them, as at Quirigua and Kabah, the stone structures have become masses of debris; and even at Copan, Palenque, and Mitla, only a few of them are sufficiently well preserved to show us what they were in the great days of their history. Meanwhile, keep in mind that the ruined cities did not begin their present condition until the civilization that created them had declined; and, also, that if we could determine exactly the date when they were deserted and left to decay, we should only reach that point in the past where their history as inhabited cities was brought to a close.

"Take Copan, for instance. This city may have become a ruin during the time of the Toltecs, which began long before the Christian era and ended some five or six centuries probably before the country was invaded by Cortez. It was built before their time, for the style of writing, and many features of the architecture and ornamentation, show the workmanship of their predecessors, judging by the historical intimation found in the old books and traditions. We may suppose it to have been an old city at the time of the Toltec invasion, although not one of the first cities built by that more ancient and more cultivated people by whom this old American civilization was originated."^d

From the foregoing it will be apparent how unsatisfactory are the conclusions respecting the age of America's ruined cities and monuments of antiquity; and since, as Mr. H. H. Bancroft remarks, there is nothing in the ruins themselves by which their age may be determined, it is clear that all the authorities are merely dealing in conjecture concerning them. The value of that conjecture will, of course, depend upon the general breadth of knowledge and judgment of the individual expressing it. This much may be safely claimed so far as the Book of Mormon is concerned, in the question: there is nothing as to the age of American ruins that contradicts its statements, nor can I conceive of the rising of any circumstance in connection with the age of American ruined cities that would conflict with its claims. If it should turn out eventually that all the monuments of American ruins are of comparatively modern origin, that is, suppose they have arisen within that thousand years preceding the advent of the Spaniards early in the sixteenth century, it could then be claimed that they were the monuments of Lamanite civilization merely; and that the monuments of the Jaredite and Nephite civilizations had passed away, or that the monuments of Lamanite civilization were built in the midst of the monuments of the earlier civilizations, and so intermingled as to confuse everything and render classification impossible. If investigation, however, should finally establish the fact that the ruined cities of America are the monuments of very ancient and perhaps successive civilizations it would tend in a positive way to establish the truth of the Book of Mormon more clearly, and I now proceed to the consideration of that branch of the subject.

^d Ancient America, J. D. Baldwin, ch. vi.

II.

SUCCESSIVE CIVILIZATIONS.

I think without any argument or any very extended quotation of authorities it will be allowed that there have been successive civilizations in the new world such as are described in the Book of Mormon.

"Scattered over the southern plateaus are heaps of architectural remains and monumental piles. Furthermore, native traditions, both orally transmitted and hieroglyphically recorded by means of legible picture-writings, afford us a tolerably clear view of the civilized nations during a period of several centuries preceding the Spanish conquest, together with passing glances, through momentary clearings in the mythologic clouds, at historical epochs much more remote. Here we have as aids to this analysis—aids almost wholly wanting among the so-called savage tribes—antiquities, traditions, history, carrying the student far back into the mysterious New World past; and hence it is that from its simultaneous revelation and eclipse, American civilization would otherwise offer a more limited field for investigation than American savagism, yet by the introduction of this new element the field is widely extended.

"Nor have we even yet reached the limits of our resources for the investigation of this New World civilization. In these relics of architecture and literature, of mythology and tradition, there are clear indications of an older and higher type of culture than that brought immediately to the knowledge of the invaders; of a type that had temporarily deteriorated, perhaps through the influence of long-continued and bloody conflicts, civil and foreign, by which the more warlike rather than the more highly cultured nations had been brought into prominence and power. But this anterior and superior civilization, resting largely as it does on vague tradition, and preserved to our knowledge in general allusions rather than in detail, may, like the native condition since the conquest, be utilized to the best advantage here as illustrative of the later and better-known, if somewhat inferior civilization of the sixteenth century, described by the conqueror, the missionary, and the Spanish historian."^e

In addition to the "passing glances" through "monetary clearings" in the mythological clouds "at historical epochs much more remote" than those "several centuries preceding the Spanish conquest" there is also the evidence afforded by the different ages in which the cities of America now in ruins were built; the difference being so marked in some instances as to suggest not only different ages for their construction, but their construction by different races. "That a long time must have passed between the erection of Copan and Utatlan,^f the civilization of the builders meantime undergoing great modification involving probably the introduction of new elements from foreign sources, is a theory supported by a careful study of the two classes of ruins.^g * * * Then we have the strong differences noticeable between Uxmal^h and Palenque which lead us to conclude that these cities must have been built either at widely different epochs, or by branches of the Maya race which have long been separated, or by branches, which under the influence of foreign tribes, lived under greatly modified institutions."ⁱ

^e Native Races, Vol. II, pp. 83, 84.

^f One of the old American cities located in Central Guatemala.

^g Native Races, Vol. IV, p. 128.

^h One of the old cities of northern Yucatan.

ⁱ Native Races, Vol. IV, p. 361.

Speaking of the ruins at Quiche, Mr. Stephens says:

"The point to which we directed our attention was to discover some resemblance to the ruins of Copan and Quirigua; but we did not find statues, or carved figures, or hieroglyphics, nor could we learn that any had ever been found there. If there had been such evidences we should have considered these ruins the works of the same race of people, but in the absence of such evidences we believed that Copan and Quirigua were cities of another race and of a much older date."¹

On this point of distinct eras in American civilization Baldwin says:

"It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization. Uxmal, which is supposed to have been partly inhabited when the Spaniards arrived in the country, is plainly much more modern than Copan or Palenque. This is easily traced in the ruins. Its edifices were finished in a different style, and show fewer inscriptions. Round pillars, somewhat in the Doric style, are found at Uxmal, but none like the square, richly carved pillars, bearing inscriptions, discovered in some of the other ruins. Copan and Palenque, and even K'abah, in Yucatan, may have been very old cities, if not already old ruins, when Uxmal was built. Accepting the reports of explorers as correct, there is evidence in the ruins that Quirigua is older than Copan, and that Copan is older than Palenque. The old monuments in Yucatan represent several distinct epochs in the ancient history of that peninsula. Some of them are kindred to those hidden in the great forest, and reminded us more of Palenque than of Uxmal. Among those described, the most modern, or most of these, are in Yucatan; they belong to the time when the kingdom of the Mayas flourished. Many of the others belong to ages previous to the rise of this kingdom; and in ages still earlier, ages older than the great forest, there were other cities, doubtless, whose remains have perished utterly, or were long ago removed from us in the later constructions.

"The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. I have quoted what Charnay says of it in his description of Mitla. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of the monuments, and the manifest signs of their difference in age, the attention of investigators lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg: 'Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch.' In his view, 'the substruction at Mayapan, some of those at Tulha, and a great part of those at Palenque,' are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundation of cities much more ancient. No well considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the 'deeps of antiquity.'"²

Further on in speaking of the Aztecs and their civilization Mr. Baldwin says:

"They were less advanced in many things than their predecessors. Their skill in architecture and architectural ornamentation did not enable them to build such cities as Mitla and Palenque, and their 'picture writing' was a much ruder form of the graphic art than the phonetic

¹ Central America, Vol. II, p. 186.

² Ancient American pp. 155-6.

system of the Mayas and Quiches. It does not appear that they ever went so far in literary improvements as to adopt this simpler and more complete system for any purpose whatever. If the country had never, in the previous ages, felt the influence of a higher culture than that of the Aztecs, it would not have now, and never could have had, ruined cities like Mitla, Copan, and Palenque. Not only was the system of writing shown by the countless inscriptions quite beyond the attainments of Aztec art, but also the abundant sculptures and the whole system of decoration found in the old ruins."¹

"Two distinct classes of ruins appear to have been observed in Central America," says Nadaillac.^m And then later, "All the Central American tribes do not seem to have lived in an equally degraded condition before the period of the Mayas. Ruins of considerable extent are met with in Guatemala. These consist of undressed stones similar to those used in the cyclopean buildings of Greece and Syria; but no tradition refers to their origin. They are, however, attributed with some reason to a race driven back by conquest, and superior in culture to the people overcome by the Maya invasion of Central America."ⁿ

Nor is it alone in the differences that exist between some of these ancient ruins, proclaiming for them at least erection in different ages, and perhaps by different races, that the idea of successive civilizations in Ancient America is established. In the matter of language no less than in ruins is this fact proclaimed. "Traces are also supposed to have been met with of a more ancient language than the Maya Nahuac or their derivatives," remarks Nadaillac in a foot note to page 264 of his *Pre-Historic America*, and cites Humboldt's "Views of the Cordilleras," in support of his statement. This, however, is a subject which is too extensive to be considered here.

Closely connected with the subject of successive civilizations is also that of ancient migrations, but that is a matter I shall treat in another chapter, and more especially for another reason, than maintaining successive civilizations, as I esteem what is here set down as sufficient proof for the existence of successive civilizations in ancient America.

III.

PERUVIAN ANTIQUITIES.

It will be observed that thus far in dealing with American antiquities I have said nothing concerning Peru and the monuments of its civilization. Still as Book of Morimon peoples inhabited South America as well as North America some attention should be paid to the monuments of Peruvian civilization. For the general description of South American antiquities I find what Professor Baldwin says to be most acceptable.

"The ruins of Ancient Peru are found chiefly on the elevated table-lands of the Andes, between Quito and Lake Titicaca; but they can be traced five hundred miles farther south, to Chili, and throughout the region connecting these high plateaus with the Pacific coast. The great district to which they belong extends north and south about two thousand miles. When the marauding Spaniards arrived in the country, this whole region was the seat of a populous and prosperous empire,

¹ *Ancient America*, p. 221.

^m *Pre-Historic America*, p. 256.

ⁿ *Pre-Historic America*, p. 265.

complete in its civil organization, supported by an efficient system of industry, and presenting a very notable development of some of the more important arts of civilized life. These ruins differ from those in Mexico and Central America. No inscriptions are found in Peru; there is no longer a 'marvelous abundance of decorations;' nothing is seen like the monoliths of Copan or the bas-reliefs of Palenque. The method of building is different; the Peruvian temples were not high truncated pyramids, and the great edifices were not erected on pyramidal foundations. The Peruvian ruins show us remains of cities, temples, palaces, other edifices of various kinds, fortresses, aqueducts (one of them four hundred and fifty miles long), great roads (extending through the whole length of the empire), and terraces on the sides of mountains. For all these constructions the builders used cut stone laid in mortar or cement, and their work was done admirably, but it is everywhere seen that the masonry, although sometimes ornamented, was generally plain in style and always massive. The antiquities in this region have not been as much explored and described as those north of the isthmus, but their general character is known, and particular descriptions of some of them have been published."^o

The chief thing to be noted with reference to South American monuments of ancient civilization is the fact that they are located along the line of Nephite movement from thirty degrees south latitude northward along the western plateau of South America, though it must be confessed that during their movements northward the Nephites were not sufficiently numerous nor did they stay sufficiently long in the southern part of the region now covered with ancient ruins to erect such permanent monuments of civilization as are now to be found there in ruins. In their occupancy of the northern section of the region described by Baldwin it is different. There in the land of Nephi and the land of Anti-Lehi-Nephi—supposed to embrace say the northern part of Peru and Ecuador—we have reason to believe they stayed a sufficient length of time and were also sufficiently numerous to leave enduring monuments of their sojourn in that country. For the existence of the more southern monuments we must suppose one of two things, or perhaps both of them united, viz. First: Lamanites who remained in the far south paid more attention to civilized pursuits than has usually been accredited to them, and the remarks of the Book of Mormon concerning the Lamanites being an idle people living upon the fruits of the chase, and their marauding excursions into Nephite lands are to be more especially applied to those Lamanites more immediately in contact with the Nephites, while further southward they were pursuing the arts of peace. Or second: that after the fall of the Nephites at Cumorah there were strong colonies of Lamanites that pushed their way through Central America down into Peru, subdued the inhabitants who had remained there and established themselves as the ruling class, constituting in fact the invasion of the Incas, under whom arose the monuments of civilization found in the land by the Spaniards when they invaded it. The difference between the monuments found in Peru and those found in Mexico and Central America arises, in my judgment, from the fact that there was not present in South America the monuments of the great Jaredite civilization to crop up through and become intermingled with the Nephite and Lamanite monuments of civilization.

^o Ancient America, pp. 222-3.

IV.

THE MOUND BUILDERS.

As I have noted South American antiquities, so also I think it necessary to note the more northern antiquities of North America—the works of the Mound Builders of the valley of the Mississippi and its tributaries. It is matter of common knowledge that throughout the region of country just named there exists in great number artificial hillocks of earth, “nearly always constructed,” says Nadaillac, “with a good deal of precision.” “They are of various forms, round, oval, square, very rarely polygonal or triangular. Their height varies from a few inches to more than ninety feet, and their diameter varies from three to about a thousand feet.”^p Evidently the mounds were erected for a variety of purposes, and the author last quoted, following Mr. Squier^q and Mr. Short,^r makes the following classification: 1, defensive works; 2, sacred enclosures; 3, temples; 4, altar mounds; 5, sepulchral mounds, and 6, mounds representing animals. Short (“North Americans,” p. 81) gives a slightly different classification, as follows:

I—Enclosures: for defence; for religious purposes; miscellaneous.

II—Mounds: of sacrifice; for temple sites; of sepulchre; of observation.”^s

On the subject of the mounds being erected for purposes of fortification, Nadaillac says:

“The whole of the space separating the Alleghanies from the Rocky Mountains affords a succession of entrenched camps, fortifications generally made of earth. There were used ramparts, stockades, and trenches near many eminences, and nearly every junction of two large rivers. These works bear witness to the intelligence of the race, which has so long been looked upon as completely barbarous and wild, and an actual system of defences in connection with each other can in some cases be made out, with observatories on adjacent heights, and concentric ridges of earth for the protection of the entrances. War was evidently an important subject of thought with the Mound Builders. All the defensive remains occur in the neighborhood of water courses, and the best proof of the skill shown in the choice of sites is shown by the number of flourishing cities, such as Cincinnati, St. Louis, Newark, Portsmouth, Frankfort, New Madrid, and many others, which have risen in the same situations in modern times.”^t

Concerning the matter of the Mound Builders in general we are again in the presence of a subject concerning which there is very great diversity of opinions on the part of authorities. Learned opinion is divided as to whether the mounds represent an indigenous or exotic civilization; whether they were built by the ancestors of the near or remote Indian tribes of North America, or by a race now extinct, or by some mysterious process or other, “vanished.” Also they differ as to the antiquity of the mounds, some ascribing to them quite a recent origin and others ascribing to them an antiquity of thousands of years. It must

^p Pre-Historic America, p. 81.

^q Ancient Monuments of the Mississippi Valley.

^r Footprints of Vanished Races.

^s Pre-Historic America, pp. 87-88.

^t Pre-Historic America, p. 88.

be obvious that I cannot enter into a consideration of all these questions and hence content myself with a few quotations from those whose information and judgment I most esteem.^u

Upon the subject of Mound Builders, as upon so many subjects in American antiquities, I find what Mr. Baldwin has said—except wherein his remarks are against migrations from other continents for very ancient American peoples—most acceptable.^v

"That appears to me the most reasonable suggestion which assumes that the Mound Builders came originally from Mexico and Central America. It explains many facts connected with their remains. In the Great Valley their most populous settlements were at the south. Coming from Mexico and Central America, they would begin their settlements on the gulf coast, and afterwards advance gradually up the river to the Ohio valley. It seems evident that they came by this route; and their remains show that their only connection with the coast was at the south. Their settlements did not reach the coast at any other point.

"Their constructions were similar in design and arrangement to those found in Mexico and Central America. Like the Mexicans and Central Americans, they had many of the smaller structures known as *teocallis*, and also large high mounds, with level summits, reached by great flights of steps. Pyramidal platforms or foundations for important edifices appear in both regions, and are very much alike. In Central America important edifices were built of hewn stone, and can still be examined in their ruins. The Mound Builders, like some of the ancient people of Mexico and Yucatan, used wood, sun-dried brick, or some other material that could not resist decay. There is evidence that they used timber for building purposes. In one of the mounds opened in the Ohio valley two chambers were found with remains of the timber of which the walls were made, and with arched ceilings precisely like those in Central America, even to the overlapping stones. Chambers have been found in some of the Central American and Mexican mounds, but there hewn stones were used for the walls. In both regions the elevated and terraced foundations remain, and can be compared. I have already called attention to the close resemblance between them, but the fact is so important in any endeavor to explain the Mound Builders that I must bring it to view here.

"Consider, then, that elevated and terraced foundations for important buildings are peculiar to the ancient Mexicans and Central Ameri-

^u Those desiring to enter upon a further inquiry of this subject will find it somewhat elaborately treated in Allen's *Pre-Historic World or Vanished Races*, chapter 10; also Nadaillac's *Pre-Historic America*, chapter 3; *History of America Before Columbus*, P. De Roo, chapter 3; and in *Ancient Monuments of the Mississippi Valley*, by E. George Squier.

^v Throughout this writing I have often felt the need of some sort of compendious work to guide me in my researches, and in all the collections of my works upon the subject I have found Mr. Baldwin's *Ancient America* the most useful; and should the students of this Manual desire a special work upon the subject of American antiquities I do not think they could find a single book on the subject which would be more satisfactory than the little work (293 pages) here referred to; and since I have quoted so extensively from it, I cite the following to show it what esteem Mr. Baldwin is held by one who is the author of the most elaborate work on the subject of American antiquities.

"Mr. Baldwin's most excellent little book on *Ancient America* is the only comprehensive work treating of this subject now before the public. As a popular treatise, compressing within a small duodecimo volume the whole subject of archaeology, including, besides material relics, tradition, and speculation concerning origin and history as well, this book cannot be too highly praised." Bancroft's *Native Races*, Vol. IV: 2.

cans; that this method of construction, which, with them, was the rule, is found nowhere else, save that terraced elevations, carefully constructed, and precisely like theirs in form and appearance, occupy a chief place among the remaining works of the Mound Builders. The use made of these foundations at Palenque, Uxmal and Chichen-Itza, shows the purpose for which they were constructed in the Mississippi valley. The resemblance is not due to chance. The explanation appears to me very manifest. This method of construction was brought to the Mississippi valley from Mexico and Central America, the ancient inhabitants of that region and the Mound Builders being the same people in race, and also in civilization, when it was brought here.

"A very large proportion of the old structures in Ohio and farther south called 'mounds,' namely, those which are low in proportion to their horizontal extent, are terraced foundations for buildings, and if they were situated in Yucatan, Guatemala, and southern Mexico, they would never be mistaken for anything else. The high mounds also in the two regions are remarkably alike. In both cases they are pyramidal in shape, and have level summits of considerable extent, which were reached by means of stairways on the outside. The great mound at Chichen-Itza is 75 feet high, and has on its summit a ruined stone edifice; that at Uxmal is 60 feet high, and has a similar ruin on its summit; that at Mayapan is 60 feet high: the edifice placed on its summit has disappeared. The great mound at Miamisburg, Ohio, is 68 feet high; and that at Grave Creek, West Virginia, is 75 feet high. Both had level summits, and stairways on the outside, but no trace of any structure remains on them. All these mounds were constructed for religious uses, and they are, in their way, as much alike as any five Gothic churches.

"Could these works of the Mound Builders be restored to the condition in which they were when the country was filled with their busy communities, we should doubtless see great edifices, similar in style to those in Yucatan, standing on the upper terraces of all the low and extended 'mounds,' and smaller structures on the high mounds, such as those above named. There would seem to be an extension of ancient Mexico and Central America through Texas into the Mississippi and Ohio valleys; and so, if there were no massive stone work in the old ruins of those countries, it might seem that the Mound Builders' works were anciently extended into them by way of Texas.

"The fact that the settlements and works of the Mound Builders extended through Texas and across the Rio Grande indicates very plainly their connection with the people of Mexico, and goes far to explain their origin. We have other evidence of intercourse between the two peoples; for the obsidian dug from the mounds, and perhaps the porphyry also, can be explained only by supposing commercial relations between them.

"We can not suppose the Mound Builders to have come from any other part of North America, for nowhere else north of the Isthmus was there any other people capable of producing such works as they left in the places where they dwelt. Beyond the relics of the Mound Builders, no traces of the former existence of such a people have been discovered in any part of North America save Mexico, and Central America, and districts immediately connected with them. At the same time it is not unreasonable to suppose the civilized people of these regions extended their settlements through Texas, and also migrated across the gulf into the Mississippi valley. In fact, the connection of settlements by way of Texas appears to have been unbroken from Ohio to Mexico.

"This colonizing extension of the old Mexican race must have taken place at a remote period in the past; for what has been said of the antiquity of the Mound Builders shows that a very long period, far more than two thousand years, it may be, must have elapsed since they left the valley of the Ohio. Perhaps they found the country mostly unoccupied, and saw there but little of any other people until an eruption of warlike barbarians came upon them from the northwest. * * * * *

"The supposition that the Toltecs and the Mound Builders were the same people seems to me not improbable. The reasons for it will be stated when we come to a discussion of the antiquities, books, and traditions of Central America. I will only say here that, according to dates given in the Central American books, the Toltecs came from 'Huehuetlapalan,' a distant country in the northeast, long previous to the Christian era. They played a great part and had a long career in Mexico previous to the rise of their successors in power, the Aztecs, who were overthrown by the Spaniards."^w

Bancroft in a general way coincides with the views of Mr. Baldwin. Discussing several theories respecting the Mound Builders he speaks of this as "the most reasonable [hypothesis] and best supported by monumental and traditional evidence. The temple-mounds strongly resemble in their principal features the southern pyramids; at least they imply a likeness of religious ideas in the builders. The use of obsidian implements shows a connection, either through origin, war, or commerce, with the Mexican nations, or at least with nations who came in contact with the Nahuas. There are, moreover, several Nahua traditions respecting the arrival on their coasts from the northeast, of civilized strangers."^x He further says: "I am inclined to believe that the most plausible conjecture respecting the origin of the Mound Builders is that which makes them a colony of the ancient Mayas who settled in the north during the continuance of the great Maya empire of Xibalba in Central America several centuries before Christ."^y

It will be observed that these views harmonize almost to completeness with the requirements of the Book of Mormon for such evidences. Whether the Jaredites built some of these mounds or not does not so much matter, though I am inclined to think they did. If some of the earlier monuments of Central America, such as Copan, Quirigua and Palenque represent Jaredite ruins, as I am inclined to believe, then it is most likely that the truncated mounds in the north—which so much resemble the stone-faced pyramids of the south—were also built by them. Undoubtedly during the two centuries following the advent of Messiah the Nephites also extended their occupancy of the continent into the vallies of the Mississippi and its tributaries, and then during the next two hundred years of troubled warfare erected the numerous fortifications throughout that land which now are so distinctly recognized and spoken of by the authorities which I have here quoted. In any event it is to be seen that the Book of Mormon requires that the civilization of the Missississippi valley should find its origin in Central America, and the fact that such distinguished authorities recognize Central America as its source is a strong presumptive evidence for the truth of the Book of Mormon.

^w Ancient America, pp. 20-24. Rev. J. G. Fish speaking of some of these North American mounds declares that "the summit level of some of them contains more than twelve acres. At their base they appear like walls stretching up to heaven and it requires but a stretch of the imagination to fancy them mouldering bastions and ramparts of some ancient fortress." "Bible in the Balance," p. 237.

^x Native Races, Vol. IV, pp. 788, 789.

^y Native Races, Vol. V. p. 539.

CONCLUDING REFLECTIONS.

I have now presented to the reader all the matter on that part of American antiquities pertaining to the extent and location of the ruined cities and other monuments of ancient American civilization that my space will allow, and I only pause before closing this chapter to review briefly the ground covered. Beyond question we have established the following facts:

(1) There existed in ancient times civilized races in both of the American continents.

(2) The monuments of these civilizations are located along the western plateau of South America, through Central America, and in the Mississippi valley—lands occupied by the Jaredites and Nephites respectively. That is to say, the monuments of these ancient civilizations are found where the Book of Mormon requires them to be located.

(3) Successive civilizations have existed in America in ancient times; and the older civilization was the most advanced.

(4) The chief centre of this American civilization in very ancient times was in Central America, and from this point migrations extended northward in both Jaredite and Nephite times.

In making these generalizations I am not unmindful of the fact that there are authorities who hold different views from those whose works I have so extensively quoted; but I do not believe that the conclusions here summarized can be disturbed either by facts or theories of the other authorities. And however divergent the views of authorities may be this much can be absolutely claimed, that there is nothing in their works which, on the matters so far considered, directly conflicts with the claims of the Book of Mormon; while so much as is here stated is certainly very strong indirect evidence in its favor.

CHAPTER XXVIII.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS.

Turning from that part of American antiquities which deals with the extent and location of ruined cities and monuments of the ancient American civilizations to the consideration of American traditions concerning the origin, migrations, cosmogony, and the religion of the people of the western world, we by no means leave behind us the difficulty of divided authorities, and varying opinions. One could not hope even in an extended work on the subject to bring order out of the chaos which obtains concerning American traditions and mythologies; therefore I need say nothing of the impossibility of doing it in the few brief chapters which I have resolved here to devote to the subject. But this much must be evident respecting the relationship of the Book of Mormon to American traditions and mythologies, viz., that several epoch making historical incidents in the Book of Mormon must have made such indelible impressions upon the mind of the ancient peoples of America that they would be perpetuated in various forms in their traditions. Such incidents for example, as the Jaredite and Nephite migrations from the old world to the western hemisphere; and since the former colony came directly from the Tower of Babel, it is to be expected that they would bring with them a knowledge of the creation, the fall of man, the flood, the escape of Noah and his family by means of the ark, and the building of the Tower of Babel. Lehi's colony came from Jerusalem, bringing with them the Jewish scriptures which speak so clearly of the creation, the flood, the escape of Noah, the building of the Tower of Babel and the confusion of tongues, hence it would be expected that they, too, would have a knowledge of these chief events in the history of man down to this last named event, and a knowledge also of the chief events in the history of Israel down to the time of the departure of Lehi's colony from Jerusalem—six hundred years B. C. It is but a reasonable expectation, I say, that these things would be perpetuated in American traditions and mythologies. Are traces of them to be found there? So also as to the signs given on the American continent of Messiah's birth; and certainly as to the signs of his crucifixion, witnessed by the terrible cataclysms which continued in the western hemisphere during the three hours of his crucifixion, followed by three days of awful darkness. Also some trace in their traditions would be found of Messiah's personal advent on this continent to the survivors of those events. So too would the recollection of the golden age of peace and plenty which followed Messiah's advent, and the promise of Messiah's return at some future time be perpetuated in native traditions. And while both traditions and mythologies may be regarded as troubled pools which, like mirrors shattered into a thousand fragments distort into fantastic shapes the objects on their banks, still there is a basis of truth in them; and American traditions and mythologies may yield up something of value in the way of evidence to the truth of the Book of

Mormon. Surely we would be greatly disappointed if this turned out not to be the case, for the historical incidents referred to in the Book of Mormon are so marvelous that they would be found to live in the traditions of the people, whatever became of their written records. It should be remembered, however, that such were the conditions existing among the Lamanites after their triumph at Cumorah, that everything is confused and distorted into most fantastic shapes and relations by the idle speculations and vain imaginings of half, and sometimes wholly, barbarous minds, often bent on concealing or supplanting the truth by their fabulous inventions.

The limits of this work will not permit anything like an extended investigation of the field proposed. I shall merely take up the greater historical events of the Book of Mormon, and seek confirmation of them in American traditions and myths.

I.

THE CREATION.

I begin with the creation; and select upon that subject a passage from the book of the Quiches of Guatemala called "Popol Vuh" which I believe exhibits the fact that the ancient Americans held in their traditions conceptions of creation found in the Jewish scriptures. A word upon the Popol Vuh will be necessary. This is one of the most important of the native American books translated into modern languages. It was found by Dr. Scherzer, in 1854, among the manuscripts of Francisco Ximenez, "a Dominican father of great repute for his learning and his love of truth," who, while fulfilling the duties of his office of curate in a small Indian town in the highlands of Guatemala, translated this native book into the Spanish language. It was written by one or more Quiches in the Quiche language, but in Roman letters, some time after the Spaniards had occupied Guatemala. The meaning of "Popol Vuh" is "National Book," or "Book of the People," but the real original "National Book" had been lost, and this was written to replace it. The title of the book, however, is that given to it by the Abbe Brasseur de Bourbourg who translated it into French; and by Ximenez who translated it into Spanish. This name Max Muller says "is not claimed for it by its author. He [the native author] says that he wrote when the 'Popol Vuh' [that is, the real original National Book of the Quiches, and which this book in question was written to replace] was no longer to be seen. Now, 'Popol Vuh' means the Book of the People, and referred to the traditional literature in which all that was known about the early history of the nation, their religion and ceremonies was handed down from age to age."^a Nadaillac, however, says that "Popol Vuh" may be translated "Collection of Leaves."^b In the conclusion of a long note on the subject Bancroft says, "We seem justified, then, on the whole, in taking this document for what Ximenez and its own evidence declare it to be, viz., a reproduction of an older

^a Chips from a German Workshop, Vol. 1, p. 325.

^b Pre-Historic America, p. 144, note.

work or body of Quiche traditional history written because the older work had been lost and was likely to be forgotten; and written by a Quiche not long after the Spanish conquest."^c

As the passage I quote is from Bancroft's abridgment of the Popol-Vuh, I give also his brief explanation of the book:

"Of all American peoples the Quiches, of Guatemala, have left us the richest mythological legacy. Their description of the creation as given in the Popol Vuh, which may be called the national book of the Quiches, is in its rude, strange eloquence and poetic originality, one of the rarest relics of aboriginal thought. Although obliged in reproducing it to condense somewhat, I have endeavored to give not only the substance, but also, as far as possible, the peculiar style and phraseology of the original. It is with this primeval picture, whose simple, silent sublimity is that of the inscrutable past, that we begin."^d

And now the passage on the creation:

"And the heaven was formed, and all the signs thereof set in their angle and alignment, and its boundaries fixed toward the four winds by the Creator and Former, and Mother and Father of life and existence—he by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people—he whose wisdom has projected the excellence of all that is on the earth, or in the lakes, or in the sea.

"Behold the first word and the first discourse. There was as yet no man, nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared, only the peaceful sea and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries: nothing existed; nothing but immobility and silence, in the darkness, in the night.

"Alone also the Creator, the Former, the Dominator, the Feathered Serpent, those that engender, those that give being, they are upon the water, like growing light. They are enveloped in green and blue; and therefore their name is Gucumatx. Lo, now how the heavens exist, how exists also the Heart of Heaven; such is the name of God; it is thus that he is called. And they speak; they consulted together and meditated; they mingled their words and their opinion. And the creation was verily after this wise: Earth, they said, and on the instant it was formed; like a cloud or a fog was its beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible, and the cypress and the pine appeared. Then was the Gucumatx filled with joy, crying out: Blessed be thy coming O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labor has accomplished its end.

"The earth and its vegetation having thus appeared, it was peopled with the various forms of animal life. And the Makers said to the animals: Speak now our name, honor us, us your mother and father; invoke Hurakan, the Lightning-flash, the Thunderbolt that strikes, the Heart of Heaven, the Heart of the Earth, the Creator and Former. Him who begets, and Him who gives being, speak, call on us, salute us! So was it said to the animals. But the animals could not answer; they could not speak at all after the manner of men; they could only cluck, and croak, each murmuring after his kind in a different manner. This displeased the Creators, and they said to the animals: Inasmuch as ye can not praise us, neither call upon our names, your flesh shall be humiliated; it shall be broken with teeth; ye shall be killed and eaten.

^c "Native Races," Vol. III, pp. 42, 43.

^d "Native Races," Vol. III, pp. 42, 43.

"Again the gods took counsel together; they determined to make man. So they made a man of clay; and when they had made him, they saw that it was not good. He was without cohesion, without consistence, motionless, strengthless, inept, watery; he could not move his head, his face looked but one way; his sight was restricted, he could not look behind him; he had been endowed with language, but he had no intelligence, so he was consumed in the water.

"Again is there counsel in heaven: Let us make an intelligent being who shall adore and invoke us. It was decided that a man should be made of wood and a woman of a kind of pith. They were made; but the result was in no wise satisfactory. They moved about perfectly well, it is true; they increased and multiplied; they peopled the world with sons and daughters, little wooden mannikins like themselves; but still the heart and the intelligence were wanting; they held no memory of their Maker and Former; they led a useless existence, they lived as the beasts live; they forgot the Heart of Heaven. They were but an essay, an attempt at men; they had neither blood, nor substance, nor moisture, nor fat; their cheeks were shrivelled, their feet and hands dried up; their flesh languished.

"Then was the Heart of Heaven wroth; and he sent ruin and destruction upon those ingrates; he rained upon them night and day from heaven with a thick resin; and the earth was darkened. And the men went mad with terror; they tried to mount upon the roofs and the houses fell; they tried to climb the trees and the trees shook them far from their branches; they tried to hide in the caves and the dens of the earth, but these closed their holes against them. The bird Necotcovach came to tear out their eyes; and the Camalotz cut off their head; and the Cotzbalam devoured their flesh; and the Tecumbalam broke and bruised their bones to powder. Thus were they all devoted to chastisement and destruction, save only a few who were preserved as memorials of the wooden men that had been; and these now exist in the woods as little apes.

"Once more are the gods in counsel: in the darkness, in the night of a desolate universe do they commune together, of what shall we make man? And the Creator and Former made four perfect men; and wholly of yellow and white maze was their flesh composed. These were the names of the four men that were made: the name of the first was Palam-Quitiz; of the second, Balam-Agab; of the third, Mahucutah; and of the fourth Iqi-Balam. They had neither father nor mother, neither were they made by the ordinary agents in the work of creation; but their coming into existence was a miracle extraordinary, wrought by the special intervention of him who is preeminently the Creator. Verily, at last, were there found men worthy of their origin and their destiny; verily, at last, did the gods look on beings who could see with their eyes, and handle with their hands, and understand with their hearts. Grand of countenance and broad of limb the four sires of our race stood up under the white rays of the morning star. Sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all; they saw the woods and the rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world and all that therein was: We offer up our thanks, twice—yea verily, thrice! We have received life; we speak, we walk, we taste; we hear and understand; we know, both that which is near and that which is far off; we see all things, great and small, in all the heaven and earth. Thanks then, Maker and Former, Father and Mother of our life! we have been created; we are.

"But the gods were not wholly pleased with this thing; Heaven they thought had overshot its mark; these men were too perfect; knew, understood, and saw too much. Therefore there was counsel again in heaven: What shall we do with man now? It is not good, this that we see; these are as gods; they would make themselves equal with us; lo, they know all things, great and small. Let us now contract their

sight, so that they may see only a little of the surface of the earth and be content. Thereupon the Heart of Heaven breathed a cloud over the pupil of the eyes of men, and a veil came over it as when one breathes on the face of a mirror; thus was the globe of the eye darkened; neither was that which was far off clear to it any more, but only that which was near.

"Then the four men slept, and there was counsel in heaven: and four women were made, to Balam-Quitze was allotted Caha-Paluma to wife; to Balam-Agab, Chomiha; to Mahucutah, Tzununiha; and to Iqi-Balam, Cakixaha. Now the women were exceedingly fair to look upon; and when the men awoke, their hearts were glad because of the women."

Notwithstanding some incongruities in the foregoing passage a comparison of it with the account of creation in Genesis will not fail to convince the thoughtful reader that the Quiche story of the creation, and that of Genesis doubtless had the same origin, and after reading it again and again, as suggested by Max Muller, one must come to the conclusion that "some salient features standing out more distinctly, make us feel that there was a ground work of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense."^e Indeed, so "startling" as Muller further remarks, are some of the coincidences between the Old Testament and the Quiche manuscripts that it has been suspected by some authors^f that the Quiche writers followed rather the Spanish, Christian teachings than the Quiche tradition in that part of their work; "yet even if a Christian influence has to be admitted," remarks Max Muller, "much remains in these American traditions which is so different from anything else in the national literature of other countries that we may safely treat it as the genuine growth of the intellectual soil of America."^g In the light which the Book of Mormon throws upon the subject, however, we are not under the necessity of admitting the "Christian influence" referred to by Muller; that is, that the natives arrived at the Biblical knowledge of the creation facts after the advent of the Christians among them, since the Jaredites brought with them a knowledge of creation as held by ante-diluvians, and the Nephites brought with them a knowledge of that same account of creation as crystalized in the writings of Moses, which undoubtedly became permanently fixed both in the written records and traditions of the native inhabitants of America; and which are reflected in this old Quiche book, "Popol Vuh."

There is a quotation from another authority that I wish to add to the statement of Professor Max Muller in the foregoing, relative to the creation ideas of the Quiches being a "groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense." That additional authority—though the remark I quote has reference to another people, the Aztecs, is in the same line of thought as that which Professor Muller suggests, but applied to the whole religion of the natives—is from Prescott:

^eChips from a German Workshop, Vol. I, pp. 328-9.

^fNadaillac Pre-Historic America, p. 144, note. This writer says of the book in question, "It contains several details strangely resembling those of Genesis, and some have seen in them an adaptation by a pious fraud of Indian mythology to the dogmas of Christianity."

^gChips From a German Workshop, p. 128.

"In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterwards engrafted their own mythology. The latter soon became dominant, and gave its dark coloring to the creeds of the conquered nations—which the Mexicans, like the ancient Romans, seem willingly to have incorporated into their own, until the same funeral superstitions settled over the farthest borders of Anahuac."^a

If the noted German and American authors respectively had been writing with full knowledge of what the Book of Mormon reveals on this subject, they could not more exactly have stated the case than they have here done though enlightened only by the facts they discovered in the religion of the natives; for surely the Book of Mormon gives us the information that both the Jaredite and the Nephite people had knowledge of the true God and the latter, especially, a full knowledge of the mild and gentle religion taught by Jesus Christ; which religion, however, was subverted in the western world, and overlaid by the revolting superstition and horribly ferocious idolatry, attended by human sacrifice and cannibalism of the Lamanites or Aztecs.

"Another point of coincidence [between native American traditions and the Bible] is found in the goddess Cioacoatl, 'our lady and mother;' 'the first goddess who brought forth;' 'who bequeathed the sufferings of childbirth to women, as the tribute of death;' 'by whom sin came into the world.' Such was the remarkable language applied by the Aztecs to this venerated deity. She was usually represented with a serpent near her; and her name signified the 'serpent-woman.' In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations."¹

On this passage Prescott also has the following note:

"Torquemada, not content with the honest record of his predecessor, whose manuscripts lay before him, tells us, that the Mexican Eve had two sons, Cain and Abel.¹ The ancient interpreters of the Vatican and Tellerian Codices add the further tradition, of her bringing sin and sorrow into the world by plucking the forbidden rose; (*Antiquities of Mexico*, Vol. VI, explan. of Pl. 7, 20); and Veytia remembers to have seen a Toltec or Aztec map, representing a garden with a single tree in it, round which was coiled the serpent with a human face! (*Hist. Antig., lib. I, cap. 1.*)"²

"After this," continues Prescott sarcastically, "we may be prepared for Lord Kingsborough's deliberate confession that the Aztecs had a clear knowledge of the Old Testament and most probably of the New, though somewhat corrupted by time and hieroglyphics!" I see no occasion for the sarcasm on the part of the admirable author of the Conquest of Mexico, since he himself furnishes much of the material that would warrant a conclusion similar to that of Kingsborough.¹ Kings-

^a *Conquest of Mexico*, Vol. I, Prescott, p. 62.

¹ *Conquest of Mexico*, Prescott, Vol. II, p. 387.

² *Monarch Ind., lib. 6, cap. 31.*

³ Prescott, *Conquest of Mexico*, Vol. II, pp. 387, 388, note.

¹ See Appendix No. 1, Vol. II, of Prescott's *Conquest of Mexico*.

borough's conclusion comes in his note two^m in which he deals with "American traditions which appear to be derived from a Hebrew source," and as the passage referred to by Prescott is of great value as material in proof not only of his lordship's position that the ancient Americans were acquainted with portions at least of the Old Testament, but also sustains the truth of the Book of Mormon at a number of points—which will be noted later—I give it in extenso.

"It is unnecessary to attempt in this place to trace out any further scriptural analogies in the traditions and mythology of the New World, since the coincidences which have been already mentioned are sufficiently strong to warrant the conclusion that the Indians, at a period long antecedent to the arrival of the Spaniards in America, were acquainted with a portion at least of the Old Testament, although time, superstition, and, above all, such an imperfect mode of transmitting to posterity the memory of the past events as that of painting, had greatly corrupted their ancient traditions. We shall close these observations with the following curious extract from Torquemada, from which it might appear that even the New Testament had been known to the Indians: 'Another ecclesiastic, named Brother Diego de Mercado, a grave father, who has been definitor of this province of the Holy Gospel, and one of the most exemplary men and greatest doers of penance of his time, relates, and authenticates this relation with his signature, that some years ago conversing with an aged Indian of the Otomies, above seventy years old, respecting matters concerning our faith, the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father to son, in the person of the eldest, who was dedicated to the safe custody of it and to instruct others in its doctrines. These doctrines were written in two columns, and between column and column Christ was painted crucified, with a countenance as of anger. They accordingly said that God was offended; and out of reverence did not turn over the leaves with their hands, but with a small bar which they had made for that purpose, which they kept along with the book. On this ecclesiastic's questioning the Indian as to the contents of that book and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost, he would have seen that the doctrine which he taught and preached to them, and those which the book contained, were the same; that the book had rotted in the earth, where the persons who kept it had buried it on the arrival of the Spaniards. He likewise informed him that they knew the world had been destroyed by the deluge, and that only seven persons had escaped in the ark, and that all the rest had perished, together with the animals and birds, excepting those which had been saved therein. They were also acquainted with the embassy of the angel of Our Lady, under a figure, relating that something very white, like the feather of a bird, fell from heaven, and that a virgin stooped down and took it up, and put it in her bosom and became pregnant; but what she brought forth they could not tell. What they said of the deluge, is attested likewise in Guatemala by the Indians named Achies, who assert that they possessed paintings recording the event, with other matters of antiquity, all of which the Brothers, [Spanish Catholic priests] with the spirit and zeal with which they were animated for the destruction of idolatry, took from them and burnt, holding them to be suspicious."ⁿ

Relative to the lost book here spoken of by Kingsborough there is confirmation of its existence in the statement of Rev. Doctor West, of Stockbridge (western Massachusetts) quoted by Ethan Smith in his work "View of the Hebrews," (p. 223) as follows: "An old Indian informed

^m Vol. VI Kingsborough's *Antiquities of Mexico*, pp. 401-409.

ⁿ *Antiquities of Mexico*, Kingsborough, Vol. VI, p. 409.

him that his fathers in this country had not long since had a book which they had for a long time preserved. But having lost the knowledge of reading it they concluded it would be of no further use to them and they buried it with an Indian chief."

II.

THE FLOOD.

I next call attention to the native American traditions concerning the flood, consulting those passages, however, let me say, which most nearly resemble the account of our Hebrew scriptures; and without pretending to enter into an exhaustive consideration of native flood myths. My purpose is accomplished in this, as in the matter of the traditions concerning the creation, if I produce those proofs which in my judgment establish the fact that the native Americans have been made acquainted with the facts of the creation and the flood found in our Jewish scriptures; and I am not at all concerned here with the variations that native traditions have given to the main truths.

"No tradition has been more widely spread among nations than that of a Deluge. Independently of tradition, indeed, it would seem to be naturally suggested by the interior structure of the earth, and by the elevated places on which marine substances are found to be deposited. It was the received notion under some form or other, of the most civilized people in the Old World, and of the barbarians of the new. The Aztecs combine with this some particular circumstances of a more arbitrary character, resembling the accounts of the east. They believed that two persons survived the deluge, a man, named Coxcox and his wife. Their heads are represented in ancient paintings, together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighboring people of Michuacan, inhabiting the same high plains of the Andes, had a still further tradition, that the boat, in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the giants, which had been left on the earth, as the waters subsided. The little humming-bird, *huitzitzilin*, was then sent forth, and returned with a twig in its mouth. The coincidence of both these accounts with the Hebrew and Chaldean narratives is obvious."^o

"In Nicaragua, a country where the principal language was a Mexican dialect, it was believed that ages ago the world was destroyed by a flood in which the most part of mankind perished. Afterward the *teotes*, or gods, restocked the earth as at the beginning."^p

"Connected with the great flood of water, there is a Mexican tradition presenting some analogies to the story of Noah and his ark. In most of the painted manuscripts supposed to relate to this event, a kind of boat is represented floating over the waste of water and containing a man and a woman. Even the Tlascaltecs, the Zapotecs, the Miztecs, and the people of Michoacan are said to have had such pictures. The man is variously called Coxcox, Teocipactli, Tezpi, and Nata; the woman Xochiquetzal and Nena. The following has been usually accepted as the ordinary Mexican version of this myth: In *Atonatiuh*, the Age

^o Conquest of Mexico, Prescott, Vol. II, appendix pp. 385, 386.

^p Native Races, Bancroft, Vol. III, p. 75.

of Water, a great flood covered all the face of the earth, and the inhabitants thereof were turned into fishes. Only one man and one woman escaped, saving themselves in the hollow trunk of an ahahuete or bald cypress; the name of the man being Coxcox, and that of his wife Zochiquetzal. On the waters abating a little they grounded their ark on the Peak of Colhuacan, the Ararat of Mexico. Here they increased and multiplied, and children began to gather about them, children who were all born dumb. And a dove came and gave them tongues, innumerable languages. Only fifteen of the descendants of Coxcox, who afterward became heads of families, spake the same language or could at all understand each other; and from these fifteen are descended the Toltecs, the Aztecs, and the Acolhuas. * * * * * In Michoacan a tradition was preserved, following which the name of the Mexican Noah was Tezpi. With better fortune than that ascribed to Coxcox, he was able to save, in a spacious vessel not only himself and his wife, but also his children, several animals, and a quantity of grain for the common use. When the waters began to subside, he sent out a vulture that it might go to and fro on the earth and bring him word again when the dry land began to appear. But the vulture fed upon the carcasses that were strewn in every part, and never returned. Then Tezpi sent out other birds, and among these was a humming-bird. And when the sun began to cover the earth with a new verdure, the humming-bird returned to its old refuge bearing green leaves. And Tezpi saw that his vessel was aground near the mountain of Colhuacan and he landed there."^a

"The peruvians had several flood-myths. One of them relates that the whole face of the earth was changed by a great deluge, attended by an extraordinary eclipse of the sun which lasted five days. All living things were destroyed except one man, a shepherd, with his family and flocks. * * * * * According to another Peruvian legend, two brothers escaped from a great deluge which overwhelmed the world in much the same manner, by ascending a mountain which floated upon the flood. When the waters had retired, they found themselves alone in the world; and having consumed all their provisions, they went down into the valleys to seek for more food."^r

"The Peruvians were acquainted with the deluge, and believed that the rainbow was the sign that the earth would not again be destroyed by water. This is plain from the speech which Mango Capac, the reputed founder of the Peruvian empire, addressed to his companions on beholding the rainbow rising from a hill; which is thus recorded by Balboa in the ninth chapter of the third part of his miscellanea Ant-arctica: 'They traveled on until a mountain, at present named Guanacauri, presented itself to their view, when, on a certain morning, they beheld the rainbow rising above the mountain, with one extremity resting upon it, when Mango Capac exclaimed to his companions, This is a propitious sign that the world will not be again destroyed by water; follow me, let us climb to the summit of this mountain, that we may thence have a view of the place which is destined for our future habitation. Having cast lots and performed various superstitious ceremonies after their manner, they directed their course towards the mountain. It is scarcely necessary to observe, that to draw omens or to determine chances by throwing lots, was an ancient Hebrew custom, resorted to on the most solemn, as well as the most trivial occasions.' Proof having been afforded in the passage quoted from the History of Balboa, that the Peruvians were acquainted with the history of the rainbow, as given in the ninth chapter of Genesis, it may be interesting to add, that according to the account of an anonymous writer, they believed that the rainbow was not only a passive sign that the earth would not be destroyed by a second deluge, but an active instrument to prevent the recurrence of such a catastrophe: the latter curious notion proceeded upon the assumption that as the water of the sea (which,

^a Native Races, Vol III, pp. 65-67.

^r Native Races, Bancroft, Vol. V, pp. 14, 16.

like the Jews, they believe to encircle the whole earth) would have a tendency to rise after excessive falls of rain, so the pressure of the extremities of the rainbow upon its surface would prevent its exceeding its proper level."^s

Nadaillac calls attention to the fact that of a general belief in a deluge or a flood among the American races and comments upon the fact that we are dependent upon writers for our account of the traditions who are not always free from mental bias and who have derived their information from individuals who had been subjected to missionary teachings and who were more or less familiar with what he calls the myths and legends of the Christians. "Notwithstanding these disadvantages," he remarks, however, "it will be seen that a general belief for instance of a deluge or flood is widely spread among American races and can hardly be attributed to Christian teachings."^t

One might continue quoting passages of this description indefinitely but I consider the foregoing sufficient. Whoever desires to pursue the matter further may do so by consulting Bancroft's *Native Races*, Vol. V, chapter one, and Vol. III, chapter two; as also the works of Prescott, the monumental volumes of Kingsborough, [the latter can be accessible to but few, however], and chapter v of Ignatius Donnelly's *Atlantis*. Also *Pre-Historic America* (Nadaillac), chapter x, and "The History of America Before Columbus, (De Roo) Vol. I, chapter sixteen.

It should be observed that, as in relation to the creative tradition, a number of writers, especially those of recent times, seek to discount the analogy which is plainly evident between these native American accounts of the flood and the Bible accounts of the same event, but I fail to find any reason advanced sufficiently strong to discount the obvious analogy. Most of these authors resort to the theory that these so called flood myths have not escaped the "renovating touch of the Spanish priests and chroniclers who throughout their writings seem to think it their bounden duty to make the ideas of the history of the New World correspond to those of the Old;"^u while others see in them as in the traditions concerning the creation, "an adaptation by pious fraud of Indian mythologies" to Bible statements. With the Book of Mormon in hand, however, one does not need to accept these strained explanations for the existence of such traditions among the native Americans as we are considering. The reason for the existence of such traditions is made clear by the Book of Mormon, since the Jaredites brought with them the account of the flood known to the builders of Babel; while the Nephites brought with them the same knowledge in their copies of the Hebrew scriptures.

^s Kingsborough's *Mexican Antiquities*, Vol. VIII, p. 25, note.

^t *Pre-Historic America*, p. 525.

^u *Native Races*, Vol. V, p. 12.

CHAPTER XXIX.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS—Continued.

Always closely allied with the native American traditions of a deluge are those which bear close analogy to the Bible account of the existence of giants in the earth,^a of the Tower of Babel,^b the confusion of languages,^c the dispersion of mankind throughout the earth,^d including migrations to this western hemisphere. The first four items above enumerated will be recognized as Bible events; while the last will be remembered as a very important Book of Mormon event fulfilled in the migration of the Jaredite colony from the Tower of Babel to the western hemisphere.^e But as the Nephite migration, as also that of Mulek's colony, is committed to the traditions of the native Americans, one must not be surprised if these several migrations are some times confounded, resulting in confusion that is quite perplexing.

III.

THE TOWER OF BABEL.

"On the way between Vera Cruz and the capital, not far from the modern city of Puebla, stands the venerable relic, with which the reader has become familiar in the course of the narrative—called the temple of Cholulua. It is, as he will remember, a pyramidal mound, built, or rather cased, with unburnt brick, rising to the height of nearly one hundred and eighty feet. The popular tradition of the natives is, that it was erected by a family of giants, who had escaped the great inundation, and designed to raise the building to the clouds; but the gods, offended with their presumption, sent fires from heaven on the pyramid, and compelled them to abandon the attempt. The partial coincidence of this legend with the Hebrew account of the Tower of Babel, received, also, by other nations of the east, cannot be denied."^f

Prescott also has a foot note on this passage from which I make the following quotation:

"A tradition, very similar to the Hebrew one, existed among the Chaldeans and the Hindoos. (*Asiatic Researches*, Vol III, mem. 16.) The natives of Chiapa, also, according to the bishop Nunez de la Vega, had a story, cited as genuine by Humboldt (*Vues des Cordilleres*, p. 148), which not only agrees with the Scripture account of the manner in which Babel was built, but with that of the subsequent dispersion, and the confusion of tongues."^g

"Ixtilxochitl, the Christian descendant of the ancient rulers of Anahuac, relates that after the dispersion of the human race which succeeded the attempt at building the Tower of Babel (which he had learned from his Catholic instructors),^h seven Toltecs reached America

^a Gen. vi: 4; ^b Gen. xi; ^c Gen. Xi: 9; ^d Gen. xi: 8.

^e See Book of Ether chs. i, ii, iii, vi.

^f Conquest of Mexico, Vol. II, pp. 386, 387, Prescott.

^g Conquest of Mexico, Prescott, Vol. II, p. 387, note.

^h The suggestion of Nadaillac in this clause in parenthesis to the effect that this tradition of the Tower of Babel had its origin in the Christian teachings imparted to Ixtilxochitl, will receive consideration at the conclusion of this series of quotations on the subject of the Tower of Babel, etc.

and became the parents of a numerous race. The Quiches speak of white men who came from the land of the sun. The people of Yucatan believe that their ancestors had come from the east, across a great body of water that God had dried up to let them pass over."¹

"The Mexicans round Cholula had a special legend, connecting the escape of a remnant from the great deluge with the often mentioned story of the origin of the people of Anahuac from Chicomoztoc, or the Seven Caves. At the time of the cataclysm, [i. e., the flood] the country, according to Pedro de los Rios, was inhabited by giants. Some of these perished utterly; others were changed into fishes; while seven brothers of them found safety by closing themselves into certain caves in a mountain called Tlaloc. When the waters were assauged, one of the giants, Xelhua, surnamed the architect, went to Cholula and began to build an artificial mountain, as a monument and a memorial of the Tlaloc that had sheltered him and his when the angry waters swept through all the land. The bricks were made in Tlamanalco, at the foot of the Sierra de Cocotl, and passed to Cholula from hand to hand along a file of men—whence these came is not said—stretching between the two places. Then were the jealousy and the anger of the gods aroused, as the huge pyramid arose slowly up, threatening to reach the clouds and the great heaven itself; and the gods launched their fire upon the builders and slew many, so that the work was stopped. But the half-finished structure, afterwards dedicated by the Cholultecs to Quetzalcoatl, still remains to show how well Xelhua, the giant, deserved his surname of the Architect."

"The tower of Babel is," indeed, clearly remembered by several aboriginal nations of our continent," says P. De Roo, "especially of Central America," and then he adds:

"Ixtililxochitl relates the tradition of the Toltecs, according to which the few men who escaped the deluge, after multiplying again, built a 'zacuali' or tower of great height, in which to take refuge when the world should be destroyed a second time. After this their tongues became confused and, not understanding one another any longer, they went to different parts of the world. The Toltecs, seven in number, and their wives, who understood one another's speech, after crossing great lands and seas and undergoing many hardships, finally arrived in America, which they found to be a good land and fit for habitation. When Coxcox and his wife Xochiquetzal had landed on the peak of Calhuacan they increased and multiplied, and children began to gather about them; but these were all born dumb. A dove came, however, and gave them tongues, innumerable languages. On an ancient hieroglyphical map, first published by Carreri, who was vindicated from suspicion as to his integrity by Boturini, Clavigero, and von Humboldt, there is also depicted a dove with the hieroglyphic emblem of languages, which it is distributing to the children of Coxcox. Only fifteen of the descendants of Coxcox could at all understand one another, and these

¹ Pre-Historic America, Nadaillac, p. 526.

² Native Races, Vol. III, pp. 67, 68. For this statement Bancroft in a foot note quotes the following authorities: "Boturini, *Idea de una Hist.* pp. 113-4; id., *Catalogo*, pp. 39-40; Clavigero, *Storia Ant. del Messico*, tom. i., pp. 129-30, tom. ii., p. 6; *Spiegazione delle Tavole del Codice Mexicano* (Vaticano) tav. vii., in Kingsborough's *Mex. Ant.*, Vol. V, pp. 164-5; Gemelli Carreri, in Churchill's *Col. Voy.*, Vol. IV, p. 481; Humboldt, *Vues des Cordilleres*, tom. i., pp. 114-15, tom. ii., pp. 175-8; Tylor's *Anahuac*, pp. 276-7; Gondra, in Prescott, *Conquista de Mexico*, tom. iii, pp. 1-10. The remainder of Bancroft's note following this citation of authorities, wherein he seeks to discredit the force of these native traditions concerning the Tower, the confusion of tongues and the dispersion of mankind, as in the case of Nadaillac's effort of a similar character, remarked in a previous note, will receive consideration at the close of this series of quotations of the Tower, etc.

were the ancestors of the Nahua nations. Thus runs the Mexican tradition, which the learned Von Humboldt further relates when he says, 'Wodan, one of the fifteen ancestors of the American nations, was a grandson of the venerable old man, who with his family escaped the fury of the flood, and was one of those who, according to the Chiapan legend, had helped in building the monument that was to reach heaven but remained unfinished through the anger of the gods. After each family had received a different language, Teotl ordered Wodan to go and settle Anahuac.' "^k—the Mexican table land.

With regard to the dove distributing languages to the children of Coxcox mentioned above and in many of the versions of this old American tradition, I suggest the probability of its having reference to the gift of tongues through the Holy Ghost, of which the dove is the sign or symbol. See Matt. iii: 16; also the statement of Joseph Smith the Prophet, "The sign of the dove was instituted before the creation of the world a witness for the Holy Ghost." Mill. Star, Vol. XX: p. 456.

"The Cholulan tradition, as told by Duran, differs somewhat from the foregoing version. 'I inquired,' he says, 'about the ancient Mexican legends, from a native of Cholula who was a hundred years old, and well versed in the antiquities of his tribe. 'Take pen and paper,' he answered me, 'because you could not remember all that I am to tell you: At first, there was nothing but a dark world, without any creature in it; but as soon as light was made with the sun rising in the east, gigantic men with ugly features made their appearance and took possession of this earth. Desirous of knowing the rising and the setting of the sun, they divided themselves into two groups, those of one group traveling east on their search, and the others west, until the ocean prevented them from going any further. They returned therefore, and, unable to get at the sun by his rising or sinking, whilst, however, they were enamoured with his light and beauty, they decided to build a tower tall enough to reach him in his course. They set out gathering materials, found clay and a very sticky bitumen, and they hurried on to erect the tower, and raised it so high that, they say, it seemed to attain to the sky. And the Lord above, annoyed at their work, spoke to the inhabitants of heaven: 'You have noticed how those of the world have built a high and superb tower to climb up higher, after the beauty and light of the sun; come and let us confound them, for it is not right that those of the world living in the flesh, should mix up with us.' The inhabitants of heaven sallied forth at once, like thunderbolts, by the four corners of the earth and demolished the monument. Terrified and trembling, the giants fled in every direction.' "^l

Passages of like description to these might be multiplied, but the foregoing are sufficient for our purpose here. Should any one desire to make a larger collection I refer him to the authorities already referred to in a previous note^m on a passage from Bancroft, as also Nadaillac's "Pre-Historic America," chapter ten P. De Roo's "America Before Columbus," Vol I, chapters sixteen to twenty inclusive; and Rivero & Tschudi's "Peruvian Antiquities," chapter seven.

I have already called attention to the fact that authorities upon the subject of traditions and legends of the new world are as much divided and as irreconcilable as they are upon the origin and antiquity of American ruins. A number of writers, especially those of recent date,

^k America Before Columbus, P. De Roo, Vol. I, pp. 415, 416.

^l America Before Columbus, P. De Roo, Vol. I, pp. 417, 418.

^m Ante p.

seek to discount the value of the analogy which is plainly evident between these native American accounts of the building of the Tower of Babel, the confusion of tongues, the dispersion of mankind, and the Bible accounts of the same events; but I fail to find any reason advanced sufficiently strong to discredit the obvious analogy, and the significance there is in it, viz., that the native Americans in ancient times were acquainted with the Bible facts concerning the creation, the flood, the tower, etc. Those who accept the Book of Mormon, of course, know by what means and how the ancient Americans became acquainted with these scriptural truths. Those writers who seek to discredit the native traditions resort in the main to the theory that these so-called creation, flood, and tower legends have not escaped the "renovating touch of the Spanish priests and chroniclers, who, throughout their writings, seem to think it their bounden duty to make the ideas of the history of the new world correspond to those of the old;"ⁿ while others see in them an adaptation by pious fraud of Indian mythologies to Bible statements.^o Such Nadaillac represents the theories of some other writers to be; but he himself in speaking of a number of traditions which resemble Bible historical incidents disclaims the necessity of accrediting them to Christian origin: "A general belief * * * * * in a deluge or flood is widely spread among the American races, and can hardly be attributed to Christian teachings. * * * * * It is probable that all these traditions have some foundation in truth. * * * * * No dissemination of merely Christian ideas since the conquest is sufficient to account for these myths."^p

Again I may remark that with the Book of Mormon in hand one does not need to accept these strained explanations and this wholesale repudiation of the writings of respectable authorities on the validity of these legends among native Americans, derived—not as some would have us believe, from picture-paintings of the natives alone, but from these supplemented by the oral traditions of the natives. The source of the traditions here referred to is made clear by the Book of Mormon.

IV.

MIGRATIONS.

As already stated some confusion exists in native American traditions relative to migrations. This doubtless arises from the fact that the native traditions confound the three great migrations of which the Book of Mormon speaks, viz., the Jaredite, Nephite and Mulek migrations; and, moreover, local migrations, especially those following the disaster at Cumorah—Lamanite or Aztec migrations southward—with the general migrations from the old world. This con-

ⁿ Native Races, Vol. V, p. 12.

^o Pre-Historic America, p. 530, note. For the objections of the agnostic Bancroft see Native Races, Vol. III, pp. 68, 69, note; and for the objections urged by Prescott see Conquest of Mexico, Vol. II, appendix, p. 387.

^p Pre-Historic America, pp. 525, 531.

fusion in the native traditions results in dividing the writers on American antiquities both in respect of the number of migrations and the direction whence they came, as also the time of them. It should be stated that there are some respectable authorities who doubt of ancient migrations at all, holding the native population of America, and also its civilization, to be indigenous.

Migration passages already quoted in connection with the tower of Babel matter, are as follows: "The Toltecs reached America [from the Tower] and became the founders of a numerous race." "The Quiches speak of white men who came from the land of the sun. The people of Yucatan believe that their ancestors had come from the east across a great body of water, that God had dried up to let them pass over."^r Here it will be observed that with these traditions of the migration from the east has been coupled the Bible story of the Israelites crossing the Red Sea through which God opened a way to let them pass.^s

It is also to be observed that in some instances the American traditions fix the building of the notable tower to escape floods in the western world.^t Not a surprising variation when one considers how oral tradition unchecked by written annals distorts facts. From another passage already given,^u after referring to the facts of the confusion of languages, it is stated that the people went to different parts of the world; then, "the Toltecs, seven in number, and their wives, who understood one another's speech, after crossing great lands and seas and undergoing great hardships finally arrived in America which they found to be good land and fit for habitation. * * * * * Only fifteen of the descendants of Coxcox could at all understand one another, and these were the ancestors of the Nahuac nations."^v In this last quotation one perceives very clearly in outline the story of the Jaredite migration as follows:

First, the number of the colony is small. The Book of Ether represents that the Jaredite colony crossed the great waters between their native land and America in eight barges;^w "and they were small."^x The two principal families of this colony, that of Moriancumr and Jared, some time after reaching America are set down as follows: The former had of sons and daughters twenty-two; while the number of sons and daughters of the latter was twelve, he having four sons. Some of these sons and daughters may, of course, have been born enroute to, and after the arrival in America—that at least is a very great probability—and hence the original colony would be cut down by as many as were so born.^y The number of "friends" of Jared and his brother, who accompanied them from Babel to America are set down at "about twenty and two souls, and they also begat sons and daughters before they

^r Ante p. 271.

^s Exodus, xiv.

^t Ante p. 270.

^u Ante p. 271.

^v Ante p. 271.

^w Ether, iii: 1.

^x Ether ii: 16.

^y Ether vi: 20.

came to the promised land.^z This may mean that the twenty-two friends were all adults while the number of children is not given; or it may mean that they numbered twenty-two including children. In any event the Jaredite colony was not large, and it is quite possible that the families were not more than seven in number as held in the native tradition before us.

Second, the American traditions represent that the colony which came from the tower and peopled America all understood each other's language, and the number of them was fifteen; which, if this number represents the adult members of the colony, we have again about the seven families indicated in the foregoing passage; and it will be remembered that when the Lord made known to the prophet Moriancumr that he was about to confound the languages of the people, his brother Jared suggested to him that he ask the Lord not to confound their language; "and it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared, therefore he did not confound the language of Jared."^a A second appeal was made in behalf of their friends (who we have already learned numbered twenty-two) that their language might not be confounded; "and the Lord had compassion upon their friends, and upon their families also, that they were not confounded."^b

Third, this colony, of the American traditions, crossed great lands and seas and underwent many hardships before finally arriving in America. Now Ether's account of the Jaredite journey: "And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise," [America].^c Arriving on the shores of the great ocean which separated them from the land of their final destination—their journeyings to this point having occupied some four years—they received a commandment to build barges for crossing this ocean. "And it came to pass that when they had done all these things they got aboard of their vessels or barges and set forth into the sea, commending themselves unto the Lord their God. And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind."^d This journey continued three hundred and forty and four days upon the water. This surely was "crossing great lands and seas and undergoing many hardships."

Fourth, the American tradition says that the Toltec colony finally arrived in America which they found to be a good land "and fit for habitation." Concerning the land to which the Jaredite colony came Ether says that it is "a land of promise, which is choice above all

^z Ether vi: 16.

^a Ether i: 35.

^b Ether 37.

^c Ether vi: 4, 5.

^d Ether vi: 4, 5.

other lands which the Lord had preserved for a righteous people.”^e In other words, it was “a land fit for habitation.”

Other passages on the fact of ancient migrations to America follow; but I caution the reader again concerning the confusion existing in the traditions on this subject which arise, as I believe, from the traditions mingling indiscriminately together the three migrations of the Book of Mormon; and later migrations of a local character since the overthrow of the Nephites at Cumorah.

“One fact appears probable, and that is that there was a tendency of population extending over a long period from the north toward the south, one driving another before it as one wave of the sea follows that in advance of it. We cannot do better than compare these successive invasions, with those of the barbarous races that quarreled over the parts of the dismembered Roman empire, or with that of the Aryans, who from the farther end of Asia fell in hordes first upon India and Persia and then upon the different countries of Europe, giving to the vanquished as the price of their defeat a culture undoubtedly superior to that they had formerly possessed.”^f

“That successive waves of migration occurred there is no reason to doubt, and that these successive bodies of immigrants differed to some extent in culture and in race is highly probable.”^g * * * * * The ancient American races preserved the tradition of distinct migrations, in their hieroglyphics and pictographs.”^h

“That America was peopled from Asia, the cradle of the human race, can no longer be doubted, but how and when they came is a problem that cannot be solved.”ⁱ The testimony “of migration to the western coast of America from the eastern coast of Asia, Rivero and Tschudi hold to be strong and conclusive; and further “that it explains many facts in America, which long perplexed our archaeologists,” but “it by no means aids us in determining the origin of our earliest population.”^j On the same subject Gallatin remarks: “After making every proper allowance, I can see no possible reason that should have prevented those who, after the dispersion of mankind, moved towards the east and northeast from having reached the extremities of Asia and passed over to America within five hundred years after the flood. However small may have been the number of those first emigrants, an equal number of years would have been more than sufficient to occupy in their own way every part of America.”^k

Bancroft quoting the substance of a passage from Sahagun, whom he pronounces one of the best of authorities, says:

“Countless years ago the first settlers arrived in New Spain. Coming in ships by sea, they approached a northern port and because they disembarked there it was called Panutla, or Panoaia, ‘place where they arrived who came by sea,’ now corruptly called Pantlan (Panuco); and from this port they began to follow the coast, beholding the snowy Sierras and the volcanoes, until they reached the province of Guatemala; being guided by a priest carrying their god, with whom he continually took counsel respecting what they ought to do. They came to settle in Tamoanchan^e where they remained a long time, and never ceased to

^e Ether ii: 7.

^f Pre-Historic America, Nadaillac, p. 261.

^g Pre-Historic America, Nadaillac, p. 523.

^h Pre-Historic America, Nadaillac, p. 272.

ⁱ Dupaix, quoted by Bancroft, Native Races, Vol. V, p. 31.

^j Peruvian Antiquities, Tschudi, p. 24.

^k American Ethnology and Sociology, Vol. I, p. 179.

^e This place, according to Sahagun, is the first home of the Nahua nation. It is definitely located, says Bancroft (Native Races, Vol V, p. 191) down the coast from Panuco, in the province of Guatemala.

have their wise men, or prophets, called amoxoaque, which means 'men learned in the ancient paintings,' [books], who, although they came at the same time, did not remain with the rest in Tomoanchan; since leaving them there, they re-embarked and carried away with them all the paintings [books] which they had brought relating to religious rites and mechanical arts."^m

Speaking of the traditions of the migrations of the Nahuatl nations Bancroft says:

"In its ancient centre—not in Anahuac, whether it was in the north or south—the primitive Nauhua power was overthrown, or from that centre it was transferred to be re-established by exiled princes and their descendants on the Mexican plateaux. This transfer, whose nature we may vaguely comprehend, but of whose details we know nothing, is the event or series of events referred to by the various migration-traditions. The recollections of these events assumed different forms in the traditions of different tribes until each nation claimed or were deemed by the Spaniards to claim a distinct migration from its former home."ⁿ

"After the creation of the first men Balam-Quitze, Balam-Agab, Mahucutah and Iqui-Balam, wives were given to them, and these were the parents of the Quiche nation. * * * * * All seem to have spoken one language and to have lived in great peace, black men and white men together. Here they awaited the rising of the sun and prayed to the Heart of Heaven. The tribes were already very numerous including that of the Yaqui (Nahuas). At the advice of Balam-Quitze and his companions they departed in search of gods to worship, and came to Tulan-Zuiva and seven caves where gods were given. * * * * * Tohil was also the god of Tamub and Ilocab and the three tribes or families kept together, for their god was the same. Here arrived all the tribes; * * * * * and here their language was confounded. They could no longer understand each other and they separated, going to the east, and many coming hither, (to Guatemala). They dressed in skins and were poor, but they were wonderful men and when they reached Tulan-Zuiva long had been their journey, as the ancient histories tell us."^o

Bancroft condenses the foregoing from Popol Vuh, of which work we have already given a description,^p and in it may be observed the many facts concerning the story of the Jaredite migrations to the new world. That is, sometime after the creation men are represented as living together and speaking one language. Later comes the confusion of tongues. Certain families adhere together because they speak the one language. There is a general dispersion and after a very long journey one of the groups reach Guatemala; i. e., Central America.

Concluding the primitive period of Guatemalan history Bancroft quotes a striking passage from the Spanish writer Juarros; who, he says, follows the manuscript writings of Fuentes y Guzman, founded as is claimed on native documents, "but full of inconsistencies," he adds, "and doubtless also of errors." There is, it is true, some confusion in the story told in this quotation; yet, making allowance for the imperfections of oral traditions, and confusion likely to occur in them, one may see in it something akin to the Nephite migration recounted in the Book of Mormon. And now the story:

^m Native Races, Bancroft, Vol. V, p. 189.

ⁿ Native Races, Bancroft, Vol. V, p. 220.

^o Native Races, Vol. V, pp. 546, 547. °

^p Ante pp. 261-4.

"The Toltecs referred to were of the house of Israel, and the great prophet Moses freed them from the captivity in which they were held by Pharaoh; but, having passed the Red Sea, they gave themselves up to idolatry, and persisting in it notwithstanding the warnings of Moses, either to escape the chidings of this law-giver, or for fear of punishment, they left him and their kindred and crossed the sea to a place called the Seven Caves on the shores of the Mar Bermejo (Gulf of California) now a part of the Mexican kingdom, where they founded the celebrated city of Tula. The first chief who ruled and conducted this great band from one continent to the other, was Tamub, ancestor of the royal families of Tula and of Quiche, and first king of the Toltecs. The second was Capichoch; the third Calel Ahus; the fourth Ahpop; the fifth Nimaquiche, who, being the best beloved and most distinguished of all, at the order of his oracle, led those people away from Tulan, where they had greatly increased in numbers, and guided them from the Mexican kingdom to this of Guatemala. In this migration they spent many years, suffered unspeakable hardships, and journeyed in their wanderings for many leagues over an immense tract of country, until, beholding a lake (that of Auitan), they determined to fix their habitation at a certain place not far from the lake, which they named Quiche, in memory of the king Nimaquiche (or, the 'great' Quiche), who had died during their long wanderings. There came with Nimaquiche three of his brothers, and by an agreement between the four they divided the region."^a

In some respects—in the matter of the seven caves and the name of the leader of the colony, Tamub—the story touches the tradition which doubtless refers to the advent of the Jaredites; and also, perhaps, some of the later migrations of native tribes in Central America. But one has, in the foregoing tradition, the Hebrew origin of the colony plainly declared; their departure from their kindred and the journey across the sea; their leader becomes the first king, as did Nephi;^r he founds a royal line—becomes in fact, the ancestor of the royal families of Tula and Quiche, as Nephi founded the royal line among his people;^s the fifth king, greatly beloved, instructed by his oracle—God—led part of the people away from an old place of settlement, where they had greatly increased, and led them to another land. Both character and achievement corresponds admirably with the first Mosiah of the Book of Mormon, and his leading the more righteous part of the Nephites from the land Lehi-Nephi to Zarahemla;^t and there is also the Nephite custom of naming lands after distinguished leaders who first settled them;^u while one may see in the fact that with Nimaquiche there came three brothers in his migration, a close resemblance to the fact of three brothers being associated with Nephi in the Nephite colony led from Jerusalem.^v

Let it be remembered also that this is a tradition concerning the "Nahuatl" tribes. Is this very name "Nahuatl" but a variation of the Hebrew root whence the word Nephi is derived, as undoubtedly the following words are: Nepheg,^w Nephish,^x Nephishesim,^y Nephusim,^z Naphtali,^a and Nephtoah?^b

^a Native Races, Bancroft, Vol. V, pp. 564, 566. Stephens also relates this tradition at length, see Central America, Vol. II, pp 172, 173.

^r II Nephi v: 18.

^s Jacob i: 11; Mosiah xxv: 13.

^t Omni i: 1-23; ^u Alma viii: 7; ^v I Nephi ii: 5.

^w Exod. vi: 21; ^x I Chronicles v: 19; ^y Nehemiah vii: 52, see also margin; ^z Ezra ii: 50; ^a Gen. xxx: 8; ^b Joshua xv: 9.

This Nahuatl tradition very much resembles one among the Peruvians concerning their migration to Peru: but which still more closely resembles some of the facts of the Nephite migration, except as to the matter of the time of it, which is placed at five hundred years after the deluge. The tradition is thus related by Rivero and Tschudi, following the native writer Montesinos:

"Peru, says Montesinos, was populated five hundred years after the deluge. Its first inhabitants flowed in abundantly towards the valley of Cuzco, conducted by four brothers. * * * * * The eldest of the brothers mounted to the summit of a ridge, and threw with his sling a stone to each of the four quarters of the world, thus taking possession of the soil for himself and his family. He afterward gave a name to each one of the quarters which he reached with his sling, calling that beyond the south, Colla; beyond the north, Tahua; beyond the east, Antisuyu; beyond the west, Contisuyu, and for that reason the Indians called their kings Tahuantin-Suyu-Capac, i. e., lords of the four quarters of the globe. The younger of the brothers, who, according to tradition, was at the same time the most skilful and hardy; wishing to enjoy alone the plentitude of power, rid himself of two of his brothers, by enclosing one of them in a cave, and throwing the other into a deep hole and thus caused the third to fly to a distant province. The fratricide consoled his sisters, and told them that they must consider him as the only child, or son of the sun, and obey him as such. He commanded his kinsmen to level the ground and make houses of stone; such was the origin of the city of Cuzco. * * * * * For sixty years did this first king govern (whom Indian traditions also called Puhua-Manson), leaving the throne to his eldest son."^c

Here we have undoubted reference to historical events, but the tradition in which they are held has assumed a form somewhat childish. That, however, does not prevent one from seeing in the tradition some of the main facts of the Nephite migration. The migration is conducted by four brothers, as was the Nephite migration—for Lehi, the patriarchal head of the Nephite colony, seems to have influenced the migration after its departure into the wilderness of Arabia but very little; the eldest of the brothers seeks for the leadership on arrival in the new world, by asserting his dominion over the four quarters of the land, in which one may see reflected the claims which the unworthy Laman, the eldest of the four Nephite brothers, made to leadership over the Nephite colony. In the younger brother of the Peruvian tradition being the more worthy of leadership, and finally attaining it, one may see the Book of Mormon historical fact of the youngest of the four Nephite brothers, Nephi, taking the leadership of the colony by the blessing and favor of God, though arriving at undisputed leadership of his people not by the childish means described in the Peruvian tradition, but by separating from his brothers and their following, and removing his people a long distance from the place of the Nephite first landing in America.

In that part of the tradition where the youngest brother is represented as commanding his kinsmen "to level the ground and make houses of stone," we have the evidence that he taught them the arts of civilization; a circumstance which corroborates the Book of Mormon

^c Peruvian Antiquities, Tschudi, pp. 52, 53. See also Baldwin, *Ancient America*, p. 264.

fact that the first Nephi did the same thing. It is thus recorded by him:

"And I did teach my people, to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance, * * * * * And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands."^d

This youngest brother of the tradition—after reigning sixty years, (the first Nephi's reign was also long, but the exact number of years may not be ascertained,^e), bequeathed his throne to his eldest son; so also did Nephi. At least that he did so is a most reasonable conclusion from the Book of Mormon data. In his old age, seeing death approaching, Nephi "anointed a man to be a king * * * * * over his people, according to the reign of kings."^b Being anxious to revere the name of this first ruler, the people provided that those who came to the throne should be called First Nephi, Second Nephi, Third Nephi,^c etc. Of course this does not prove that Nephi chose his eldest son to succeed him; but a later writer than Jacob, speaking of the Nephite kingdom, makes the statement that "the kingdom had been conferred upon none but those who were descendants of Nephi."^a Hence it must have been that the man whom Nephi anointed king when his own career was closing, was his own son, and most likely his eldest son.

Thus every item of the native Peruvian tradition under consideration, is met by the facts of the Book of Mormon; and the tradition gives strong presumptive evidence of the truth of the Book of Mormon statement, and hence also to the book itself.

Nadaillac has a passage which wonderfully confirms the possibility of the Nephites being able to make the journey from the coast of Arabia to South America, thirty degrees south latitude.¹ After discussing the probability of migrations from Asia via. of Behring Straits, he says:

"On the other hand, a knowledge of navigation no better than that possessed at present by the lowest people of Melanesia would have enabled a migration on the line of the thirtieth parallel, south, to reach the coast of South America and, in time, to give it a considerable population. A different distribution of land and water from that at present existing, is a possible factor in the problem, but of which it is too early in ocean exploration to avail ourselves. Squier, Gibbs, and numerous other American ethnologists believed in a migration from the west to South America."¹

An item of interest connected with the Nephite migration, and one

^d II Nephi v: 15, 17.

^e Jacob i: 11.

^b Jacob i: 9.

^c Jacob i: 11.

^a Mosiah xxv: 13.

¹ Lehi's Travels—Revelation to Joseph the Seer. "The course that Lehi and his company traveled from Jerusalem to the place of their destination: They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude." Richards & Little's Compendium, p. 289.

¹ Pre-Historic America, Nadaillac, p. 523.

very likely to fasten itself in the traditions of the natives, would be the Nephite "Director" or "Liahona" as the Nephites called it. This "Director" was found by Lehi, early in the Nephite migration, at his tent door and is described as "a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles: and the one pointed the way whither we should go into the wilderness. * * * * * And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness."^k Later, when the prophet Alma refers to it, he informs his son Helaman that it was called by their fathers "Liahona," he adds:

"And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness; and it did work for them according to their faith in God: therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done."^l

In the traditional account of how the first Inca and his sister-wife were directed to Peru, one may see the distorted account of this Book of Mormon fact. The tradition is thus related by Prescott:

"The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning."^m

Squiers relates the tradition substantially in the same manner, except that in place of a "golden wedge," he represents the celestial pair as being divinely guided by "a golden rod," which sinks into the earth on reaching the divinely appointed place of their destination.ⁿ

The student of the Book of Mormon will at once recognize how well the Nephite and Lamanite religious wars, at some periods of their history, are described in the following passage:

"There appear to have been very hotly contested religious disputes; constant wars broke out between the sectarians following the god Votan and those who worshiped Quetzalcoatl and the vanquished on either side perished under horrible tortures, or were compelled to fly their country."^o

Much confusion exists among authorities concerning the Toltecs. Because of their clear knowledge of the creation, flood, Tower of Babel, confusion of languages and dispersion of mankind,^p they are thought to

^k 1 Nephi xvi: 10, 16.

^l Alma xxxvii: 39, 40.

^m Conquest of Peru, Vol. I, p. 31.

ⁿ Peru, Incidents of Travel in the Lands of the Incas, pp. 301, 331.

^o Pre-Historic America, Nadaillac, p. 274.

^p See their association with the events as given by Ixtlilxochitl, quoted by Bancroft, Native Races, Vol. V, 19-21, and pp. 208-218.

have commenced the beginning of their wanderings at the dispersion of mankind from Babel. But if a people had in their possession a version of the Hebrew scriptures, as the Nephites had, for instance, it is not difficult to understand how these Bible facts could be incorporated in their traditions, without insisting that they were immediately connected with those very ancient Bible events. In whatever way the controversies about the Toltecs may terminate, the following description of them could well stand for a description of the Nephites, barring the items of cruelty, revengefulness, the sanguinary nature of their religion, and their ignorance of iron.^a

"In spite of wars and discord the time of the Toltec domination is enshrined in the memory of the Nahuas as their golden age. The Toltecs, they tell us were tall, well proportioned, with clear yellow complexions; their eyes were black, their teeth very white; their hair was black and glossy; their lips were thick; their noses were aquiline, and their foreheads were receding. Their beards were thin, and they had very little hair on their bodies; the expression of their mouths was sweet, but that of the upper part of their faces severe. They were brave, but cruel, eager for revenge, and the religious rights practiced by them were sanguinary. Intelligent and ready to learn, they were the first to make roads and aqueducts; they knew how to utilize certain metals; they could spin, weave and dye cloth, cut precious stones, build solid houses of stone cemented with lime mortar, found regular towns, and lastly build mounds which may justly be compared with those of the Mississippi valley. To them popular gratitude attributes the invention of medicine, and the vapor bath (*temazcalli*). Certain plants to which curative properties were attributed were the remedies mostly used.^r In the towns, we are told, were hospitals where the poor were received and cared for gratuitously. Our information respecting the commerce of the Toltecs is very vague. We know, however, that it was important. At certain periods of the year regular fairs were held at Toltan and Cholula; the products of the regions washed by both oceans were seen side by side with numerous objects made by the Toltecs themselves. These objects were of great variety, for though iron was unknown to them [the subject is considered later], the Toltecs worked in gold, silver, copper, tin and lead. Their jewelry is celebrated, and the few valuable ornaments which escaped the rapacity of the Conquistadores are still justly admired. The Toltecs cut down trees with copper hatchets, and sculptured bas-reliefs and hieroglyphics with stone implements. For this purpose flint, porphyry, basalt, and above all, obsidian, the *istli* of the Mexicans, were used. Emeralds, turquoises, amethysts, of which large deposits were found in various places, were sought after for making jewelry for both men and women. At Cholula a famous kind of pottery was made, including vases and the utensils in daily use, censers, and idols for the temples of the gods and common ornaments for the people."^s

Let this description be compared with that which Helaman^t gives of the Nephites in the sixty-fourth year of the Nephite republic—a date corresponding with the year twenty-seven, B. C.—and it will be seen that either one might stand for the other.

^a Concerning which more later.

^r See Book of Mormon.

^s Pre-Historic America, Nadaillac, pp. 275, 277.

^t See Helaman vi: 7-13. Also Part I. of this Manual, 1903-4, pp. 123, 124.

CHAPTER XXX.

INDIRECT EXTERNAL EVIDENCE: AMERICAN TRADITIONS.

I.

THE SIGNS OF MESSIAH'S BIRTH.

The impressive signs given of the birth and death of Messiah were of such a character, that they would doubtless obtain a fixed place in the traditions of the native American people, though, as in the case of all traditions and legends, the events may be more or less distorted, and so confused as to be some times confounded.

"Every trace of the circumstances that give rise to a tradition is soon lost, although the tradition itself in curiously modified forms is long preserved. Natural convulsions, like floods and earthquakes, famines, wars, tribal migrations, naturally leave an impression on the savage mind which is not easily effaced, but the fable in which the record is embodied may have assumed a form so changed and childish that we pass over it today as having no historical value, seeking information only in an apparently more consistent tale, which may have originated at a recent date from some very trivial circumstances. * * *

* * But the traditions of savages, valueless by themselves for a time more remote than one or two generations, begin to assume importance when the events narrated have been otherwise ascertained by the records of some contemporary nation, throwing indirectly much light on history which they were powerless to reveal."^a

Accepting as reasonable these reflections, I wish to add that having in part the written records of the people among whom the event happened of which the traditions treat, we are in possession of that which makes these traditions assume the importance to which our author alludes. And while the record referred to—the Book of Mormon—gives the necessary importance to the traditions, the traditions bear testimony to the truth of the record.

From the native Central American documents compiled and followed by Fuentes y Guzman, quoted by Juarros, whom Bancroft follows, it is learned that a certain Quiche prince, Acxopil, the son of Nimaquiche, observing that his people had greatly increased in number and influence, divided his empire into three kingdoms. And now Bancroft who is quoting Juarros:

"Retaining for himself the first, he gave the second to his oldest son, Jiutemal, and the third to his second son, Acxiquat; and this division was made on a day when three suns were seen, which has caused some to think that it took place on the day of the birth of our Redeemer, a day on which it is commonly believed that such a meteor was observed."^b

The "day when three suns were seen"—"the day of the birth of our Redeemer"—easily accords with the two days and a night of the continuous light of the Book of Mormon given, in connection with the appearance of a new star (meteor), as a sign to the Nephites of the birth of Messiah:

^a Native Races, Bancroft, Vol. V, pp. 137-8.

^b "Native Races," Bancroft, Vol. V, p. 566.

"And behold, this will I give unto you for a sign at the time of his [Messiah's] coming; for behold, there shall be great lights in heaven inso-much that in the night before he cometh there shall be no darkness, inso-much that it shall appear unto man as if it were day, therefore there shall be one day and a night, and a day [equivalent to the "three suns" of the tradition] as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you."^c

"And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came. * * * And it came to pass also, that a new star did appear, according to the word."^d

Referring to the traditions of the primitive Nahua period, after dealing with the events of the first age, which treat of the creation, flood, dispersion of mankind, the migration of a colony of seven families to a new land, etc., Bancroft following the native writer Ixtlilxochitl, deals with the second Nahua age as follows:

"The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua as recorded in the Old Testament."^e

These cataclysms attended with darkness do not refer to the flood period of the first Nahua age—which is identical with Noah's flood—but to disasters subsequent to that period, say to the disasters which are described in the Book of Mormon as taking place in this western hemisphere during the time of the crucifixion and interment of Messiah in Judea. This I believe will be established as reasonably clear as we proceed.

Concerning the foregoing passage I also call attention to the fact especially that Veytia is said by Bancroft to place before the tempest and the darkness of the tradition, the stopping of the sun for a whole day in his course, as at the command of Joshua, as recorded in the Old Testament. Instead of having reference to the Joshua incident, however, may not the incident of the American tradition have reference to the Book of Mormon sign of Messiah's birth, the two days and night through which there was continuous light?^f The stopping of the sun a whole day in his course would certainly give the period of uninterrupted light required by the Book of Mormon sign of Messiah's birth; and the fact that so noted an authority as Veytia places that singular event before the fierce tempest attended by darkness, restores the order

^c Helaman xiv: 3-5.

^d III Nephi i: 15, 21.

^e Native Races, Bancroft, Vol. V, pp. 209-210.

^f See Helaman xiv: 3, 4, 5; and III Nephi i: 15-21.

of the events required by the Book of Mormon account of those matters.

De Roo, quoting Bastian,[§] says:

"Another circumstance of the Savior's death seems to be remembered in Mexico, for it is related in its traditions that, at the disappearance of Topiltzin or Quetzalcohuatl, both sun and moon were covered in darkness, while a single star appeared in the heavens."^h

Here, clear enough, is allusion to the darkness that covered the land at Messiah's death, may not the star, which here appears out of order, according to the Book of Mormon facts, really have been the one which appeared to the Nephites as the sign of Messiah's birth?

II.

THE SIGNS OF MESSIAH'S DEATH.

The signs which were to be given to the inhabitants of the western hemisphere of Messiah's death were foretold by a Lamanite prophet as follows:

"Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you: and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead; yea, at the time that he shall yield up the ghost, there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth: which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath. And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys, which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many. And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours: and he said unto me that while the thunder and the lightning lasted and the tempest, that these things should be, and that darkness should cover the face of the whole earthⁱ for the space of three days."^j

[§] Adolf Bastian was born in June, 1826. He was a Prussian ethnologist of note, being professor of that science at Berlin, and demonstrator of the ethnological museum. He succeeded Virchow as president of the Berlin Anthropological society. He traveled in Peru, Colombia and Central America in 1851-66. It is from his works that De Roo quotes the above tradition.

^h History of America before Columbus, p. 431.

ⁱ "Darkness cover the face of the whole earth," etc. This expression should be understood as limited by one that precedes it in the quotation, viz., there should be no light upon the face of this whole land, meaning America. Notwithstanding the "face of the whole earth" the darkness was limited to the western hemisphere. The usual objections to the Book of Mormon based on this passage are considered in the chapters devoted to objections to the Book of Mormon, and there this matter will be considered at length.

^j Helaman xiv: 20-27.

This prediction was literally and awfully fulfilled. Mormon's condensed account of it being as follows:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land. And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land. And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapour of darkness; and there could be no light because of the darkness; neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."^k

In addition to the passages already quoted, which contain references to the cataclysms at the death of Messiah, as well as to the signs of his birth, Bancroft also gives a Toltec tradition directly bearing on the subject, as follows:

"The sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Çalli, which, the

^k III Nephi viii: 5-23.

chronology being reduced to our system), proves to be the same date when Christ our Lord suffered,' 33 A. D."¹

The statement in the foregoing that there was no loss of life resulting from this cataclysm is the only item that mars its perfect agreement with the Book of Mormon incident.

"Boutrini, commending the exact chronology of the ancient Mexicans, says, 'No pagan nation refers primitive events to fixed dates like the Indians. They recount to us the history of the creation of the world, of the deluge, of the confusion of tongues at the time of the Tower of Babel, of the other epochs and ages of the world, of their ancestors' long travel in Asia, with the years precisely distinguished by their corresponding characters. They record in the year of Seven Rabbits the great eclipse which happened at the crucifixion of Christ our Lord.'"^m

The date assigned for this eclipse of sun and moon (darkness), and attendant earthquakes in the foregoing quotations, is corroborated in a very remarkable manner by the native Peruvian historian Montesinos, quoted by Rivero and Tschudi. In giving a list of the Peruvian Monarchs, when reaching the sixtieth, Manco-Capac III., our authors say: "According to the Amautas [Peruvian "wise men," or philosophers] this prince reigned in the year two thousand nine hundred and fifty after the deluge, and consequently at the birth of Jesus Christ, an epoch when Peru [may not the remark have been intended to apply to the whole ancient American people and continent.] had reached her highest elevation and extension."ⁿ Following this sixtieth monarch came Cayo-Manco-Capac III., who reigned twenty years. He was followed by Sinchi-Ayar-Manco who reigned seven years. He, by Huamantaco-Amauta, who reigned five years; which brings us to about^o the year thirty-two A. D. and then follows this statement of our author's which corroborates the date cited by Bancroft for the cataclysm under consideration, viz: "During his reign [thirty-two or thirty-three A. D.], they experienced earthquakes that lasted several months."^p

Brasseur de Bourbourg,^q to whom Bancroft gives high praise as an authority on the languages and traditions of Central America, speaks of physical cataclysms which, according to the native traditions, took place in that part of America, and which are un-

¹ Native Races, Vol. V, p. 210.

^m Kingsborough's Mexican Antiquities, Vol. VI, p. 176, note.

ⁿ Peruvian Antiquities, Tschudi, p. 59.

^o Peruvian Antiquities, Tschudi, p. 60. Compare III Nephi, chap. viii.

^p I say "about" the year A. D. 32, for the reason that we do not know how long the reign of Manco-Capac III—who is represented in the foregoing quotation as reigning "at the time of the birth of Christ"—continued after the birth of Messiah; not long evidently; but sufficiently long to make up the difference between A. D. 32 and the time of Messiah's death. Baldwin also refers to the same event, Ancient America, p. 266.

^q Born in France, 1814. Died at Niece, 1874. A French clergyman, ethnologist and author. He was teacher and priest in Canada and the United States 1845-48. From 1854-1863 he traveled extensively in Mexico and Central America studying Indian antiquities and ancient manuscripts.

doubtedly the imperfect accounts of those cataclysms which occurred at the death of Messiah as recorded in the Book of Mormon. Brasseur became infatuated with the Atlantis theory, and regarded the native American traditions concerning the physical convulsions in nature as describing the submergence of the ancient Atlantis. With the theory of the learned Frenchman I have nothing to do. He may have made a wrong application of the facts of the native traditions. I think he did. But what I am interested in is the fact that so highly commended an authority draws from native sources the tradition of physical cataclysms which so nearly accord with the statements of fact in the Book of Mormon.^r After relating Brasseur's connection with the Atlantis theory, Baldwin says:

"In the first place, Brasseur de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe of the character supposed [i. e., the convulsions which submerged Atlantis]; that this tradition existed every where among the people when they first became known to Europeans; and that recollections of the catastrophe were preserved in some of their festivals, especially in one celebrated in the month of Izcalli, which was instituted to commemorate this frightful destruction of land and people, and in which 'princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities.' This tradition affirms that a part of the continent extending into the Atlantic was destroyed in the manner supposed, [submerged] and appears to indicate that the destruction was accomplished by a succession of frightful convulsions. Three are constantly mentioned, and sometimes there is mention of one or two others. 'The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it.' Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it is now. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, or to portions of the land which, for the time, escaped immediate destruction. Quotations are made from the old books in which this tradition is recorded which appear to verify his report of what is found in them. To criticise intelligently his interpretation of their significance, one needs to have a knowledge of those books and traditions equal at least to his own."^s

Nadaillac also refers to the native traditions collected by Brasseur on this subject and quotes him as follows:

"If I may judge from allusions in the documents that I have been fortunate enough to collect, there were in these regions, at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved."^t

Treating of a number of old Central American traditions on his own account, Nadaillac says:

"Other traditions allude to convulsions of nature, to inundations,

^r Native Races, Vol. V, pp. 127, 129.

^s Ancient America, pp. 176, 177.

^t Pre-Historic America, pp. 16, 17.

and profound disturbances, to terrible deluges, in the midst of which mountains and volcanoes suddenly rose up."^u

Nothing perhaps connected with the signs of Messiah's death would be more impressive than the awful fact of the three days darkness, and nothing would be more likely to be preserved in the traditions of the people than this singular fact.^v From generation to generation it would be remembered with terror. It is beyond question the traditional remembrance of that event which so terrorized the native Americans at every recurrence of an eclipse of the sun. "The Mexicans," says Bancroft, "were much troubled and distressed by an eclipse of the sun. They thought that he was much disturbed and tossed about by something, and that he was becoming seriously jaundiced. This was the occasion of a general panic, women weeping aloud, and men howling and shouting and striking the hand upon the mouth. There was an immediate search for men with white hair and white faces, and these were sacrificed to the sun, amid the din and tumult of singing and musical instruments. It was thought that should the eclipse become once total, there would be an end of the light, and that in the darkness the demons would come down to the devouring of the people."^w

It was also the traditional remembrance of the terror of darkness connected with the death of Messiah which undoubtedly created the anxiety concerning the renewal of fire at the conclusion of each cycle of fifty-two years recognized in the Mexican chronology. The Mexicans as represented in some of the notes we have quoted from different authors, hold the tradition of the destruction of the world at four successive epochs. "They looked forward confidently," says Prescott, "to another such catastrophe, to take place like the preceding, at the close of a cycle, when the sun was to be effaced from the heavens, the human race, from the earth, and when the darkness of chaos was to settle on the habitable globe. The cycle would end in the latter part of December, and, as the dreary season of the winter solstice approached, and the diminished light of day gave melancholy presage of its speedy extinction their apprehensions increased; and on the arrival of the five "unlucky" days which close the year, they abandoned themselves to despair. They broke in pieces the little images of their household gods, in whom they no longer trusted. The holy fires were suffered to go out in the temples, and none were lighted in their own dwellings. Their furniture and domestic utensils were destroyed; their garments torn in pieces; and everything was thrown into disorder, for the coming of the evil genii who were to descend on the desolate earth. On the evening of the last day, a procession of priests, assuming the dress and ornaments of their gods, moved from the capital towards a lofty mountain, about two leagues distant. They carried with them a noble victim, the flower of their captivities, and an apparatus for kindling the new fire, the success of which was an augury of the renewal of the cycle. On reaching the summit of the mountain, the procession paused till midnight; when, as the constellation of the Pleiades ap-

^u Pre-Historic America, p. 527.

^v See Ante p. 286.

^w Native Races, Vol. III, p. 110.

proached the zenith, the new fire was kindled by the friction of the sticks placed on the wounded breast of the victim. The flame was soon communicated to a funeral pile, on which the body of the slaughtered captive was thrown. As the light streamed up towards heaven, shouts of joy and triumph burst forth from the countless multitudes who covered the hills, the terraces of the temples and the house-tops, with eyes anxiously bent on the mount of sacrifice. Couriers, with torches lighted at the blazing beacon, rapidly bore them over every part of the country; and the cheering element was seen brightening on altar and hearthstone, for the circuit of many a league, long before the sun, rising on his accustomed track, gave assurance that a new cycle had commenced its march, and that the laws of nature were not to be reversed for the Aztecs. The following thirteen days were given up to festivity."^x

Whence this terror of the darkness? Whence this rejoicing at the assurance of continued light, unless back of it somewhere in the history of the people there was some such circumstance as described in the Book of Mormon which gave cause for this terror of darkness on the one hand, and the rejoicing at the assurance of a continuation of light on the other?

^x Prescott, Conquest of Mexico, Vol. I, pp. 105, 106.

CHAPTER XXXI.

INDIRECT EXTERNAL EVIDENCES: AMERICAN TRADITIONS- Continued.

I.

MESSIAH IN THE WESTERN HEMISPHERE.

The appearance of Messiah in the western hemisphere no less than the signs of his birth and death is a circumstance that would find lodgment in the tradition of the native Americans as well as in their written records, especially when the event happened in the manner described in the Book of Mormon, which was as follows: It appears that a short time after the cataclysms which were the sign to the western world of Messiah's death, a large company of people, some two thousand five hundred, were gathered together in the land Bountiful—a district of country in South America where the isthmus of Panama joins the south continent, and including some part of that isthmus. They were in the vicinity of a temple which had escaped destruction, and were conversing upon the many physical changes which had taken place in the land, and also of this same Jesus of whose death they had received such appalling evidences, when—but let me quote the account of the event from the Book of Mormon:

“And it came to pass that while they were thus conversing one with another, they heard a voice as it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul and did cause their hearts to burn. And it came to pass that again they heard the voice and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold the third time they did understand the voice which they heard; and it said unto them, ‘Behold my beloved son, in whom I am well pleased, in whom I have glorified my name: here ye him.’ And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified should come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.”^a

^a III Nephi xi: 3-12.

The task before us now is to ascertain if there is any thing in the native American traditions which sustain the probability of this historical fact. Of course the reader must not be surprised if he finds the native traditions on such a subject very much confused. All such traditions, as I have frequently remarked, are so confused. Besides it must be remembered that there were several great characters among the inhabitants of the western world, according to the Book of Mormon, who would likely be confounded with Messiah in the native traditions; such as Moriancumer, and Coriantumr among the Jaredites, the first and the last great leaders, respectively, of that ancient people. Then there is the first Nephi, Mulek, the first Mosiah, and several of the Lord's Apostles chosen from among the Nephites that are likely to be confounded with Messiah; and their mission with his several ministrations. But notwithstanding this confusion, I think evidences of this advent of Messiah in the western world are traceable in the native traditions; and I should be much disappointed if I had found it not so; for of all events in the Book of Mormon history, the advent of Messiah in the western world is the most important.

II.

OF THE CULTURE-HEROES OF AMERICA.

Speaking of American culture-heroes in general, Bancroft says:

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixpecocha in Ojaca, Zamna, and Cukulkan with his nineteen disciples, in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales, in Chili, and Bochica in Colombia. Peruvian legends speak of a nation of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain. Besides these, there are numerous vague traditions of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization."^b

I suggest, in passing, that the part of the tradition which relates to the existence "of settlements or nations of white men who lived apart from the other people of the country, and were possessed of an advanced civilization," refers to those conditions that prevailed when the Nephites and Lamanites occupied the land; the former an industrious civilized race, the latter an idle, savage race, conditions frequently re-

^b Native Races, Bancroft, Vol. V, pp. 23, 24.

ferred to in the Book of Mormon, in describing the status of the Nephites and Lamanites, respectively.

Observe also that Bancroft in the foregoing statement says of some of these characters that having accomplished their mission they mysteriously disappeared. There are several such characters spoken of in the Book of Mormon. Such was the case with the second Alma, a most noted Nephite character of the first half of the century immediately preceding the advent of Messiah. He was the first president or "judge" of the Nephite republic, also high priest of the Church, uniting in his person the two offices—a thing not unusual among the Nephites,^c nor among the native Americans if their annals may be trusted.^d After completing his life's mission, and making a remarkable prediction concerning the destruction of the Nephite people, Alma departed out of the land, "and it came to pass that he was never heard of more; as to his death or burial we know not of. Behold, this we know, that he was a righteous man; and the saying went abroad in the church, that he was taken by the Spirit, or buried by the hand of the Lord."^e In a similar manner, Nephi, the father of Nephi, the apostle, a very noted Nephite leader and prophet, departed out of the land.^f

The quotation just made from Bancroft on the culture-heroes of America represents them as quite numerous; we shall see, however, as

^c Such was the case with I Nephi and also with Mosiah II. (Omni v: 12-22). Also King Benjamin, (Mosiah i: 2). In fact all the Nephite kings seem to have performed priestly functions, while under the Republic Alma was made president of the state and high priest of the Church, (Mosiah xxix: 42), and in the fifty-third year of the Republic Nephi, the son of Helaman, was, for a time, both president of the Republic and high priest of the Church. (Helaman iii: 37 and chapter iv.

^d The Mexicans believed that Quetzalcohuatl united in his own person the character of king, priest and prophet. (Kingsborough, Vol. VI, p. 213). Prescott speaking of Montezuma says: "He had been elected to the regal dignity in preference to his brothers for his several qualifications both as a ruler and a priest, a combination of offices sometimes found in the Mexican candidates, as it was, more frequently, in the Egyptian." (Conquest of Mexico, Vol. I, p. 215). The same author speaking of the Incas of Peru says: "As the representative of the sun he stood at the head of the priesthood and presided at the most important of the religious festivals. (Conquest of Peru, Vol. I, p. 41). In a note on this passage Mr. Prescott takes exception to what he calls the "sweeping assertion" of Carli to the effect that the royal and sacerdotal authority were blended together in Peru; yet in another passage Prescott himself compares the ancient Peruvian government with that of the Jews and says: "The Inca was both the law giver and the law. He was not merely the representative of divinity, or like the pope, its viceregent, but he was divinity itself." (Conquest of Peru, Vol. I, p. 135).

Tschudi emphatically states the union of king and priest in the Incas as follows: "Moreover, the monarchs of Peru, as children of the sun, and descendants, in a direct line, from Manco-Capac, were the high priests and oracles in religious matters. Thus uniting the legislative and executive power, the supreme command in war, absolute sovereignty in peace, and a venerated high priesthood in religious feasts, they exercised the highest power ever known to man—realized in their persons the famous union of the pope and the emperor, and more reasonably than Louis XIV., might have exclaimed: "I am the state!" (Peruvian Antiquities, Tschudi, pp. 74, 75).

^e Alma xlv: 18, 19.

^f III Nephi i: 2, 3.

we proceed, that a number of them are the same person remembered in different countries under different names and titles, and that in the character and mission of each there is much similarity. Because of this similarity, however, it must not be supposed that it is my intention to claim each of these "culture-heroes" as a more or less tradition-distorted representation of Messiah; and the life and mission of the culture-hero a distorted account of Messiah's advent and mission among the Nephites. Quite to the contrary, I believe that the traditions concerning some of these "culture-heroes" more nearly represent other Book of Mormon characters than they do Messiah.

III.

VOTAN.

Such for instance is the case of Votan, the supposed founder of the Maya confederation. Some things in his character and career make him more resemble Moriancumer, the leader of the Jaredite colony from Babel to Central America, than Messiah. Bancroft in one summary of the legends respecting him—the resemblance to Moriancumer will be obvious—says:

"Votan, another mysterious personage, closely resembling Quetzalcohuatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah and to have assisted at the building of the Tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba and built the city of Palenque."^g

Then again, in some respects, Votan resembles the first Nephi. He is said to have come to America one thousand years B. C.;^h Nephi came early in the sixth century, B. C. Votan brought with him seven families; the Nephite colony, as nearly as may be estimated, on reaching America consisted of eight families.ⁱ Votan came to America by divine commandment; so too did the Nephite colony.^j Votan wrote a book in which he inscribed a complete record of all he had done;^k so also did Nephi.^l Votan united in his person the qualities of high priest and king; so also did Nephi.

^g Native Races, Vol. V: pp. 27, 28. Our author here follows Clavigero.

^h The chronology of legends, or even traditions, is very uncertain; and the variation of a few hundred years or so is not serious. The main point in the above case is that Votan came to America some hundreds of years before Christ.

ⁱ Of Lehi's family there were himself and wife, and four sons.

Zoram, the servant of Laban; he married one of the daughters of Ishmael.

Of Ishmael's family there were himself and wife, two married sons and five daughters. If, as it is supposed, the four sons of Lehi married the four daughters of Ishmael then there were nine families formed in the colony. Ishmael, however, died during the colony's wanderings in Arabia, and hence there were eight families that reached America in the Nephite colony. (For above facts see I Nephi ii, vi, vii, xvi: 34).

^j I Nephi ii.

^k Bancroft, Native Races, Vol V, p. 166.

^l I Nephi i, and I Nephi ii.

After saying all this, however, it has to be admitted that there are some things in the legends concerning Votan which do not run parallel with the career of Nephi. Such for instance as his supposed visit to Spain, Rome, Jerusalem, where, in the latter place, he saw the temple of Solomon building; also his visit to the Euphrate's valley, where he saw the unfinished Tower of Eabel. The part of his story which describes his finding in America a colony of the same race as his own people, reminds one of the first Mosiah who found the people of Zarahemla, in the valley of the Sidon. It will be remembered that these people came from Jerusalem, were Jews, and are known as the colony of Mulek. These varied legends concerning Votan resembling in the instances, here pointed out, the several Book of Mormon characters, leads one to regard as reasonable the supposition, advanced by nearly all writers who speak of him, that Votan is a generic name; and that the legends which centre about this name represent the exploits of several of America's culture-heroes,^m and, of course, as I believe, of several Book of Mormon characters.

IV.

THE PERUVIAN TRADITION OF THE MESSIAH.

The natives of Chili have the following tradition concerning one of their culture-heroes which closely resembles the character of Messiah as exhibited to the Nephites according to the Book of Mormon:

"Rosales, in his inedited History of Chili, declares that the inhabitants of that extremely southern portion of America, situated at the distance of so many thousand miles from New Spain, and who did not employ paintings to record events, accounted for their knowledge of some of the doctrines of Christianity by saying, 'that in former times, as they had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes, and a mantle such as the Indians carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath, and wrought other marvels, healing at once the sick, and giving sight to the blind;'ⁿ and that he spoke with as much propriety and elegance in the language of their country as if he had always resided in it, addressing them in words very sweet and

^m Those who would have further information concerning Votan are referred to Bancroft's *Native Races*, Vol. III, pp. 450, 455. Also Vol. V, pp. 159, 160. Also to Donnelley's *Atlantis*, chapter iv, and the notes in these works.

ⁿ Jesus said to the Nephites, among whom he ministered: "Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them; for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you. And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him." (III Nephi xvii: 7, 8, 9).

new to them,^o telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women who were resplendent as the sun dwelt with him. They say that he shortly afterwards went to Peru,^p and that many, in imitation of the habit and shoes which that man used, introduced among themselves the fashion of wearing shoes, and the loose mantle over the shoulders, either fastened with a clasp at the breast, or knotted at the corners, whence it may be inferred that this man was some apostle whose name they do not know.’ ”^q

V.

TOPILITZIN QUETZALCOHUATL.

This is doubtless the same personage who appears under different names in the native traditions of various countries of America. In the *Popol Vuh* of the Quiches he is known under the title of Gucumatz;^r in Yucatan he appears under the name of Cukulcan;^s in Oajaca (despite some difficulties and contradictions) as Huemac; and in Mexico, par excellence, as Topiltzin Quetzalcohuatl. Respecting this character various opinions are held. By some he is regarded as the Apostle St. Thomas, whom they credit with coming to America and preaching the Christian religion. “In support of their opinion,” says Bancroft, “that he [Quetzalcohuatl] was no other than the apostle,” they allege that the hero-god’s proper name, Topiltzin Quetzalcohuatl, closely resembles in sound and signification that of ‘Thomas, surnamed Didymus;’ for ‘to’ in the Mexican name, is an abbreviation of Thomas, to which ‘pilcin,’ meaning ‘son’ or ‘disciple,’ is added; while the meaning of Quetzalcohuatl [in the Aztec language is exactly the same as that of the Greek name ‘Didymus,’ ‘a twin,’ being compounded of quetzalli, a ‘plume of green feathers,’ metaphorically signifying anything precious, and ‘coatl,’ a serpent, metaphorically meaning one of two twins.”^t

Lord Kingsborough, it is well known, is the foremost among those who have identified this traditional personage Quetzalcohuatl with the Hebrew Messiah—Jesus of Nazareth; and to this subject he devoted

^o The Book of III Nephi, represents the Savior as praying for the Nephites, “and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner did they bear record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the heart of man conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.” (III Nephi xvii: 15, 17).

^p This journey to another land may be really a reference to the statement which Jesus made to the Nephites, to the effect that having fulfilled the purpose of his visit to them he must now go and visit the lost tribes of the house of Israel; for, he said: “But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.” (III Nephi xvii: 4. See also chapter xvi: 1-3.)

^q Mexican Antiquities, Kingsborough. Vol. VI, p. 419.

^r Bancroft, native Races, Vol. V, p. 621.

^s Bancroft, Native Races, Vol. III, pp. 135, 260, 451.

^t Bancroft, Native Races, Vol. V, p. 25.

an incredible amount of labor and research." As Kingsborough's interpretation of the name, *Topilitzin Quetzalcohuatl*, as also the substance of his argument will appear in quotations from his work, it is not necessary to make a statement of them here. Let it suffice at this point to say that native American traditions assign too many of the qualities of Deity to *Quetzalcohuatl* to regard him merely as a man; and while many things are ascribed to him that are not in harmony with the mission and character of Messiah as set forth in the Book of Mormon, still one may trace the outlines of Messiah's advent and labors among the Nephites in the career of *Quetzalcohuatl*, as also the qualities of his divinity in what tradition ascribes to the Aztec deity. As for those adventures and human qualities found in *Quetzalcohuatl* not properly ascribable to Messiah, they arise, doubtless, out of the fact that the native traditions have confounded some of the exploits and characteristics of other great personages who have figured in their history with those of this deity.

In order that the reader may have a fairly full account of what is said of this American man-divinity, I shall quote what several reliable authorities have said of him, beginning with Prescott:

"A far more interesting personage in their mythology was *Quetzalcohuatl*, god of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless, who have been deified by the gratitude of posterity. Under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac. From some cause, not explained, *Quetzalcohuatl*, incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way, he stopped at the city of Cholula, where a temple was dedicated to his worship, the massy ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would visit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarked on the great ocean for the fabled land of Tlapallan. He was said to have been tall in stature, with a white skin, long, dark hair, and a flowing beard. The Mexicans looked confidently to the return of the benevolent deity; and this remarkable tradition, deeply cherished in their hearts, prepared the way. * * * * * for the future success of the Spaniards."^v

After referring to the numerous, lengthy, intricate and even contradictory legendary statements of the American aborigines which in full may only be learned from the bulky works of Brasseur de Bourbourg, Lord Kingsborough, and H. H. Bancroft—P. De Roo, remarks:

^u Those who desire to follow the researches of the noble author on this point can do so by consulting Vol. VIII of his elaborate work, pp. 5-51; also his explanations of plates 3, 10, 41 of the Vatican Codex with accompanying notes, Vol. VI. This is by no means all that his lordship writes upon the subject, but from these passages one may learn the substance of his theory, and the argument by which he sustains it.

^v Conquest of Mexico, Prescott, Vol I, p. 64.

"Yet among all these traditions there is one than which none other is more uniformly or more clearly told by all the civilized American nations. It is, namely, the legend of an extraordinary man, perhaps canonized in Europe and apotheosized all over Central America, of a hero-god who came from a foreign country to reform the religion of the Mexican tribes and of their southern neighbors, and who is known generally under the Aztec name of Quetzalcohuatl. This apostle and civilizer should not, as we remarked before, be confounded with the ancient Maya legislator and chronicler Votan. [Some authorities insist, however, that they are the same, which De Roo himself admits at p. 93, Vol. II. See also Bancroft, Vol. III, p. 450], nor with St. Thomas, the apostle of Christ; but it is the universal opinion of the learned that Quetzalcohuatl is identically the same personage with the contemporary religious and civil reformer whom various nations have deified under different names; that he is the same with Huemac or Vemac, as the Mexicans also called him; with Topiltzin, as he was more anciently known in Tulla by the Toltecs; with Wixipecocha, under whose name he was venerated by the Zapotecs; with Zamna, Cozas, or Cukulcan, the theocratic ruler of Yucatan; nay, with Bochica, the civilizer of Cundinamarca or New Granada, and with Viracocha of Peru. Quetzalcohuatl arrived at Tulla, the Toltec capital, from Panuco, a small place on the Gulf of Mexico, where he had first landed. Duran likewise relates that Topiltzin was a foreigner, but could not learn from what parts he had come. His name, given him by the natives, signified 'Beautiful feathered serpent.' Cukulcan, his Maya or Yucatec appellation, had exactly the same meaning. It was the name of princes and Toltec kings, and probably designates some honorable title, which, if we should make a few learned considerations, might be found to be the Great or the Glorious man of the country. * * * * * The Indians remembered well that their god Quetzalcohuatl had not been like one of themselves. They described him as a white or pale faced man, of portly person, with broad forehead, great eyes, long black hair, and a heavy rounded beard. The Zapotecan Wixipecocha was also a white-skinned apostle, and the Toltecan Topiltzin is described as having all the same features, to which Duran adds that his beard was of a fair color and his nose rather large. He was very reserved in his manners, plain and meek with those who approached him, passing most of his time in meditation and prayer in his cell, and showing himself but seldom to the people. * * * * * Very abstemious at all times, Topiltzin often observed long and rigorous fasts, practicing severe penances and even bloody self-chastisements, as is likewise stated of the homologous Quetzalcohuatl.

De las Casas testifies that Quetzalcohuatl lived a most honest and chaste life; Sahagun, that he never married nor ever was in the company of a woman, except in the act of auricular confession. While, according to traditional report, he was born of a virgin mother. Herrera states that he remained a virgin himself. The Yucatec legends also notice the celibacy of Cukulcan and his general purity of morals. * * * * * Quetzalcohuatl is described as having worn during life, for the sake of modesty, a garment that reached down to his feet. * * * * * For shoes, Cukulcan wore sandals, walked along bare-headed; nor is it said that his mantle was, like that of his equivalent Wixipecocha, provided with a monk's cowl for head-gear. From the Mexican traditions we learn that Quetzalcohuatl, also, wore a cloak, which Bancroft calls a blanket over all, in one place, and a long white robe, in another; adding that, according to Gomara, it was decorated with crosses."^w

It would be impossible within the proposed limits of this work to quote at length what has been written of this mysterious personage of the western world; whose character and career in so many respects are like that of the Hebrew Messiah. From this point I can only summarize

^w History of America Before Columbus, P De Roo, Vol. I, pp. 540-544.

and quote briefly respecting him, leaving the reader interested in the subject to make larger research in the works cited in the margins.*

And now first as to the personal appearance of Quetzalcohuatl.

"He was a white man, of portly person, broad brow, great eyes, long black hair, and large round head, of exceedingly chaste and quiet life, and of great moderation in all things."r * * * * * Quetzalcohuatl is said to be a white man (some gave him a bright, red face), with a strong formation of body, broad forehead, large eyes, black hair, and a heavy beard. He always wore a long white robe; which, according to Gomara, was decorated with crosses. (J. G. Muller quoted by Bancroft, *Native Races*, Vol. III, pp. 273, 274.

In the Book of Mormon account of the advent of Messiah among the Nephites there is no description given of his features or person. This, upon first thought may seem singular; and yet it is in strictest harmony with human conduct in the presence of such an event. Overawed by the fact of the presence of a heavenly personage men are liable to take no note of features or color of the eyes or hair or any details of personal appearance. It is not until men are removed from the awe-inspiring circumstance itself that they begin to think of details connected with a heavenly apparition. I think it probable, therefore, that not until after the Nephite accounts were written of the personal ministrations of Jesus did those who beheld him begin to think out the details of his personal appearance; hence we have no description of him in their written annals, but we find it preserved—but perhaps with more or less of error in it—in the traditions of the people.

As to his general character while on earth the following is of importance:

"This Quetzalcohuatl was god of the air, and as such had his temple, of a round shape and very magnificent. He was made god of the air for the mildness and gentleness of all his ways, not liking the sharp and harsh measures to which the other gods were so strongly inclined. It is to be said further that his life on earth was marked by intensely religious characteristics; not only was he devoted to the careful observance of all the old customary forms of worship, but he himself ordained and appointed many new rites,^a ceremonies, and festivals for the adoration of the gods;^b and it is held for certain that he made the calendar.^c He had priests who were called quequetzalcohua, that is to say 'priests of the order of Quetzalcohuatl.'^d The memory of him

* Perhaps the fullest and most accessible work on the subject is Bancroft's *Native Races*, Vol. III, pp. 248, 287; and P. De Roo's *America Before Columbus*, Vol. I, chapters xxii, xxiii.

^r *Native Races*, Bancroft, Vol. III, p. 250.

^a See III Nephi xv: 2, 10.

^b See III Nephi xi: 21, 28, also III Nephi xviii: 1, 25. Compare those several passages from Nephi with the statement marked in the text.

^c This may simply be the traditional remembrance of the fact that the sign of the birth of Jesus was made an epoch from which the Nephites thenceforward reckoned their time. See III Nephi ii: 4-8.

^d "Priests after the order of Quetzalcohuatl." The Book of Mormon teaches that the Nephites had the high or Melchisedek priesthood among them. That is to say, the priesthood of their high priests was after the same order of priesthood as that held by the Son of God. Hence we have Alma saying: "I am called to speak after this manner [he was preaching repentance to the people] according to the holy order of God, which is in Christ Jesus. * * * * * and now I say unto you

was engraved deeply upon the minds of the people, and it is said that when barren women prayed and made sacrifices to him, children were given them.^e He was, as we have said, god of the winds, and the power of causing them to blow was attributed to him as well as the power of calming or causing their fury to cease. It was said further that he swept the road, so that the gods called Tlaloes could rain: this the people imagined because ordinarily a month or more before the rains began there blew strong winds throughout all New Spain. Quetzalcohuatl is described as having worn during life, for the sake of modesty, garments that reached down to the feet, with a blanket over all, sown with red crosses. The Cholulans preserved certain green stones that had belonged to him, regarding them with great veneration and esteeming them as relics. * * * * * He also arranged the calendar, and taught his subjects fit religious ceremonies; preaching specially against human sacrifices, and ordering offerings of fruits and flowers only. He would have nothing to do with wars, even covering his ears when the subject was mentioned. His was a veritable golden age, as in the time of Saturn; animals and even men lived in peace, the soil produced the richest harvests without cultivation, and the grain grew so large that a man found it trouble enough to carry one ear; no cotton was dyed, as it grew of all colors, and fruits of all kinds abounded. Everybody was rich and Quetzalcohuatl owned whole palaces of gold, silver and precious stones. The air was filled with the most pleasant aromas, and a host of finely feathered birds filled the world with melody."^f

So, too, the following:

"Only Quetzalcohuatl among all the gods was pre-eminently called Lord; in such sort, that when any one swore, saying, By our Lord, he meant Quetzalcohuatl and no other; though there were many other, highly esteemed gods. For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt. Twenty years this good deity remained in Cholula, then he passed away by the road he had come, carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty leagues, till he came to the sea, in a distant province called Goatzacoalco. Here he took leave of

that this is the order after which I am called, yea to preach unto my beloved brethren. (Alma v: 44, 49). "I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people." (Alma xii: 1. The whole chapter deals with this subject of the priesthood, and should be considered as part of the reference). Jesus when instructing the twelve he had chosen from among the Nephites, said to them: "Ye shall be judges of this people according to the judgment which I shall give unto you, which shall be just; therefore what manner of men ought ye to be? Verily I say unto you, even as I am." (III Nephi xxvii: 27). It is fairly clear that Jesus appointed priests after his own order even as the traditions of the Mexicans teach that their deity Quetzalcohuatl appointed priests after his own order. The coincidence of the tradition and the Nephite record is remarkable, and affords an item of incidental evidence of considerable importance.

^e Compare this statement with the following passage: "Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation. * * * * * Therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (III Nephi xviii: 18, 21).

^f Native Races, Bancroft, Vol. III, pp. 259, 260, 274. For a description of the Nephite "golden age," whence comes this "golden age" of the tradition, see III Nephi, chapter xxiv, xxviii.

his companions and sent them back to their city, instructing them to tell their fellow citizens that a day should come in which white men would land upon their coasts, by way of the sea in which the sun rises; brethren of his and having beards like his; and that they should rule that land.^g The Mexicans always waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet, although, as Mendieta remarks with some sarcasm, when they came to know them and to experience their works, they thought otherwise."^h

Relative to Quetzalcohuatl in his capacity as Deity I shall quote the following passage from Lord Kingsborough's great work as representing the sum of his extensive research upon the subject and its elaborate presentation:

"How truly surprising it is to find the Mexicans, who seem to have been quite unacquainted with the doctrines of the migration of the soul and the metempsychosis, should have believed in the incarnation of the only son of their supreme god Tonacatecutle. For Mexican mythology speaking of no other son of that God except Quetzalcohuatl, who was born of Chimalman the virgin of Tula, without connection with man, and by his breath alone, (by which may be signified his word or his will, announced to Chimalman by word of mouth of the celestial messenger, whom he dispatched to inform her that she should conceive a son), it must be presumed that Quetzalcohuatl was his only son.ⁱ Other arguments might be adduced to show, that the Mexicans believed that Quetzalcohuatl was both god and man, that he had previously to his incarnation, existed from all eternity,^j that he had created both the world and man,^k that he descended from heaven to reform the world by penance, that he was born with the perfect use of reason, that he preached a new law, and, being king of Tula, was crucified for the sins of mankind, as is obscurely insinuated by the interpreter of the Vatican Codex, plainly declared in the traditions of Yucatan, and mysteriously represented in the Mexican paintings.^l

"It would be a useless repetition of facts already stated in the preceding pages of the present volume, to undertake separately to prove all these points; and we shall confine ourselves in this place to the three first very important articles. The reflection must have suggested itself to those who have perused the New Testament, that Christ is as frequently distinguished there by the appellation of the 'Son of Man,' as by that of the 'Son of God,' in reference no doubt to his humanity, and to the famous prophecy contained in the ninth verse of the ninth chapter of Isaiah: 'For unto us a child is born, unto us a son is given:' which Christians, on the authority of many passages in the four Gospels, apply to Christ, although the Jews some times interpret it of the Messiah, and some times of King Hezekiah. The Mexicans bestowed the appellation of Topiltzin on Quetzalcohuatl, the literal signification of which is 'our son,' or 'our child,' the proper name being compounded of 'to,' 'our,' and 'piltzin,' defined by Alonso de Molina in his rare and copious vocabulary of the Mexican and Spanish languages to be *mino o nina*, 'a boy or a girl,' and associated by him with the cognate terms of 'piltontli' and 'piltzintia;' and it may not be unreasonably assumed, since analogies, which are numerous and not isolated, as their num-

^g With this statement compare III Nephi xvi: 6, 16; also III Nephi xx: 14, 20, 27, 28; also III Nephi xxi: 12, 25. Where the Savior predicts the coming of the Gentiles to the promised land, and their privileges and responsibilities respecting it.

^h Bancroft, *Native Races*, Vol. III, p. 251.

ⁱ Compare I Nephi xi: 12-21; I Nephi x: 4-6. Also I Nephi xi: 21; Ether iii: 6-16.

^j Mosiah iii: 4, 5.

^k Helaman xiv: 12; Ether iii: 14-16.

^l III Nephi xi: 6-12.

ber increases increase also in their ratio of probability, not only that the Mexicans were acquainted with Isaiah's famous prophecy, but to mark their belief of the accomplishment of that prophecy in the person of Quetzalcohuatl, that they named him Topiltzin; no less on account of his having been born from a virgin of the daughters of men, than because another equally celebrated prediction of the same prophet declared that he should receive a name from that very circumstance: "Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." And the proper name Topiltzin does in fact bear a signification corresponding, if not literally, yet entirely in substance with that of Immanuel: since 'God with us,' which is the interpretation of the Hebrew name, means God domiciliated amongst men; and the full force of the expression is preserved in the term Topiltzin, which might be interpreted the Son of Man, or God on a level with men; for the Mexicans believed that Quetzalcohuatl took human nature upon him, partaking of all infirmities of man, and was not exempt from sorrow, pain, or death, and that he suffered voluntarily to atone for the sins of mankind."^m

As already remarked there is much attributed to this Deity of native American tradition that seems incompatible with the character of Messiah, and with his labors while in the western hemisphere; but for all that one may see in outline here the leading truths respecting the Son of God as made known to the native Americans through prophecies and his advent among them, all of which is set forth in the Book of Mormon; while that which is not congruous to Messiah and his mission to the Nephites, results—as already pointed out—from the confusion of a number of traditions concerning several great characters who have figured in native American history, and of which the Book of Mormon speaks. But in the foregoing excerpts from the works of those skilled in the lore of ancient America we have the account of "The Great or the Glorious man of the country,"ⁿ that can be no other than the Hebrew Messiah—the Jesus Christ of the Book of Mormon. There are the signs of his birth; the signs of his death; his sudden advent among the people; his personal appearance—not incompatible with the personal appearance of Messiah, but rather in harmony with it; his birth of a virgin; his being the only son of God; his name signifying "God with man;" his being the creator of heaven and earth; his crucifixion for the sins of the world; his being peculiarly "the Lord" to whom men prayed; his love of peace, his hatred of war; his respect for existing religion, yet his enlargement of it and the addition of religious rites and ceremonies; his teaching the people perfectly in their own tongue, yet also in new and honied words; his compassion for the sick, and healing them; his choosing special disciples to teach his religion and making them priests of the same order as himself; the beauty and gentleness of his religion that stands in such marked contrast to the subsequent harsh and sanguinary superstition that darkened the lives of the natives; his instructions as to historical records; his prediction of other and white races to come and occupy the western world and rule it; his mysterious departure from the land, and his promise to return. All this is set forth in such clearness that it cannot be discredited because of some evident fantasies and incongruities in other parts of these traditions.

^m Kingsborough's Mexican Antiquities. Vol. VI, p. 507.

ⁿ The happy suggestion of title is De Roo's Ante p. 298.

CHAPTER XXXII.

INDIRECT EXTERNAL EVIDENCES: THE HEBREW ORIGIN OF THE NATIVE AMERICAN RACES.

I next call attention to the evidences of the Hebrew origin of the native Americans. The chief sources of information on this subject are the writings of Gregorio Garcia, Edward King (Lord Kingsborough), and James Adair. The first is a Spanish Dominican author born about 1560; he died 1627. He spent some twelve years in Central American countries as a missionary among the natives, during which time he gathered his materials for his chiefest work, "Origen de los Indios." While contending for the theory that the Indians are descendants of the Ten Tribes, Garcia collected evidences on both sides of the question though both his evidences and arguments tend to prove the theory of Hebrew origin.

Lord Kingsborough was born in 1795 and died at Dublin in 1837. His "Antiquities of Mexico," ten volumes, imperial folio, were produced between 1830-48. His theory is that the Indians are descendants of the Lost Tribes of Israel and to the establishment of this view he bends all his energies. He is open to the charge of being over zealous for his theory, and doubtless has been somewhat extravagant in his assumptions of proofs—in matters of detail at least; but after all proper discount is made for the over zeal of an enthusiast—fanatic if you will—there remains a body of evidence in his works for the Hebrew origin of native American races which has never been successfully disposed of by those who dispute his theory. Even Bancroft, who holds his theory in contempt, is forced to admit that his "enthusiasm is never offensive," and further says of him, "There is a scholarly dignity about his work which has never been attained by those who have jeered and railed at him."^a

Adair's work, "History of the North American Indians," is included in the eighth volume of Kingsborough's works. James Adair was an English trader among the North American Indians from 1735-1775—forty years. It was in 1775 that his work was published. His observations were confined to the North American Indians: hence these three authors may be said to cover the entire field of our investigation. I shall give extracts from all these writers making use of Bancroft's abridgment of their works as being at once accurate and most accessible to the reader.

I.

GARCIA.

I begin with Garcia:

"The opinion that the Americans are of Hebrew origin is supported by similarities in character, dress, religion, physical peculiarities, condition, and customs. The Americans are at heart cowardly, and so are

^a Native Races, Vol. V, p. 84.

the Jews; the history of both nations proves this. The Jews did not believe in the miracles of Christ, and for their unbelief were scattered over the face of the earth, and despised of all men; in like manner the people of the New World did not readily receive the true faith as preached by Christ's Catholic disciples, and are therefore persecuted and being rapidly exterminated. Another analogy presents itself in the ingratitude of the Jews for the many blessings and special favors bestowed on them by God. * * * * * Both Jews and Americans are noted for their want of charity and kindness to the poor, sick and unfortunate; both are naturally given to idolatry; many customs are common to both such as raising the hands to heaven when making a solemn affirmation, calling all near relatives brothers, showing great respect and humility before superiors, burying their dead on hills and high places without the city, tearing their clothing on the reception of bad tidings, giving a kiss on the cheek as a token of peace, celebrating a victory with songs and dances, casting out of the place of worship women who are barren, drowning dogs in a well, practicing crucifixion. * * * * * The dress of the Hebrew was in many points like that of the Americans. * * * * * The Jews preferred the flesh-pots of Egypt and a life of bondage to heavenly manna and the promised land; the Americans liked a life of freedom and a diet of roots and herbs, better than the service of the Spaniards with good food. The Jews were famous for fine work in stone, as is shown by the buildings of Jerusalem, and a similar excellence in this art is seen in the American ruins. The Mexicans have a tradition of a journey undertaken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support, this bears a striking resemblance to the Hebrew story of the wandering in the desert. * * * * * Moreover, many traces of their old laws and ceremonies are to be found among them at the present day. For instance, both Jews and Americans gave their temple into the charge of priests, burned incense, anointed the body, practiced circumcision, kept perpetual fires on their altars, forbade women to enter the temple immediately after giving birth, and husbands to sleep with their wives for seven days during the period of menstruation, prohibiting marriage or sexual intercourse between relatives within the second degree, made fornication with a slave punishable, slew the adulterer, made it unlawful for a man to dress like a woman, or a woman like a man, put away their brides if they prove to have lost their virginity, and kept the ten commandments."

Answering the objection that the American Indians do not speak Hebrew, Garcia says: "But the reason for this is that the language has gradually changed, as has been the case with all tongues. Witness the Hebrew spoken by the Jews at the present time, which is much corrupted, and very different from what it originally was. There do actually exist, besides, many Hebraic traces in the American languages."^b

II.

LORD KINGSBOROUGH'S VIEWS.

The main items of Lord Kingsborough's evidences and argument are thus summarized by Bancroft:

"The religion of the Mexicans strongly resembled that of the Jews, in many minor details, as will be presently seen, and the two were practically alike, to a certain extent in their very foundation; for, as the Jews acknowledged a multitude of angels, arch-angels, principalities, thrones, dominions, and powers, as the subordinate personages of their hierarchy, so did the Mexicans acknowledge the unity of the deity in

^b Bancroft, *Native Races*, Vol. V, pp. 79-83.

the person of Tezcatlipoca, and at the same time worship a great number of other imaginary beings. Both believed in a plurality of devils subordinate to one head, who was called by the Mexicans Mictlantecutli, and by the Jews Satan. * * * * * It is probable that the Toltecs were acquainted with the sin of the first man, committed at the suggestion of the woman, herself deceived by the serpent, who tempted her with the fruit of the forbidden tree, who was the origin of all our calamities, and by whom death came into the world. We have seen in this chapter that Kingsborough supposes the Messiah and his story to have been familiar to the Mexicans. There is reason to believe that the Mexicans, like the Jews, offered meat and drink offerings to stones. There are striking similarities between the Ebel, flood, and creation myths of the Hebrews and the Americans. Both Jews and Mexicans were fond of appealing in their adjurations to the heaven and the earth. Both were extremely superstitious, and firm believers in prodigies. * * * * * It is very probable that the Sabbath of the seventh day was known in some parts of America. The Mexicans applied the blood of sacrifices to the same uses as the Jews; they poured it upon the earth, they sprinkled it, they marked persons with it, and they smeared it upon walls and other inanimate things. No one but the Jewish high priest might enter the Holy of Holies. A similar custom obtained in Peru. Both Mexicans and Jews regarded certain animals as unclean and unfit for food. Some of the Americans believed with some of the Talmudists in a plurality of souls. That man was created in the image of God was a part of the Mexican belief. It was customary among the Mexicans to eat the flesh of sacrifices of atonement. There are many points of resemblance between Tezcatlipoca and Jehovah. Ablutions formed an essential part of the ceremonial law of the Jews and Mexicans. The opinions of the Mexicans with regard to the resurrection of the body, accorded with those of the Jews. The Mexican temple, like the Jewish, faced the east. 'As amongst the Jews the ark was a sort of portable temple in which the deity was supposed to be continually present, and which was accordingly borne on the shoulders of the priests as a sure refuge and defense from their enemies, so amongst the Mexicans and the Indians of Michoacan and Honduras an ark was held in the highest veneration, and was considered an object too sacred to be touched by any but the priests. * * * * * The Yucatec conception of a trinity resembles the Hebrews. It is probable that Quetzalcohuatl, whose proper name signifies 'feathered serpent,' was so called after the brazen serpent which Moses lifted up in the wilderness, the feathers perhaps alluding to the rabbinical tradition that the fiery serpents which god sent against the Israelites were of a winged species. The Mexicans, like the Jews, saluted the four cardinal points, in their worship. There was much in connection with sacrifices that was common to Mexicans and Jews. * * * * * In various religious rites and observances, such as circumcision, confession, and communion, there was much similarity. Salt was an article highly esteemed by the Mexicans, and the Jews always offered it in their oblations. Among the Jews, the firstling of an ass had to be redeemed with a lamb, or if unredeemed, its neck was broken. This command of Moses should be considered in reference to the custom of sacrificing children which existed in Mexico and Peru. The spectacle of a king performing a dance as an act of religion was witnessed by the Jews as well as by Mexicans. As the Israelites were conducted from Egypt by Moses and Aaron who were accompanied by their sister Miriam, so the Aztecs departed from Aztlan under the guidance of Huitziton and Tecpatzin, the former of whom is named by Acosta and Herrera, Mexi, attended likewise by their sister Quilaztli, or, as she is otherwise named, Chimalman or Malinalli, both of which latter names have some resemblance to Miriam, as Mexi has to Moses. * * * * * It is impossible, on reading what Mexican mythology records of the war in heaven and of the fall of Tzontemoc and the other rebellious spirits; of the creation of light by the word of Tonacatecutli, and of the division of the waters; of the sin of Ytztlacoliuhqui, and his blindness and nakedness; of the temptation of Suchi-

quecal, and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and her posterity—not to recognize scriptural analogies. Other Hebrew analogies Lord Kingsborough finds in America, in the dress, insignia, and duties of priests; in innumerable superstitions concerning dreams, apparitions, eclipses, and other more common-place events; in certain festivals for rain; in burial and mourning ceremonies; in the diseases most common among the people; in certain regularly observed festivals; in the dress of certain nations; in established laws; in physical features; in architecture; in various minor observances, such as offering water to a stranger that he might wash his feet, eating dust in token of humility, anointing with oil, and so forth; in the sacrifice of prisoners; in manner and style of oratory; in the stories of giants; in the respect paid to God's name; in games of chance; in marriage relations; in childbirth ceremonies; in religious ideas of all sorts; in respect paid to kings; in uses of metals; in treatment of criminals, and punishment of crimes; in charitable practices in social customs; and in a vast number of other particulars."^c

III.

ADAIR'S EVIDENCES.

Following is the summary of Adair's evidences and argument:

"The Israelites were divided into tribes and had chiefs over them, so the Indians divided themselves: each tribe forming a little community within the nation. And as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. If we go from nation to nation among them we shall not find one individual who doth not distinguish himself by his family name. Every town has a state house or synedrion, the same as the Jewish Sanhedrim, where almost every night the head men meet to discuss public business. The Hebrew nation were ordered to worship Jehovah the true and living God, who by the Indians is styled Yohewah. The ancient heathens, it is well known worshiped a plurality of Gods: but these American Indians pay their religious devoir to Loak Ishtohoollo Aba, The Great Beneficent Supreme Holy Spirit of Fire. They do not pay the least perceptible adoration to images. Their ceremonies in their religious worship accord more nearly with the Mosaic institutions, which could not be if they were of heathen descent. * * * * Their opinion that God chose them out of all the rest of mankind as his peculiar and beloved people, fills both the white Jew and the red American, with that steady hatred against all the world, which renders them hated and despised by all. We have abundant evidence of the Jews believing in the ministration of angels, during the Old Testament dispensation, their frequent appearances and their services on earth, are recorded in the oracles, which the Jews themselves receive as given by divine inspiration, and St. Paul in his epistle addressed to the Hebrews speaks of it as their general opinion that 'angels are ministering spirits to the good and righteous on earth.' The Indian sentiments and traditions are the same. They believe the higher regions to be inhabited by good spirits, relations to the Great Holy One, and that these spirits attend and favor the virtuous. The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold, and often both in letters and signification synonymous with the Hebrew language. They count time after the manner of the Hebrews, reckoning years by lunar months like the Israelites who counted by moons. The religious ceremonies of the Indian Americans are in conformity with those of the Jews, they having their prophets, high priests, and others of religious order. As the Jews had a sanctum sanctorum or most holy place, so

^cNative Races, Bancroft, Vol. V, pp. 84, 85, 86, 87, 88, 90, 91.

have all the Indian nations. The dress also of their high priests is similar in character to that of the Hebrews. The festivals, feasts, and religious rites of the Indian Americans have also a great resemblance to that of the Hebrews. The Indian imitates the Israelite in his religious offerings. The Hebrews had various ablutions and anointings according to the Mosaic ritual—and all the Indian nations constantly observe similar customs from religious motives. Their frequent bathing, or dipping themselves and their children in rivers, even in the severest weather, seems to be as truly Jewish as the other rites and ceremonies which have been mentioned. The Indian laws of uncleanness and purification, and also the abstaining from things deemed unclean are the same as those of the Hebrews. The Indian marriages, divorces and punishments of adultery, still retain a strong likeness to the Jewish laws and customs on these points. Many of the Indian punishments resemble those of the Jews. Whoever attentively views the features of the Indian, and his eye, and reflects on his fickle, obstinate, and cruel disposition will naturally think of the Jews. The ceremonies performed by the Indians before going to war, such as purification and fasting, are similar to those of the Hebrew nation. The Israelites were fond of wearing beads and other ornaments, even as early as the patriarchal age and in resemblance to these customs the Indian females continually wear the same, believing it to be a preventative against many evils. The Indian manner of curing the sick is very similar to that of the Jews. Like the Hebrews, they firmly believe that diseases and wounds are occasioned by divine anger, in proportion to some violation of the old beloved speech. The Hebrews carefully buried their dead, so on any accident they gathered their bones, and laid them in tombs of their forefathers: thus all the numerous nations of Indians perform the like friendly office to every deceased person of their respective tribes. The Jewish records tell us that the women mourned for the loss of their deceased husbands, and were reckoned vile by the civil law if they married in the space of at least ten months after their death. In the same manner all the Indian widows, by an established strict penal law, mourn for the loss of their deceased husbands; and among some tribes for the space of three or four years. The surviving brother by the Mosaic law, was to raise seed to a deceased brother, who left a widow childless to perpetuate his name and family. The American law enforces the same rule. When the Israelites gave names to their children or others they chose such appellatives as suited best their circumstances and the times. This custom is a standing rule with the Indians."^d

^d Bancroft, *Native Races*, Vol. V, pp. 91 92, 93 notes.

CHAPTER XXXIII.

INDIRECT EXTERNAL EVIDENCES: DISCOVERIES OF HEBREW RELICS.

In addition to these summaries of evidences on the Hebrew origin of the native American races there are several special discoveries bearing on the subject that I think should be mentioned. One is related by Ethan Smith, author of "Views of the Hebrews," a work in which he undertakes to prove that the American Indians are descendants of the Ten Lost Tribes of Israel. While preparing his work for a second edition, he heard of the discovery in Pittsfield, Massachusetts, of a parchment, supposed to be of native American origin, covered with Hebrew characters. Mr. Smith went to Pittsfield to investigate the matter and found the facts to be as follows, the information being given by the man who found the parchment:

I.

THE PITTSFIELD HEBREW PARCHMENT.

This [the discoverer of the parchment] was Joseph Merrick, Esq., a highly respectable character in the church of Pittsfield, and in the county, as the minister of the place informed. Mr. Merrick gave the following account; that in 1815, he was levelling some ground under and near an old wood shed standing on a place of his, situated on Indian Hill, (a place in Pittsfield, so called, and lying, as the writer was afterward informed, at some distance from the middle of the town where Mr. Merrick is now living). He ploughed and conveyed away old chips and earth, to some depth, as the surface of the earth appeared uneven. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a kind of black strap, about six inches in length, and one and a half in breadth, and something thicker than a draw leather [tug] of a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it into his house, and threw it in an old tool box. He afterward found it thrown out of doors, and again conveyed it to the box. He attempted to cut it open, and found it was formed of pieces of thick raw hide, sewed and made water tight with the sinews of some animal; and in the fold it contained four folded leaves of old parchment. These leaves were of a dark yellow, and contained some kind of writing. Some of the neighbors saw and examined them. One of these parchments they tore in pieces; the other three he saved, and delivered them to Mr. Sylvester Larned, a graduate then in town, who took them to Cambridge, and had them examined. They were written in Hebrew with a pen, in plain and intelligible writing. The following is an extract of a letter sent to Mr. Merriek by Mr. Larned, upon this subject:

"Sir:—I have examined the parchment manuscripts, which you had the goodness to give me. After some time and with much difficulty and assistance I have ascertained their meaning, which is as follows: (I have numbered the manuscripts.)

No. 1 is translated by Deut. vi: 4-9 verses inclusive.

No. 2, by Deut. xi: 13-21 verses inclusive.

No. 3, Exod. xiii: 11-16 verses inclusive.

I am, etc.

[Signed]

"SYLVESTER LARNED."^a

^a View of the Hebrews; or the Tribes of Israel in America, pp. 219, 220. The above account is also quoted by Josiah Priest American Antiquities, pp. 68, 69. Also by Bancroft, Native Races, Vol. V, pp. 93, 94.

II.

THE NEWARK HEBREW TABLET.

Another discovery of Hebrew writing—the Ten Commandments engraved on a stone tablet—was made in Ohio; and was seen by Mr. A. A. Bancroft, the father of H. H. Bancroft, author of “Native Races,” the latter relates the circumstance of finding this relic as follows:

“About eight miles southeast of Newark there was formerly a large mound composed of masses of free stone, which had been brought from some distance and thrown into a heap without much placing or care. In early days, stone being scarce in that region, the settlers carried away the mound piece by piece to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago, the county surveyor (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and proceeded at once to open it. Before long he was rewarded by finding in the centre and near the surface a bed of the tough clay generally known as pipe-clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr-oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings, suitable for bracelets or anklets. These being removed, they dug down deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality, and an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writings to be the Ten Commandments in ancient Hebrew.”^b

Mr. Bancroft referring to these circumstances says that in neither of them “is it certain or even probable that the relic existed in America before the conquest,” though he gives no reason for the rather dogmatic statement. For my own part, and especially in the latter case, I see no reason to doubt the existence of these relics in America before the advent of the Spaniards. According to the Book of Mormon the ancient inhabitants of America, the Nephites, had the writings of Moses. The Ten Commandments were regarded as the summing up, the crystallization of the law of God^c to the people, pending the advent of Messiah with the more perfect law of the gospel. What could be more natural than that they should multiply copies of these scriptures, or parts of them, especially such parts as related to particular promises or warnings to Israelites, as do the passages on the parchment found in Pittsfield, Massachusetts? Or such summaries of the law of Moses as the Ten Commandments constitute? That the Nephites did multiply copies of the scriptures they had in their possession (and doubtless also copies

^b Bancroft, *Native Races*, Vol. V. pp. 94. 95.

^c See especially the teachings of the prophet Abinadi in Mosiah, chapters xii and xiii, where the Ten Commandments are expounded as the sum of the law of Moses, and its relation to the whole plan of God for the salvation of men defined.

of striking passages of those scriptures) is evident from what is said upon the subject by Mormon when giving an account of the transfer of the Nephite records from one Shiblon to Helaman, the son of Helaman: "Now behold, all those engravings which were in the possession of Helaman, were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth."^d

The part here prohibited transcription and circulation related to the oaths and constitutions of the secret societies from the record of the Jaredites;^e but for the rest, there was perfect liberty to multiply copies of the scriptures, and that it was done is further evidenced from the fact that missionaries from the Nephites to the Lamanites are found to be in possession of copies of the scriptures which Lehi's colony brought with them from Jerusalem, and from which they read for the instruction of their hearers.^f It is not difficult to believe, in the light of these facts, that noted personages among native Americans should have engraved on stone or parchment in Hebrew or in other characters passages of the holy scriptures; nor is it incredible that these should be buried with them—since to bury one's personal effects with him was a custom of the natives—and that afterwards the relics should be discovered as in the two instances cited. The fact of the discoveries is beyond question: the nature of them is strong incidental proof of the claims of the Book of Mormon.

III.

THE CINCINNATI GOLD PLATE.

Two other discoveries of ancient American records should also be recorded, one in the state of Ohio, the other in Illinois. The first is the discovery of a gold plate with raised characters engraven upon it, near Cincinnati, under the following circumstances:

"Mr. Benjamin E. Styles of Cincinnati, Ohio, while excavating the earth for a cistern, in the year 1847, found, a few feet above high water mark on the Ohio river, a gold plate. It was thrown out with the loose earth while excavating about nine feet beneath the surface. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eighth of an inch in thickness, with the edges scalloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship. The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian." Such was the description of the circumstances under which the discovery was made, and of the plate itself, by Elder Parley P. Pratt, to whom Mr. Styles exhibited the plate, and related the circumstances of its discovery. Elder Pratt communicated the facts to the "Mormon" in a letter bearing date of January 1st, 1857.^g A cut of the relic was afterwards

^d Alma lxiii: 12.

^e See Alma xxxvii.

^f Alma xxii: 12-15; xxiii: 4-5; xxxiii: 12-15.

^g Mill. Star, Vol. XIX, p. 103.

made and published by Drake and Co., of St. Louis, printers, and with it the following certificate was given:

"We do hereby certify that we did print from a gold plate, the above fac-simile, handed to us by Mr. Benjamin Styles, which he said he found while digging for a cistern in Cincinnati, Ohio.

"No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

"DRAKE AND CO., PRINTERS,

"Saint Louis, Missouri."^a

IV.

THE KINDERHOOK PLATES.

The Illinois discovery is described as follows in the "Quincy Whig" (a paper published in Quincy, Illinois):

"SINGULAR DISCOVERY. MATERIAL FOR ANOTHER MORMON BOOK.

"A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and labored diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound. Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found six brass plates, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them, but, after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three-quarters wide at the top and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways. By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will. In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but a few bones found; and it is believed that it was but the burial place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal. The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hiero-

^a A fac-simile of the plate is to be found in Mill. Star, Vol. XIX, p. 632.

glyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."^h

In a communication to the "Times and Seasons" (Nauvoo, Illinois), the following testimony concerning the discovery was given:

"On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: He excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the eciphalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woolen cloth, but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

"They were found, I judged, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook. "W. P. HARRIS, M. D."

"We the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure.

ROBERT WILEY,
W. LONGNECKER,
J. R. SHARP,
FAYETTE GRUBB,
W. FUGATE."ⁱ

GEORGE DECKENSON,
G. W. F. WARD,
IRA A. CURTIS,
W. P. HARRIS,

Since these plates were sent to Nauvoo for the inspection of the prophet Joseph, it will be of interest to know what view he took of them. The following occurs in his journal under date of Monday, May 1st, 1843:

"I insert fac-simile of the six brass plates found near Kinderhook, in Pike county, Illinois, on April 23, by Mr. R. Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides with ancient characters. I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh,

^h Mill. Star, Vol. XXI, p. 44.

ⁱ Mill. Star, Vol. XXI, p. 44. "Fugate is every but here given as "Fulgate."

king of Egypt, and that he received his kingdom from the ruler of heaven and earth."¹

In further evidence that the native Americans engraved records on metallic plates I quote the following from Adair's History of the North American Indians. The passage is a foot note on the custom of the Indians burying a dead person's treasures with him:

"In the Tuccabatches on the Tallapoose river, thirty miles above the Allabahamah garrison are two brazen tables, and five of copper. They (the Indians) esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded first-fruit offering, and annual expiation of sins; at which season, their magus carries one under his arm, ahead of the people, dancing round the sacred armor; next to him their head warrior carries another; and those warriors who choose it carry the rest after the manner of the high priest: all the others carry white canes with swan-feathers at the top. Hearing accidentally of these important monuments of antiquity, and inquiring pretty much about them, I was certified of the truth of the report by four of the southern traders, at the most eminent Indian trading house of all English America. One of the gentlemen informed me, that at my request he endeavored to get a liberty of viewing the aforesaid tables, but it could not possibly be obtained, only in the time of the yearly grand

¹ Mill Star, Vol. XXI, p. 40. It is proper here to call attention to the fact that the genuineness of this discovery of the Kinderhook plates is questioned by some anti-Mormon writers, among them Professor William A. Linn in his late work "The Story of Mormonism," where he says:

"But the true story of the Kinderhook plates was disclosed by an affidavit made by W. Fulgate of Mound Station, Brown county, Illinois, before Jay Brown, justice of the peace, on June 30, 1879. In this he stated that the plates were a humbug, gotten up by Robert Wiley, Bridge Whitton, and myself. Whitton (who was a blacksmith) cut the plates out of some pieces of copper; Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid, and putting it on the plates. When they were finished, we put them together with rust made of nitric acid, old iron and lead, and bound them with a piece of hoop iron, covering them completely with the rust.' He describes the burial of the plates and their digging up, among the spectators of the latter being two Mormon Elders, Marsh and Sharp. Sharp declared that the Lord had directed them to witness the digging. The plates were borrowed and shown to Smith, and were finally given to one Professor McDowell of St. Louis, for his museum." (The Story of the Mormons, Linn, p. 87).

Of this presentation of the matter it is only necessary to say that it is a little singular that Mr. Fulgate alone out of the three said to be in collusion in perpetrating the fraud should disclose it, and that he should wait from 1843 to 1879—a period of thirty-six years—before doing so, when he and those said to be associated with him had such an excellent opportunity to expose the vain pretensions of the Prophet—if Fulgate's tale be true—during his life time, since Joseph Smith sustains the reality of the discovery and the genuineness of the plates by asserting they contain a history of the person with whose remains they were found, and that he had translated enough of the record to learn this fact, and that the person with whose remains the plates were found was a descendant of Ham. How easy to have covered Joseph Smith with ridicule by proclaiming the hoax as soon as he accepted the plates as genuine! Why was it not done? The fact that Fulgate's story was not told until thirty-six years after the event, and that he alone of all those who were connected with the event gives that version of it is rather strong evidence that his story is the hoax, not the discovery of the plates, nor the engravings upon them.

sacrifice, for fear of polluting their holy things, at which time gentlemen of curiosity may see them. Old Bracket, an Indian, of perhaps one hundred years old, lives in that old beloved town, who gave the following description of them:

Old Bracket's account of the five copper and two brass plates under the beloved cabin in Tuccabatchey square.

"The shape of the five copper plates; one is a foot and a half long, and seven inches wide, the other four are shorter and narrower.

"The shape of the two brass plates was circular, about a foot and a half in diameter."

"He said that he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had writing upon them which were buried with particular men; and that they had instructions given with them, viz., they must only be handled by particular people, and those feasting; and no unclean woman must be suffered to come near them or the place where they are deposited. He said none but his town's people had any such plates given them, and that they were a different people from the Creeks. He only remembered three more which were buried with three of his family, and he was the only man of the family now left. He said, there were two copper plates under the king's cabin which had lain there from the first settling of the town."

"This account was taken in the Tuccabatchey square, 27th July, 1857, per Will. Bolsover."^k

^k Lord Kingsborough's *Mexican Antiquities*, Vol. VIII, pp. 356, 358.

CHAPTER XXXIV.

INDIRECT EXTERNAL EVIDENCE: MINOR COINCIDENCES—RACE UNITY.

I.

CENTRAL AND WESTERN NEW YORK ANCIENT BATTLE FIELDS.

According to the Book of Mormon the Hill Cumorah of the Nephites—the Ramah of the Jaredites—must be regarded as a natural monument overlooking ancient and extensive battle fields. Around it early in the sixth century B. C., the Jaredites were destroyed. Here also, a thousand years later, at the close of the fourth century A. D., the Nephites met with annihilation in a war which, whether judged by the importance of the changes it wrought in the affairs of one of the world's continents, or the number slain,^a ranks as one of the world's great wars. In view of these Book of Mormon facts one would naturally expect to find some evidences in this section of the country of such wonderful historical events. Here one has a right to expect the evidences of military fortifications; for though a thousand years had elapsed between the destruction of the Nephites and the discovery of America by the Europeans, still some military monuments would survive that length of time. Fortunately we are not without the kind of evidences that may be reasonably expected. We find such historical monuments described in the "American Antiquities" of Josiah Priest, published in Albany, New York.^b Before quoting, however, I call attention to the fact that Mr. Priest regarded the fortifications and other evidences of great battles fought south of lake Ontario as marking the struggle between the descendants of Tartar races (our American Indians, in his view) and Scandinavians, whom he assumes had penetrated into middle New York during the first half of the tenth century A. D. Of course, I am of the opinion that both the Tartar theory for the origin of some of our American Indians, and Mr. Priest's assumption that Scandinavians had pushed their way into the interior of New York, are both improbable; but his theories do not vitiate the facts of which he is the compiler and witness; but these facts, I am sure, better fit the statements of the Book of Mormon than they do his speculations. The reader will therefore bear in mind that it is the facts of Mr. Priest that are of value to me, not his theories; and here are the facts:

"There are the remains of one of those efforts of Scandinavian defense, situated on a hill of singular form, on the great sand-plain between the Susquehanna and Chemung rivers, near their junction. The hill is entirely isolated, about three-fourths of a mile in circumference, and more than one hundred feet high. It has been supposed to be artificial, and to belong to the ancient nations to which all works of this sort generally belong. In the surrounding plain are many deep holes, of twenty or thirty rods in circumference, and twenty feet deep—favor-

^a There were slain of the Nephites alone 230,000; see Mosiah vi: 10-15.

^b I quote from the 1838 edition.

ing a belief that from these the earth was scooped out, to form the hill with. It is four acres large on its top, and perfectly level, beautifully situated to overlook the country to a great distance, up and down both rivers; there is on its top the remains of a wall, formed of earth, stone and wood, which runs round the whole, exactly on the brow. The wood is decayed and turned to mould, yet it is traceable, and easily distinguished from the natural earth: within is a deep ditch or entrenchment, running around the whole summit.^c From this it is evident that a war was once waged here; and were we to conjecture between whom, we should say between the Indians and Scandinavians, and that this fortification, so advantageously chosen, is of the same class of defensive works with those about Onondaga,^d Auburn,^e and the lakes Ontario, Cayuga, Seneca, Oneida^f and Erie. * * *

* * * In Pompey, [Onondaga county]^g on lot No. 14, is the site of an ancient burying ground, upon which, when the country was first settled, was found timber growing, apparently of the second growth, judging from the old timber reduced to mould, lying round, which was one hundred years old, ascertained by counting the concentric grains. In one of these graves was found a glass bottle about the size of a common junk bottle, having a stopple in its nozzle, and in the bottle was a liquid of some sort, but was tasteless. But is it possible that the Scandinavians could have had glass in their possession at so early a period as the year 950 and thereabout, so as to have brought it with them from Europe when their first settlements were made in this country? We see no good reason why not, as glass had been known three hundred years in Europe before the northern Europeans are reputed to have found this country, the art of making glass having been discovered in A. D. 664. But in other parts of the world, glass had been known from time immemorial, even from the flood, as it has been found in the Tower of Babel^h * * * * *

In the same grave with the bottle was found an iron hatchet, edged with steel. The eye, or place for the helve, was round, and extended or projected out, like the ancient Swiss or German axe. On lot No. 9, in the same town, [Pompey] was another aboriginal burying ground, covered with forest trees, as the other. In the same town, on lot No. 17, were found the remains of a blacksmith's forge; at this spot have been ploughed up crucibles, such as mineralogists use in refining metals. These axes are similar, and correspond in character with those found in the nitrous caves on the Gasconade river, which empties into the Missouri, as mentioned, in Professor Beck's Gazetteer of that country. In the same town [Pompey] are the remains of two ancient forts or fortifications, with redoubts of a very extensive and formidable character. Within the range of these works have been found pieces of cast iron, broken from some vessel of considerable thickness. These articles cannot well be ascribed to the era of the French war, as time enough since, then, till the region round about Onondaga was commenced to be cultivated, had not elapsed to give the growth of timber found on the spot, of the age above noticed;

^c The hill here described near the junction of the Susquehannah and Chemung river is about ninety-five miles in a direct line southeast of Cumorah.

^d Onondaga, about fifty-five miles due east of Cumorah.

^e Auburn, thirty miles east of Cumorah.

^f The lakes Cayuga, Seneca and Oneida, as is well known, lie a little to the south and east of Cumorah. Ontario is a short distance to the north and Erie to the west.

^g Sixty miles east of Cumorah.

^h From this showing, then, there can be no objection to saying that the glass vessel was of Jaredite origin. In describing how the brother of Jared melted from the rock sixteen small stones it is said they were white and clear "even as transparent glass" of which the late Orson Pratt in a foot note says: "From this it is evident that the art of making glass was known at that early period." (Ether iii: 1, and note "a.")

and, added to this, it is said that the Indians occupying that tract of country had no tradition of their authors.¹ * * * * * The hatchets or iron axes found here were likely of the same origin with the pieces of cast iron. In ploughing the earth, digging wells, canals, or excavating for salt waters, about the lakes, new discoveries are frequently made, which as clearly show the operations of ancient civilization here, as the works of the present race would do, were they left to the operations of time for five or six hundred years; especially were this country totally to be overrun by the whole consolidated savage tribes of the west, exterminating both the worker and his works, as appears to have been done in ages past. In Scipio,¹ on Salmon creek, a Mr. Halsted has, from time to time during ten years past, ploughed up, on a certain extent of land on his farm, seven or eight hundred pounds of brass, which appeared to have once been formed into various implements, both of husbandry and war; helmets and working utensils mingled together. The finder of this brass, we are informed, as he discovered it carried it to Auburn, and sold it by the pound, where it was worked up, with as little curiosity attending as though it had been but an ordinary article of the country's produce: when, if it had been announced in some public manner, the finder would have doubtless been highly rewarded by some scientific individual or society, and preserved it in the cabinets of the antiquarian, as a relic of by-gone ages of the highest interest. On this field, where it was found, the forest timber was growing as abundantly, and had attained to as great age and size, as elsewhere in the heavy timbered country of the lakes.^k * * * * * In Pompey,¹ Onondaga county, are the remains, or outlines, of a town, including more than 500 acres. It appeared protected by three circular or elliptical forts, eight miles distant from each other; placed in such relative positions as to form a triangle round about the town, at those distances. It is thought, from appearances, that this stronghold was stormed and taken on the line of the north side. In Camillus,^m in the same county, are the remains of two forts, one covering about three acres, on a very high hill; it had gateways, one opening to the east, and the other to the west, toward a spring, some rods from the works. Its shape is elliptical; it has a wall, in some places ten feet high, with a deep ditch. Not far from this is another, exactly like it, only half as large. There are many of these ancient works hereabouts; one in Scipio, two near Auburn, three near Canandaigua,ⁿ and several between the Seneca and Cayuga lakes.^o A number of such fortifications and burial places have been discovered in Ridgeway,^p on the southern shore of lake Ontario. There is evidence enough that long and bloody wars were waged among the inhabitants. * * * * * From the known ferocity of the ancient Scandinavians, who with other Europeans of ancient times we suppose to be the authors of the vast works about the region of Onondaga, dreadful wars with infinite butcheries, must have crimsoned every hill and dale of this now happy country.^q * * * * * In the fourteenth township; fourth range of the Holland Company's lands in the state of New York, near the Ridge road leading from Buffalo to Niagara Falls^r is an ancient fort, situated in a large swamp; it covers

¹ The absence of traditions among the natives concerning these monuments rather inclines one to the belief that they must have been earlier than any possible Scandinavian occupancy of the country.

^j Scipio in Cayuga county, about forty-five miles east of Cumorah.

^k American Antiquities, pp. 259, 260, 261, 262.

¹ Pompey between sixty and seventy miles east of Cumorah.

^m Less than fifty miles east of Cumorah.

ⁿ Canandaigua, some ten or twelve miles south of Cumorah.

^o Both bodies of water but a short distance southeast from Cumorah.

^p Less than seventy miles northwest from Cumorah.

^q The desperate ferocity of Nephite and Lamanite is as good and even better explanation of the "infinite butcheries" here alluded to. and better explanation of the "infinite butcheries" here alluded to.

^r Less than one hundred miles due west from Cumorah.

about five acres of ground; large trees are standing upon it. The earth which forms this fort was evidently brought from a distance, as that the soil of the marsh is quite another kind, wet and miry, while the site of the fort is dry gravel and loam. The site of this fortification is singular, unless we suppose it to have been a last resort or hiding place from an enemy. The distance to the margin of the marsh is about half a mile, where large quantities of human bones have been found, on opening the earth, of an extraordinary size: the thigh bones, about two inches longer than a common sized man's; the jaw or chin bone will cover a large man's face; the skull bones are of an enormous thickness; the breast and hip bones are also very large. On being exposed to the air they soon moulder away, which denotes the great length of time since their interment. The disorderly manner in which these bones were found to lie, being crosswise, commixed and mingled with every trait of confusion, show them to have been deposited by a conquering enemy, and not by friends, who would have laid them, as the custom of all nations always has been, in a more deferential mode. There was no appearance of a bullet having been the instrument of their destruction, the evidence of which would have been broken limbs. Smaller works of the same kind abound in the country about lake Ontario.^s But the one of which we have just spoken is the most remarkable. * * * *
 * * * North of the mountain, or great slope towards the lake, [Ontario], there are no remains of ancient works or tumuli, which strongly argues, that the mountain or ridgeway once was the southern boundary or shore of lake Ontario; the waters having receded from three to seven miles from its ancient shore, nearly the whole length of the lake, occasioned by some strange convulsion in nature,^t redeeming much of the lands of the west from the water that had covered it from the time of the deluge."^u

These described fortifications and burial mounds make it clear that Central and Western New York at some time have been the scenes of destructive battles; and the fact constitutes strong presumptive evidence of the statements of the Book of Mormon that great battles were fought there. The only thing which leads modern writers to ascribe a comparatively recent date to the wars whereof central and western New York was the battlefields is the discovery of glass, iron and brass within these fortifications. It is assumed that these metals and glass were unknown to the ancient Americans, hence Mr. Priest sets forth the theory that the battles were fought between wild tribes of Indians and Scandinavians. Instead of taking this view of the case, however, I shall rely in part upon the finding of these implements made of iron and brass as sustaining the statement of the Book of Mormon that the Nephites were acquainted with and used these metals; but of this I shall have more to say later when considering the objections urged against the Book of Mormon. Meantime I merely call attention to the fact which here concerns me, namely, that central and western New York constitute the great battle fields described in the Book of Mormon as being the place where two nations met practical annihilation; and of which the military fortifications and monuments described by Mr. Priest are the silent witnesses.

^s The southern shore of lake Ontario running due east and west about ten to twelve miles north of Cumorah for a distance of one hundred miles.

^t Was this convulsion in nature which changed the shore along lake Ontario connected with those mighty cataclysms which shook the continent during the crucifixion of Messiah?

^u American Antiquities, Josiah Priest, pp. 324, 327, 328.

II.

MISCELLANEOUS BOOK OF MORMON HISTORICAL INCIDENTS AND NEPHITE
CUSTOMS FOUND IN THE NATIVE AMERICAN TRADITIONS.

Besides what has already been set forth on the subject there remains several other Lamanite and Nephite historical incidents and customs, mentioned in the Book of Mormon, that are preserved in the traditions of the native Americans and which ought to receive consideration here. One of the customs of the Lamanites in the matter of eating raw flesh and drinking the blood of animals, is mentioned in the book of Enos, where a description is given of the barbarity of the Lamanites as follows:

"And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people; full of idolatry and filthiness: feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven, and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it were raw meat."^v

Jarom mentions substantially the same thing:

"And they were scattered upon much of the face of the land; and the Lamanites also. And they were exceeding more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts."^w

Such the statement of the Book of Mormon. And now the native American tradition bearing on this from Bancroft. Speaking of the Toltecs as an enlightened race of native Americans who are credited with the first introduction of agriculture in America, our author says:

"But even during this Toltec period hunting tribes, both of Nahua and other blood, were pursuing their game in the forests and mountains, especially in the northern region. Despised by their more civilized, corn-eating brethren, they were known as barbarians, dogs, Chichimecs, 'suckers of blood,' from the custom attributed to them of drinking blood and eating raw flesh."^x

Another statement in the Book of Mormon with reference to a Lamanite custom concerning their treatment of prisoners taken in war is as follows. Speaking of an invasion of the Lamanites into Nephite territory the Book of Mormon says:

"And they did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods. And it came to pass that in the three hundred and sixty and seventh year, [A. D.], the Nephites being angry because the Lamanites had scattered their women and their children, that they did go against the Lamanites with exceeding great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands."^y

^v Enos i: 20.

^w Jarom i: 6.

^x Native Races, Bancroft, Vol. II, p. 344.

^y Mormon iv: 14, 15.

Later, referring to a second invasion of the Nephite lands, Mormon also says:

"And when they had come the second time, the Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols."^z

Some years later, Mormon, in an epistle to his son Moroni, speaking of the awful depravity which characterized both Nephites and Lamanites, says of them: "They thirst after blood and revenge continually."^a Of the treatment of certain prisoners taken from one of the cities he also says:

"And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them."^b

He describes how the Nephites defiled the daughters of Lamanite prisoners, and then continues:

"And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery."^c

This doubtless was the beginning—in the later part of the fourth century A. D., "not early in the fourteenth century," as held by Prescott^d—of those horrible human sacrifices and acts of cannibalism found among the Aztecs at the time of the Spanish invasion of Mexico, and which so shocked even the cruel Spaniards. Bancroft in telling of the treatment of prisoners taken in war among the Aztecs, describes an unequal battle for life that was some times accorded the male prisoners, and then adds:

"Those who were too faint-hearted to attempt this hopeless combat, had their hearts torn out at once, whilst the others were sacrificed only after having been subdued by the braves. The bleeding and quivering heart was held up to the sun and then thrown into a bowl, prepared for its reception. An assistant priest sucked the blood from the gash in the chest through a hollow cane, the end of which he elevated towards the sun, and then discharged its contents into a plume-bordered cup held by the captor of the prisoner just slain. This cup was carried round to all the idols in the temples and chapels, before whom another blood-filled tube was held up as if to give them a taste of the contents; this ceremony performed, the cup was left at the Palace. The corpse was taken to the chapel where the captive had watched and there flayed, the flesh being consumed at a banquet as before. The skin was given to certain priests, or college youths, who went from house to house dressed in the ghastly garb, with the arms swinging, singing, dancing, and asking for contributions; those who refused to give anything received a stroke in the face from the dangling arm."^e

^z Mormon iv: 21.

^a Moroni ix: 5.

^b Moroni ix: 8.

^c Moroni ix: 10.

^d Conquest of Mexico, Vol. I, p. 73.

^e Native Races, Vol. II, pp. 310, 311.

Prescott referring to the chief object of war among the Aztecs and the treatment of prisoners taken, says:

"The tutelary deity of the Aztecs was the god of war. A great object of their military expeditions was, to gather hecatombs of captives for his altars. * * * * * At the head of all, [i. e., all the Aztec deities] stood the terrible Huitzilopochtli. * * * * * This was the patron deity of the nation. His fantastic image was loaded with costly ornaments. His temples were the most stately and august of the public edifices; and his altars reeked with the blood of human hecatombs in every city of the empire. * * * * * The most loathsome part of the story—the manner in which the body of the sacrificed captive was disposed of—remains yet to be told. It was delivered to the warrior who had taken him in battle, and by him, after being dressed, was served up in an entertainment to his friends. This was not the coarse repast of famished cannibals, but a banquet teeming with delicious beverages and delicate viands, prepared with art, and attended by both sexes, who, as we shall see hereafter, conducted themselves with all the decorum of civilized life. Surely, never were refinement and the extreme of barbarism brought so closely in contact with each other."[†]

Such are the depths of depravity to which a people may sink when once the Spirit of God is withdrawn from them. It is not to excite reflections upon this condition of refined barbarism, however, that these quotations are made. I am interested here only in pointing out the fact that these revolting customs found among the native Americans confirms the statement made in the Book of Mormon, that such horrible customs had their origin among their Nephite and Lamanite ancestors.

Doubtless the native American custom of "burying the hatchet" (that is, in concluding a war, it is the native custom as a testimony that hostilities have ceased, and as a sign of peace to bury the war hatchet or other weapons of war), had its origin in the following Book of Mormon incident: Early in the first century B. C., a number of Nephites, sons of King Mosiah II, succeeded in converting a number of Lamanites to the Christian religion; and such became their abhorrence of war, which aforetime had been one of their chief delights, that they entered into a covenant of peace and determined no more to shed the blood of their fellow men. In token of this covenant they buried their weapons of war, their leader saying:

"And now, my brethren, if our brethren seek to destroy us behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright. * * * * * And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth, and this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood."[‡]

This circumstance of burying weapons of war in token of peace is several times afterwards alluded to in the Book of Mormon.

Another historical event very apt to live in the native traditions is the first Nephite migration in ships after their landing in the western hemisphere. This event took place in the latter half of the century im-

[†] Conquest of Mexico, Prescott, Vol. I, pp. 54, 63, 75, 76.

[‡] Alma xxiv: 16-18.

mediately preceding the birth of Christ. One Hagoth, described in the Book of Mormon as "an exceeding curious man," "went forth and built a large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth in the west sea; by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward."^b Subsequently other ships were built and the first returned, and migration by this method of travel was kept up for some time. Finally two of the vessels conducting this migration by the way of the west sea, were lost; and the Nephites supposed them to have been wrecked in the depths of the sea.¹ So marked a circumstance as this, I repeat, occurring as it did among a people that can not be considered as a sea-faring people, would be apt to live in the traditions of their descendants. Such a tradition I believe can be referred to. Bancroft speaking of a war of conquest waged by the Miztec and Zapotec kings against a people inhabiting the southern shores of Tehuantepec called the Huaves, says:

"The Huaves are said to have come from the south, from Nicaragua, or Peru, say some authors. The causes that led to their migration are unknown; but the story goes that after coasting northward, and attempting to disembark at several places, they finally effected a landing at Tehuantepec. Here they found the Mijes, the original possessors of the country; but these they drove out, or, as some say, mingled with them, and soon made themselves masters of the soil. * * * * * But the easy life they led in this beautiful and fertile region soon destroyed their ancient energy, and they subsequently fell an unresisting prey to the Zapotec kings."²

A tradition which locates the landing of a similar maritime expedition still further north is related by Nadaillac. Speaking of the "Kitchen-Middens" or shell-heaps found here and there on the Pacific coast, and which our author takes as indicating the location of the former homes of numerous tribes, he says:

"When the Indians were questioned about them they generally answered that they are very old, and are the work of people unknown to them or to their fathers. As an exception to this rule, however, the Californians attribute a large shell heap formed of mussel shells and the bones of animals, on Point St. George, near San Francisco, to the Hohgates, the name they give to seven mythical strangers who arrived in the country from the sea, and who were the first to build and live in houses. The Hohgates killed deer, sea-lions, and seals; they collected the mussels which were very abundant on the neighboring rocks, and the refuse of their meals became piled up about their homes. One day when fishing, they saw a gigantic seal; they managed to drive a harpoon into it, but the wounded animal fled seaward, dragging the boat rapidly with it toward the fathomless abysses of the Charekwin. At the moment when the Hohgates were about to be engulfed in the depths, where those go who are to endure eternal cold, the rope broke, the seal disappeared, and the boat was flung up into the air. Since then the Hohgates, changed into brilliant stars, return no more to earth, where the shell heaps remain as witness of their former residence."³

^b Alma lxiii: 5, 6.

¹ Alma lxiii: 8.

² Native Races, Vol. V, pp. 529, 530.

³ Pre-Historic America, pp. 64, 65.

The word "Hohgates," I believe is but a variation of the word "Hagoth," the name of the man who started these maritime expeditions, and it would be all together in keeping with Nephite customs¹ for those who sailed away in his vessels to be called "Hagothites" or "Hohgates." The vessel of this tradition may be one of those lost to the Nephites, which finally found its way to the Californian coast where its occupants landed with their ideas of Nephite civilization, and lived as described in the tradition. One is tempted to smile at the childish ending of the tradition; but under it may not one see that it is but the legendary account of the fact that the vessel sailed away from the California shores and was lost, or, at least, was heard of no more by the natives of those shores.

III.

NATIVE AMERICAN RACE UNITY.

The subject of American antiquities should not be closed without a brief reference at least to the unity of the American race. Barring such migrations of other races to America as may have taken place since the fall of the Nephites at Cumorah, at the close of the fourth century, A. D., and such as to a limited extent may have been going on in the extreme north via Behring Strait at an earlier date, the Book of Mormon requires substantial unity of race in the later native American peoples. That is to say, they ought to be of Israelitish descent, a mixture of the tribes of Ephraim, Manasseh and Judah—but chiefly, if not all, of Hebrew descent.

On this subject as upon all others pertaining to American antiquities and peoples writers are divided, yet it is not difficult to marshal in support of race unity for native Americans the very highest authority; and what is of most importance is the facts are beyond question behind their theory. Citing the facts on which certain authors rely to establish the unity of the American race Bancroft says:

"It was obvious to the Europeans when they first beheld the natives of America, that these were unlike the intellectual white-skinned race of Europe, the barbarous blacks of Africa, or any nation or people which they had hitherto encountered, yet were strikingly like each other. Into whatsoever part of the newly discovered lands they penetrated, they found a people seemingly one in color, physiognomy, customs, and in mental and social traits. Their vestiges of antiquity and their languages presented a coincidence which was generally observed by early travelers. Hence physical and psychological comparisons are advanced to prove ethnological resemblances among all the peoples of America. * * * * * Morton and his conferees, the originators of the American homogeneity theory, even go so far as to claim for the American man an origin as indigenous as that of the fauna and flora. They classify all the tribes of America, excepting only the Esquimaux who wandered over from Asia, as the American race, and divided it into the American family and the Toltec family. Blumenbach classifies the Americans as a distinct species. The American Mongolidae of

¹ Those who followed Nephi were called Nephites; those who followed Laman, Lamanites; Zoram, Zoramites, the people of Jared, Jaredites; and so on throughout the Book of Mormon.

Dr. Latham are divided into Esquimaux and American Indians. Dr. Morton perceives the same characteristic lineaments in the face of the Fuegian and the Mexican, and in tribes inhabiting the Rocky mountains, the Mississippi valley, and Florida. The same osteological structure, swarthy color, straight hair, meagre beard, obliquely cornered eyes, prominent cheek bones, and thick lips, are common to them all. * * * * * Humboldt characterizes the nations of America as one race, by their straight glossy hair, thin beard, swarthy complexion and cranial formation."^m

Dr. Daniel G. Brinton, professor of American archaeology and linguistics in the University of Pennsylvania—than whom no higher authority upon the subject can be quoted—says:

"On the whole, the race is singularly uniform in its physical traits, and individuals taken from any part of the continent could easily be mistaken for inhabitants of numerous other parts. * * * * * The culture of the native Americans strongly attests the ethnic unity of the race. This applies equally to the ruins and relics of its vanished nations, as to the institutions of existing tribes. Nowhere do we find any trace of foreign influence or instruction, nowhere any arts or social systems to explain which we must evoke the aid of teachers from the eastern hemisphere. * * * * * American culture, wherever examined, presents a family likeness which the more careful observers of late years have taken pains to put in a strong light. This was accomplished for governmental institutions and domestic architecture by Lewis H. Morgan, for property rights and the laws of war by A. F. Bandelier, for the social condition of Mexico and Peru by Dr. Gustav Bruhl, and I may add for the myths and other expressions of the religious sentiment by myself. * * * * * The psychic identity of the Americans is well illustrated in their languages. There are indeed indefinite discrepancies in their lexicography and in their surface morphology; but in their logical sub-structure, in what Wilhelm von Humboldt, called the 'inner form,' they are strikingly alike. The points in which this is especially apparent are in the development of pronominal forms, in the abundance of generic particles, in the overweening preference for concepts of action (verbs) rather than concepts of existence (nouns), and in the consequent subordination of the latter to the former in the proposition."ⁿ

Following the same general line of thought Nadaillac says:

"The Indians, who were successively conquered by foreign invaders, spoke hundreds of different dialects. * * * * * Most of these, however, are mere derivatives from a single mother tongue like the Aymara and the Guarani. We quote these figures for what they are worth. Philology has no precise definition of what constitutes a language, and any one can add to or deduct from the numbers given according to the point of view from which he considers the matter. As an illustration of this, it may be mentioned that some philologists estimate the languages of North America at no less than thirteen hundred, whilst Squier would reduce those of both continents to four hundred. These dialects present a complete disparity in their vocabulary side by side with great similarity of structure. 'In America,' says Humboldt, 'from the country of the Esquimaux to the banks of the Orinoco, and thence to the frozen shores of the Straits of Magellan, languages differing entirely in their derivation have, if we may use the expression, the same physiognomy. Striking analogies in grammatical construction have been recognized, not only in the more perfect languages, such as those of the Incas, the Aymara, the Guarani, and the Mexicans, but also in languages which are extremely crude. Dialects, the roots of which do not

^m Bancroft, *Native Races*, Vol. I, pp. 20, 21.

ⁿ *The American Race*, Daniel C. Brinton, pp. 41, 43, 44, 45, 55, 56.

resemble each other more than the roots of the Slavonian and Biscayan, show resemblances in structure similar to those which are found between the Sanscrit, the Persian, the Greek, and the Germanic languages.”^o

The fact that the different dialects, or languages as some call them, “are mere derivatives from a single mother tongue,” argues strongly, of course, for ultimate race unity.

The following summary of evidences on the substantial unity of race in American peoples is from Marcus Wilson, and will be found valuable:

“Nor indeed is there any proof that the semi-civilized inhabitants of Mexico, Yucatan, and Central America, were a race different from the more savage tribes by which they were surrounded; but, on the contrary, there is much evidence in favor of their common origin, and in proof that the present tribes, or at least many of them, are but the dismembered fragments of former nations. The present natives of Yucatan and Central America, after a remove of only three centuries from their more civilized ancestors, present no diversities, in their natural capacities, to distinguish them from the race of the common Indian. And if the Mexicans and the Peruvians could have arisen from the savage state, it is not impossible that the present rude tribes may have remained in it; or, if the latter were once more civilized than at present, as they have relapsed into barbarism, so others may have done. The anatomical structure of the skeletons found within the ancient mounds of the United States, does not differ more from that of the present Indians than tribes of the latter, admitted to be of the same race, differ from each other. In the physical appearance of all the American aborigines, embracing the semi-civilized Mexicans, the Peruvians, and the wandering savage tribes, there is a striking uniformity; nor can any distinction of races here be made. In their languages there is a general unity of structure, and a great similarity in grammatical forms, which prove their common origin; while the great diversity in the words of the different languages, shows the great antiquity of the period of peopling America. In the generally uniform character of their religious opinions and rites, we discover original unity and an identity of origin; while the diversities here found, likewise indicate the very early period of the separation and dispersion of tribes. Throughout most of the American tribes have been found traces of the pictorial definitions, and hieroglyphical symbols, by which the Mexicans and the Peruvians communicated ideas, and preserved the memory of events. The mythological traditions of the savage tribes, and the semi-civilized nations, have general features of resemblance—generally implying a migration from some other country—containing distinct allusions to a deluge—and attributing their knowledge of the arts to some fabulous teacher in remote ages. Throughout nearly the whole continent, the dead were buried in a sitting posture; the smoking of tobacco was a prevalent custom, and the calumet, or pipe of peace, was everywhere deemed sacred. And, in fine, the numerous and striking analogies between the barbarous and the cultivated tribes, are sufficient to justify the belief in their primitive relationship and common origin. * * * * * With regard to the opinion entertained by some, that colonies from different European nations, and at different times, have been established here,^p we remark, that, if so, no distinctive traces

^o Pre-Historic America, pp. 5, 6.

^p The remark against the probability of colonies from different European nations at different times having established colonies in America may raise the question for a moment, “Is not such a contention against the Book of Mormon theory of the origin of American peoples, since it accounts for the peopling of America by the migration of colonies from the eastern hemisphere?” The seeming difficulty is over-

of them have ever been discovered; and there is a uniformity in the physical appearance of all the American tribes, which forbids the supposition of a mingling of different races."^a

IV.

DID THE BOOK OF MORMON ANTEDATE WORKS IN ENGLISH ON AMERICAN ANTIQUITIES ACCESSIBLE TO JOSEPH SMITH AND HIS ASSOCIATES.

In the presence of so many resemblances between American traditions and Book of Mormon historical incidents and Nephite customs, I can understand how the question naturally arises whether it is the Book of Mormon ancient historical incidents and the customs of its peoples whence the traditions came, or is it from the native American traditions that the historical incidents and customs of the Book of Mormon came. That is to say, was it possible for Joseph Smith or those associated with him in bringing forth the Book of Mormon to have possessed such a knowledge of American antiquities and traditions that they could make their book's alleged historical incidents, and the customs of its peoples conform to the antiquities and traditions of the native Americans? The question may appear foolish to those acquainted with the character and environment of the Prophet; but to those not acquainted with him or his environment the question may be of some force, and for that reason it is considered here.

In the first place, then, it must be remembered how great the task would be to become sufficiently acquainted with American antiquities and traditions to make the Book of Mormon story and the alleged customs of its peoples blend with the antiquities and traditions of the American natives. In the second place the youthfulness of the Prophet must be taken into account—he was but twenty-four years of age when the Book of Mormon was published, and it is the consensus of opinion on the part of all those competent to speak upon the subject, that he was not a student of books. But what is most important of all, and what settles the question on this point—whether Joseph Smith, Solomon Spaulding, or Sidney Rigdon be regarded as the author—is the fact that the means through which to obtain the necessary knowledge of American antiquities, the body of literature in English now at one's command on the subject, was not then, 1820-1830, in existence. The Spanish and native American writers previous to 1830 may be dismissed from consideration at once, since their works could not be available to Joseph Smith and his associates because written in a language un-

come at once when it is remembered that the several colonies of the Book of Mormon migrations are all of one race. Lehi's colony was made up of two families and the man Zoram, servant of Laban. Lehi it is well known, was an Israelite of the tribe of Manasseh; Ishmael, the head of the other family, was an Israelite of the tribe of Ephraim. Zoram was an Israelite, but his tribe is unknown. Mulek's colony were undoubtedly Jews. So that from the repeopling of America after the destruction of the Jaredites early in the sixth century B. C.—so far as Book of Mormon migrations are concerned—the colonies were all of one race. And we have also seen (1903-4 Manual, pp. 86-88), that even the Jaredites were an earlier branch of the same race.

^a History of the United States (Marcus Wilson) Book I chapter iii.

known to them, and such fragmentary translations of them as existed were so rare as to be inaccessible to men of western New York and Ohio. About the only work to which Joseph Smith could possibly have had access before the publication of the Book of Mormon would have been:

First, the publications of the "American Antiquarian Society, Translations and Collections," published in the "Archaeologia Americana," Worcester, Massachusetts, 1820; but this information was so fragmentary in character that it could not possibly have supplied the historical incidents of the Book of Mormon, or the customs of its peoples.

Second, the little work of Ethar. Smith published in Vermont—second edition 1825—in which the author holds the native American Indian tribes to be descendants of the ten lost tribes of Israel. In fact his work bears the title, "View of the Hebrews; or the Tribes of Israel in America."

Third, "American Antiquities and Discoveries in the West," by Josiah Priest, published in Albany, New York. I have been unable to ascertain the date when the first edition was issued. The one to which I refer in these pages is the fifth edition, published in 1838; and hence I think it likely that the first edition may have been published previous to 1830.

Fourth, "The History of the American Indians," by James Adair, published in England, 1775. Mr. Adair confines the scope of his work to the North American Indians.

5th. The translation of some parts of Humboldt's works on New Spain published first in America and England between the years 1806 and 1809, and later Black's enlarged translation of them in New York, 1811.

These are the only works so far as I can ascertain that could at all be accessible to Joseph Smith or any of his associates; and there is no evidence that the Prophet or his associates ever saw any one of them. Moreover, notwithstanding some of these writers advance the theory that the native Americans are descendants of the ten lost tribes of Israel, and their books contain fragmentary and disconnected information concerning American antiquities—no one acquainted with these works could possibly regard them as being the source whence Book of Mormon incidents or customs of Book of Mormon peoples were drawn, a fact which will be more apparent after we have considered—as we shall later consider—the originality of the Book of Mormon. Since, therefore, from the very nature of all the circumstances surrounding the coming forth of the Book of Mormon neither Joseph Smith nor his associates could possibly have become acquainted with the location of the chief centres of ancient American civilizations; nor with native American traditions and customs, it must be evident that Book of Mormon historical incidents and the customs of Book of Mormon peoples were not derived from works on American antiquities and traditions.

V.

THE VALUE OF THE EVIDENCE SUPPLIED BY AMERICAN ANTIQUITIES.

The evidence I have to offer from American antiquities is now before the reader. Not all the evidence that could be massed upon the subject, but all that my space in this work will permit me to present. I do not claim that the evidence is either as full or perfect as one could wish it to be, nor that it is free from what some will regard as serious difficulties; but this much I feel can be insisted upon: the evidence establishes the fact of the existence of ancient civilizations in America; that the said civilizations are successive; that their monuments overlay each other, and are confused by a subsequent period of barbarism; that the monuments of the chief centres of American civilizations are found where the Book of Mormon requires them to be located; that the traditions of the native Americans concerning ancient Bible facts, such as relate to the flood, the Tower of Babel, and the dispersion of mankind, etc., sustain the likelihood of the forefathers of our American aborigines, in very ancient times, being cognizant of such facts either by personal contact with them, or by having a knowledge of them through the Hebrew scriptures, or perhaps through both means. All of which is in harmony with what the Book of Mormon makes known concerning the Jaredite and Nephite peoples; for the forefathers of the former people were in personal contact with the building of Babel, the confusion of languages and the dispersion of mankind; while the latter had knowledge of these and many other ancient historical facts through the Hebrew scriptures. The evidences presented also disclose the fact that the native American traditions preserve the leading historical events of the Book of Mormon. That is, the facts of the Jaredite and Nephite migrations; of the intercontinental movements of Book of Mormon peoples; of the advent and character of Messiah, and his ministrations among the people; of the signs of his birth and of his death; of the fact of the Hebrew origin and unity of the race. All these facts so strong in support of the claims of the Book of Mormon—whatever else of confusion may exist in American antiquities—I feel sure can not be moved. It should be remembered in this connection that it is not insisted upon in these pages that the evidences which American antiquities afford are absolute proofs of the claims of the Book of Mormon. I go no further than to say there is a tendency of indirect external proof in them; and when this tendency of proof is united with the positive, direct external testimony **which** God has provided in those Witnesses that he himself has ordained to establish the truth of the Book of Mormon, this tendency of proof becomes very strong, and is worthy of most serious attention on the part of those who would investigate the claims of this American volume of scripture, the Book of Mormon.

*Young Men's
Mutual Improvement Associations*

MANUAL

1905-1906.

SUBJECT:

New Witnesses for God.

VOLUME II.

THE BOOK OF MORMON.

PART III.

*PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.*

No. 9.

INTRODUCTION.

The manuals for 1903-4 and 1904-5-6 will be different from those that have preceded them in this particular; that whereas in previous manuals there has been given an analysis of each lesson, accompanied by numerous references to many works, followed by notes conveying information on the subject of the lesson, and developing it, in the present manual the analyses of the lessons will be found grouped together in the fore part, and in the back part of it the complete treatise of the subject under consideration. It is believed that this single treatise of the Book of Mormon will be as much as our Associations will be able to master during three seasons; and references given in the lesson analysis are to the pages in the body of the manual which treat of the respective divisions of the subjects named in the lesson. It should be remembered, however, that in the margin of those pages will be found references to many works quoted by the author, and these, it is expected, the student will examine for himself so far as he may have access to them.

With reference to the manner in which this manual shall be used we can with profit quote what has been urged in the use of other manuals. "The different subjects have been so analyzed as to make the matter under each topic, or sub-topic, sufficient for one address. The member called upon to treat the topic should, without unnecessary preliminaries, proceed with the matter of his talk. And there should be nothing but matter in the talk.

"There is no more objectionable habit in public speaking than the making of excuses. If one is poorly prepared, his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. And as the lessons should be studied thoroughly, so should they be thoroughly treated. It is especially necessary to urge brevity and directness in treating the lessons, because of the fact that the time

of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be a temptation to talk beyond a reasonable limit.

“We again repeat these suggestions for lesson treatment: 1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless, rambling discussions. 5. *Do not allow reading from the manual by the members to take the place of lectures.* 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lesson as thoroughly as possible, and make a careful study as well of the various reference works named in connection with the subject. Do not be satisfied with ‘skimming.’ 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.”

No more important subject than the Book of Mormon can possibly engage the attention of the youth of Israel, and it is to be hoped that under the direction of our Associations they will approach the subject in earnest and with a determination to master it; that they may get into possession of those truths which it teaches, and the evidences that sustain it as a divine revelation; that they may not only be able to make it contribute to the soundness and immovability of their own faith in God and Christ and the Gospel, but that they may also be able to maintain it before all the world as a message from God, tending to make sure the foundations of faith in all the world.

There will be found in this Manual also suggestive conjoint programs for each meeting. They have been prepared by a committee appointed from the Young Men’s and Young Ladies’ General Boards respectively, and have received the greatest care in their preparation. Where the Young Men’s and Young Ladies’ Associations meet conjointly for opening exercises, it is expected

that they will conjointly render these programs ; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises. Here we may probably say to the young men what was stated in the last year's manual with reference to preliminary programs :

"It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Board in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

"The programs printed in connection with the lessons, are purely suggestive. They may be changed in many of their features, and if necessary shortened, to suit varying conditions. A few general hints :

"1. The essays, declamations, recitations, and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. Any attempt at buffoonery would be decidedly out of place in these programs.

"2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological work, while at the same time they provide a valuable recreation.

"3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations where the two so-

cieties meet conjointly for opening exercises ; and where the associations do not so meet then by the senior and junior classes together, before the classes take up their respective lessons.

“4. Poems and selections in prose from leading English and American authors, will be printed from time to time in the *Era and Young Woman's Journal*, for use in these programs. For further suggestions, the officers and members are asked to read as soon as the Manual reaches them, the footnotes printed with the preliminary programs.”

The Manual Committee suggests that officers of the Associations, teachers of classes, and members of the Association keep constantly in mind this important fact, that so far as the manual is concerned we are engaged in the study of a subject, and that means on the part of all serious, earnest work. The body of the manual is not written for reading in idle moments merely, or to kill time. The subject, though fascinating, is difficult, and will require mental industry to master it. More than ever before the members of the Associations must keep constantly ringing in their ears what should be by this time Mutual Improvement Association slogans when in pursuit of knowledge—“There is no excellence without labor.” “Truth's a gem that loves the deep.”

It is the intention this year, as last, that two meetings shall be given over to testimony bearing, and one to a Christmas program. The specific nights for these purposes are left to the choice of the local officers. Instructions regarding testimony bearing have been published in so many of the previous Manuals that it is not thought necessary to repeat them here. A suggestive Christmas program was published in the Manual for last year, and it may be used as a guide in the preparation of this year's program.

PRELIMINARY PROGRAM NO 1.

1. Devotional exercises.
2. Current historical events.*
3. Solo.
4. Poem.

*It is desirable that one of the members of the association be chosen to review occasionally important general and local events. This review should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be referred to. So results following an event more remotely may be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The Deseret News, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the Era, will be found convenient at longer intervals. Some such weekly periodicals as Public Opinion or the Literary Digest, and such a monthly as The Review of Reviews, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general review of the current history of the world; and if possible at least one should be taken by each association.

THE BOOK OF MORMON.

PART III.

DIVISION THREE—EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON.—(Continued.)

A.—EXTERNAL EVIDENCES.

LESSON I.

DIRECT EXTERNAL EVIDENCES. (Concluded.)

Topics.

1. Evidences of the Bible.

- a. Place of Joseph in Israel.
- b. Promises to Joseph—Jacob, Moses.
- c. Their Fulfilment.
- d. Prophecies of Isaiah.
- e. Prophecy of Messiah.

2. Evidence of the Church.

References.

Pages 329-343.

Pages 329-331.

Pages 331-332.

Pages 333-338.

Pages 338-341.

Pages 341-343.

Pages 344-346.
New Witness
Chapters xiv-
xxx, vol. i.

REVIEW.

1. Why was Joseph given the honor of founding two of the tribes of Israel? 2. Relate the circumstances. 3. How do the blessings pronounced on Joseph, compare with those given to the other sons of Jacob? 4. Analyze the blessings given to Joseph. 5. How were these promises fulfilled? 6. In what respects does this continent fulfill the conditions as the land of Joseph's inheritance? 7. How did this continent become the home of a large number of Joseph's descendants? 8. What was the religious character of the civilization they established

here? 9. What promises are made in the Book of Mormon with reference to the destiny of the descendants of Joseph on this continent? 10. Give the promise of "a great seer," and its fulfilment. 11. Discuss the mention of the Egyptian language, as a proof of the authenticity of the Book of Mormon. 12. Give Isaiah's prophecy regarding a record which was to come forth. 13. What reference to this prophecy is made in the Book of Mormon? 14. How does this constitute an evidence of the truth of the Book of Mormon? 15. How would you overcome the difficulty involved in the reference to the "City of David?" 16. Repeat the prophecy of Messiah regarding "the other sheep". 17. What evidence have we that this does not refer to the Gentiles? 18. How was this prophecy fulfilled? 19. What evidence does its fulfilment give, of the truth of the Book of Mormon? 20. Why should the organization of the Church of Christ necessarily be expected to follow the coming forth of the Book of Mormon? 21. Why would the proof that this is the Church of Christ, be an evidence of the divinity of the Book of Mormon? 22. Give one or more convincing proofs that the Church organized through the instrumentality of Joseph Smith, is the Church of Christ. 23. Why do we prefer to say that the Church bears witness to the divinity of the Book of Mormon, rather than the Book to the divinity of the Church?

PRELIMINARY PROGRAM NO. 2.

1. Devotional exercises.
2. Current historical events.
3. Instrumental or vocal selection.
4. Story.*

*The art of telling refining and elevating stories in brief and entertaining form is well worth cultivating. Hundreds of interesting incidents in religious and secular history and even in contemporary experience may be selected and narrated, entertaining and edifying the members of the associations. It goes without saying that such stories should be selected for our preliminary programs, as will give no offense, and will point a beneficial moral. They must be pure, uplifting, and promotive of faith in human nature and the providence of God. They need not all be religious, but they must be refining in their effects.

In the telling of these stories, several things should be observed. 1. They must be told in condensed, crisp language. We must learn to "make a long story short." Nothing can be more tiresome than a vocally told story "long drawn out." 2. Only the essential points should be narrated. Long digressions on unessential incidents consume valuable time, and destroy interest in the story. 3. The stories may be humorous, but they must not be farcical. 4. The moral should be left to the hearers' discernment, not poked at them, so to speak, with a pointed stick. "This story teaches" is almost as bad as "Here's where you laugh."

A suggestive list of suitable stories is given. (See Program No. 7.) Doubtless many others will present themselves to the minds of the officers and members. In addition to stories of this kind, original stories should be encouraged. In the different wards there are many young men and women of considerable talent for producing original stories. They should be encouraged in using this talent, for the entertainment and benefit of their fellow-members. As they improve in this direction, they may enlarge their audiences from the few that attend their ward association, to the thousands that read the Improvement Era and the Young Woman's Journal. The editors of these magazines are constantly searching for good original stories, and are glad to assist in the development of talent in this direction.

B.—INTERNAL EVIDENCES.

LESSON II.

BOOK OF MORMON IN STYLE AND LANGUAGE CONSISTENT WITH THE THEORY OF ITS CONSTRUCTION.

Topics.

1. **Unity and Diversity of Style.**
2. **Characteristics of an Abridgment**
3. **Book of Mormon Names.**

References.

- Pages 347-352.
- Pages 352-353.
- Pages 353-361.
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REVIEW.

1. Of what two classes of records is the Book of Mormon composed? 2. What is the difference in this respect, between the first 157 pages of the Book, and the remainder of it? 3. What differences of literary style; etc., would we naturally expect to find between these two parts of the book? 4. Give actual illustrations of these differences. 5. Why is the style of the Book of Mormon uniform in other respects? 6. Why is great diversity of style not necessary as a proof of the authenticity of the Book of Mormon? 7. Show that the style of composition would not change much during the thousand years covered by the history of the Book of Mormon. 8. Show by the construction of the Book that it is not the racial literature of the Nephites. 9. Show the characteristics of abridgment, by extracts from the Book of Mormon. 10. Discuss the difference between Jaredite and Nephite names, as an evidence for the Book of Mormon. 11. Why should we expect to find the simpler names among the Jaredites? 12. Why is the Book of Mormon custom of naming cities and districts an evidence of the authenticity of the book? 13. What argument for the truth of the book is found in the fact that the Nephites and Jaredites were mononamous peoples? 14. In the large number of original names and titles found in the book?

PRELIMINARY PROGRAM NO 3.

1. Devotional exercises.
2. Reading or recitation.
3. Extemporaneous address.*
4. Music.

*It is desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert and renders one quickly capable of a concise, yet thorough, treatment of any subject. It is one thing to become well versed in a subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

LESSON III.

OTHER CONSISTENCIES OF THE BOOK OF MORMON.

Topics.

1. Forms of Government.

- a.* Monarchies.
- b.* Republic.
- c.* Ecclesiastical Government.

References.

Pages 362-366.

Pages 363-364.

Pages 364-365.

Pages 365-366.

2. Narrative of Events in Harmony with Character of Writers.

- a.* Warriors.
- b.* Prophets.

Pages 367-368.

Page 367.

Page 368.

3. Complexity of Structure.

Pages 368-370.

REVIEW.

1. What forms of government would naturally be expected to be described in the Book of Mormon? 2. Explain the meaning of "absolute monarchy" and "simple democracy." 3. What argument for the Book of Mormon is found in the fact that these are the forms of government mentioned there? 4. Under what form of government were the Nephites during the reign of the judges? 5. What proof of the truth of the Book of Mormon is found in its description of this government? 6. What form of government followed the coming of Messiah, and why should we have expected it? 7. Summarize the evidences for the Book of Mormon in its description of forms of government. 8. Name the main purpose for which the Book of Mormon was written. 9. Notwithstanding these general purposes, why should we expect Mormon and Moroni to give prominence to wars? 10. Why are accounts of wars not found in the first part of the Book? 11. Shew that this constitutes a proof of the authenticity of the Book. 12. Discuss the complexity of the Book of Mormon. 13. Wherein does this constitute a proof of the truth of the book?

PRELIMINARY PROGRAM NO. 4.

1. Devotional exercises.*
2. Current historical events.
3. Vocal duet.

*The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. Some hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to the learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns in the hymn book are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and, if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances require. Now that the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good. For a further discussion of music in the associations, see footnotes to Preliminary Programs No. 5, No. 13, and No. 14 of this Manual.

LESSON IV.

ORIGINALITY.

Topics

1. Of Structure.

2. Of Names.

3. Of Manner of Coming Forth.*

4. Of its Account of Peopling America.

5. Nativity of American Peoples

6. Existence of Christian Ideas in America.

References.

Page 372.

Page 372.

Pages 372-373.

Page 374

Pages 374-375.

Pages 375-378.

REVIEW.

1. Discuss originality as an evidence for the Book of Mormon. 2. Wherein is the structure of the book original? 3. What has already been said with reference to originality in names? 4. What proof of the authenticity of the Book of Mormon is found in its origin? 5. What originality is shown in the Book of Mormon account of the people of America? 6. In the account of the origin of Book of Mormon peoples? 7. How does the Book of Mormon account for the existence of Christian ideas on this continent, previous to its discovery by Columbus? 8. How had other authorities attempted to explain this fact? 9. What is your opinion as to the sufficiency or insufficiency of these theories of men? 10. Of what value is the Book of Mormon account of the origin of these Christian ideas, as a proof of its authenticity?

*These three divisions, having been previously considered, may be passed over rapidly.

PRELIMINARY PROGRAM NO 5.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Recitation.

The opening exercises of our meetings should not be mechanical and spiritless. As already stated, the singing should be appropriate to the occasion, and as expressive and spiritual as possible. In many associations this part of the preliminary program is carried out in a monotonous, unvaried way, to the destruction of life, spirit, and interest. The members know just what will constitute the opening exercises each evening, and they take part in them in a listless, mechanical manner. In this part of the work, as in all other parts of the preliminary program, there should be a variety. It would be appropriate, when thought advisable, to omit the second hymn, and proceed with the remainder of the preliminary program. In this connection, good use can be made of the other musical exercises, to produce variety and interest. Of course, congregational and choral singing should not be neglected, but the presiding officers should exercise discretion and individuality in the devotional part of the program.

LESSON V.

ORIGINALITY. (Continued.*)

Topics.

1. Original Doctrines.

- a. Fall of Adam.
- b. Purpose of Man's Existence.
- c. Definition of Truth.
- d. Doctrine of Opposite Existences.
- e. Agency of Man—The Atonement.

References.

Pages 380-393.

Pages 393-396.

Pages 396-401.

Pages 401-403.

REVIEW.

1. In what respect might originality be looked for in the Book of Mormon, with reference to religious truths? 2. Discuss the originality of the statement made in the Book of Mormon, regarding the purpose of Adam's fall and man's existence. 3. What do the creeds of Christendom say is the purpose of man's existence? 4. Give proof of the truth of the statement, "Adam fell that man might be." 5. Show that the fall of man was a necessary part of the plan of redemption. 6. How does this idea of the fall differ from that held by the sectarian churches? 7. What is your opinion of the sectarian idea of the nature of the fall? 8. In what two difficulties are those who accept this idea of the fall, involved by it? 9. How do infidels treat this sectarian idea of the fall? 10. Show that the Book of Mormon view of the matter disarms their criticisms. 11. How would you define the word "joy" as used in the Book of Mormon to state the purpose of man's existence? 12. How does it differ from the epicurean word "pleasure?" 13. What is the true doctrine of the immortality of the soul, as taught in the Book of Mormon? 14. Discuss the fall in its relation to this immortality. 15. How is the joy mentioned as the object of man's existence, to be brought about? 16. What is your opinion of the worthiness of this "joy" as a purpose of man's existence? 17. What is your definition of the word "soul" as it is used in the Book of Mormon? 18. What is the opinion of some modern philosophers regarding joy as a purpose of man's existence? 19. What do you think of this element of originality of the Book of Mormon, as a proof of its divinity? 20. What was the view of the Greek philosophy with reference to man's ability to find truth? 21. What is the difference between relative and absolute truth?

*This lesson may be divided if considered advisable.

22. What has been the result of man's efforts to define truth? 23. What is the Book of Mormon definition of truth? 24. Discuss this definition. 25. What is the Book of Mormon doctrine of opposite existences? 26. Why is this opposition necessary? 27. How is it manifested in nature? 28. Why does God permit evil to exist in the world? 29. What help does the Book of Mormon give in explaining the existence of sin? 30. Discuss the doctrine of the eternity of evil. 31. Why is it impossible for good to exist without evil? 32. Show from Lehi's reasoning that the existence of the universe itself depends on the existence of good and evil as opposites. 33. What proof does the promulgation of this doctrine in the Book of Mormon give of the divine origin of the book? 34. What is the Book of Mormon doctrine of man's free agency? 35. What connection has the atonement of Christ with man's free agency? 36. Discuss the relationship between justice and mercy, as set forth in the Book of Mormon. 37. Give a summary of the order of the plan of salvation, as outlined in the Book of Mormon. 38. What proof of the divine origin of the book is found in this order of doctrine? 39. What conclusion do you draw from the explanation of these principles in the Book of Mormon?

PRELIMINARY PROGRAM NO. 6.

1. Devotional exercises.
2. Report of scientific progress.*
3. Recitation.
4. Music.

*Science is making very rapid strides. It is a privilege, as well as a duty, for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints. But much more complete and accurate information on scientific progress can be obtained from such periodicals as "Literary Digest," "Public Opinion," "Scientific American," "Popular Science News," "Popular Science Monthly," and others, since they devote considerable space to the treatment of scientific subjects. It would be a good idea, both for this item in our programs and for the study of current events, for each association to take, if possible, one or more of these periodicals. One important object to be accomplished by providing occasionally for the discussion of scientific progress, is the gradual introduction of the study of science into the associations. There it will ultimately take its place, together with history, literature, music, etc., as an important course of study.

LESSON VI.

EVIDENCE OF PROPHECY.

Topics.

1. **Value of Fulfilled Prophecy as Evidence.**
2. **Promise of Testimony.**
3. **They shall have the Gift of the Holy Ghost.***
4. **Three shall behold the Record by the Power of God.**
5. **Blood of the Saints cry from the Ground.**

References.

Pages 404-406.
Pages 406-407.
Pages 408-412.
Page 413.
Page 413.

REVIEW.

1. Discuss the fulfilment of prophecy as a proof of inspiration. 2. What two kinds of prophecy, with reference to the time of their fulfilment, are found in the Book of Mormon? 3. Give illustrations of predictions in the Book of Mormon, whose fulfilment is recorded therein. 4. Why is such a prediction of comparatively small value as a proof of the divinity of the book? 5. State a prophecy made in the Book of Mormon, regarding the manner of ascertaining the truth of the book itself. 6. What similar promise of the Savior is recorded in the New Testament? 7. What proof have we that both these predictions have been fulfilled? 8. Why would an impostor not dare to make such a promise? 9. Discuss this Book of Mormon promise and its fulfilment, as a proof of the divinity of the book. 10. What promise of the gift of the Holy Ghost does the Book of Mormon make to those who accept the book? 11. Give some instances within your knowledge of the fulfilment of this prophecy. 12. What importance would you attach to these instances, as evidence of the divinity of the Book of Mormon? 13. Name other evidences along the same line. 14. Give an account of the prediction of the "three witnesses," and its fulfilment. 15. How would you meet the objection that perhaps these witnesses were in collusion with the Prophet? 16. What is the force of this promise and its fulfilment, as an evidence of the divinity of the book? 17. What prophecy regarding man-made churches was made in the Book of Mormon? 18. What is the meaning of the particular prediction regarding the blood of the Saints crying from the ground? 19. Discuss the improbability of such a thing occurring after the coming forth of the Book of Mormon. 20. Relate specific instances of the fulfilment of this prophecy. 21. Why is this evidence of the divinity of the Book of Mormon strengthened by the fact that the murderers of the Saints have not been brought to justice?

*Invite the students to give personal testimonies.

PRELIMINARY PROGRAM NO. 7.

1. Devotional exercises.
2. Story.*
3. Duet, trio, or quartet.
4. Recitation.

*A suggestive list of stories suitable for this part of the work: From the Bible: Hagar and Ishmael; sacrifice of Isaac; David and Goliath; Ruth; Esther; Samuel; Elijah and Jezebel; the boy Jesus in the temple; Mary and Martha; the birth of Christ; the betrayal; conversion of Paul. From the Book of Mormon: The brass plates; Lehi's dream; separation of Nephites and Lamanites; Korihor, the anti-Christ; conversion of Alma and the sons of Mosiah. From secular history: Washington at Valley Forge; Alexander and Bucephalus; Nathan Hale; reign of terror in France; the first crusade; arrival of the pioneers in Salt Lake valley; the "move;" Alfred the Great and the peasant woman.

LESSON VII.

EVIDENCE OF PROPHECY. (Continued.)

Topics.

1. Many Shall Cry, "A Bible! A Bible!"
2. Lost Books of the Bible.
3. No Gentile Kings in America,
4. A Prophetic Page.*
5. Many Shall Believe.
6. The Lamanites Shall Receive the Work and Rejoice.

References.

- Pages 416-421.
Pages 421-427.
Pages 427-429.
Pages 430-431.
Pages 431-432.
Pages 432-435.

REVIEW.

1. What prediction is made in the Book of Mormon as to the way in which it would be received by the world? 2. Show that the particular objection referred to was made to the book when it was issued. 3. What answer to this clamor is made in the Book of Mormon? 4. Explain the two views of revelation and books of Scripture, the one advanced in the sectarian churches, the other in the Book of Mormon. 5. Which of these two views is the more in harmony with the character of God? Why? 6. Discuss the promulgation of this view of revelation, as an evidence of the divinity of the Book of Mormon. 7. What statement is made in the Book of Mormon with reference to books having been omitted from the Bible? 8. Prove from the Bible itself that this statement is true. 9. Why should the omission of these books be regarded as serious? 10. Name some of the books properly belonging to the Old Testament, which are omitted from the Bible. 11. Books belonging to the New Testament. 12. Show that these omissions had commenced even before the birth of Christ. 13. What was the Septuagint? 14. How did this version of the Old Testament become, in a way, harmful to the Jews? 15. Explain what is meant by the attempt to harmonize Jewish theology with Greek philosophy. 16. What effect did this attempt produce on the Christian conception of Deity? 17. Why is the production of this effect a proof of the divinity of the Book of Mormon? 18. What do you understand by the statement, "The Book of Mormon restored the great truth of the anthropomorphism of God?" 19. What promise did the Lord make through Jacob, regarding kings on the western hemisphere? 20. Why must

*Invite the student to test the comparison.

this be regarded as a bold prediction? 21. What proof of the divinity of the Book of Mormon is found in the fact that so far this prediction has been fulfilled? 22. Give an account of the attempt to establish a monarchy in Brazil. 23. In Mexico. 24. Why was the latter attempt regarded as a violation of the Monroe doctrine? 25. Why do these two attempts prove the truth, rather than the failure, of the Book of Mormon prediction? 26. Repeat in brief the prophecy of Nephi, concerning great events to follow the coming forth of the Book of Mormon. 27. Why would you consider it a remarkable circumstance that the first of these predictions, that many would believe in the book, has been fulfilled? 28. Repeat the prophecy regarding the book being carried to the Lamanites. 29. What part of this prophecy has been fulfilled? 30. What part remains to be fulfilled? 31. Give a detailed account of some of the early work of carrying the Book of Mormon to the Indians. 32. How did they receive the book? 33. What proof is there in this of the divinity of the book? 34. What do you think of the idea advanced in the Book of Mormon, that the Indian race will persist, as compared with the prevailing opinion that it will become extinct?

PRELIMINARY PROGRAM NO 8.

1. Devotional exercises.
2. Extemporaneous addresses.*
3. Music.
4. Literary selection.

*The following suggestions are offered as to the manner in which this exercise should be conducted: No one is to be notified before-hand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'The Value of Economy.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him at the moment. on the value of economy. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses what ever. It may be that he will say very little; but if that little is all on the value of economy, it will count for a great deal.

LESSON VIII.

EVIDENCE OF PROPHECY. (Concluded.)—SPIRIT OF THE BOOK.

Topics.

1. **The Jews Shall Believe and Gather.**
2. **The Work of the Lord to Begin Among all Nations.**
3. **Sign of the World's Awakening.**
4. **The Things Worthy of God to Reveal.**
5. **Spirit of the Book.**

References.

Pages 435-443.
Pages 443-445.
Pages 445-447.
Pages 447-452.
Pages 453-457

REVIEW.

1. Repeat the prophecy regarding the gathering of the Jews, and their belief in Christ, to follow the coming forth of the Book of Mormon. 2. What was the feeling of the Jews regarding Messiah, in the beginning of the Nineteenth Century? 3. What change in this regard has occurred since the Book of Mormon was published? 4. Give two of the most pronounced illustrations of this change of sentiment. 5. What proof of the prophetic inspiration of the Book of Mormon is found of this change of feeling? 6. In what one respect alone do the Jews in general now fall short of the Christians, in their estimate of Christ? 7. Quote some of the Bible predictions of the gathering of the Jews to Palestine. 8. How has the hope of this gathering been kept alive in the hearts of the Jews? 9. What is the "Zionite Movement?" 10. What progress has that movement made in the last ten years? 11. What connection with the fulfilment of the Book of Mormon prophecy regarding the gathering of the Jews, had the dedication of the land of Palestine by Apostles of the Church of Jesus Christ of Latter-day Saints? 12. What do you think are the prospects of this prophecy being fulfilled? 13. What proof do you see in these events, of the divine origin of the Book of Mormon? 14. State the Book of Mormon prophecy regarding the restoration of the people of God. 15. What connection is there between this prediction and the great improvements that have been made in machinery, transportation, communication, etc? 16. Name some of the most important improvements which have been made in these directions since the Book of Mormon was issued. 17. What is there in the peace movement to assist in the fulfilment of this prophecy? 18. What significance do you see in the fact that these great

movements commenced about the time of the coming forth of the Book of Mormon? 19. How does this fact agree with the Book of Mormon prediction? 20. In all these things what proof do you see of the divinity of the book? 21. What do you understand by conditional prophecies? 22. State a conditional prophecy given in the Book of Mormon regarding the occupancy of this land. 23. Why were the Jaredites dispossessed of the land? 24. The Nephites? 25. According to the Book of Mormon, upon what condition only may the Gentiles and mixed races remain in peaceful possession of the land? 26. Why is this condition placed upon the occupancy of this continent? 27. What was Daniel Webster's declaration on this same subject? 28. How do you think Mr. Webster was led to make this statement? 29. Why should the Gentiles on this land give heed to this statement? 30. What proof of the inspiration of the Book of Mormon is found in the importance of this message? 31. What do you understand by the spirit of a book? 32. How would you distinguish, with respect to its spirit, between a good and an evil book? 33. What is President Cannon's testimony regarding the influence of the Book of Mormon on his mind? 34. Discuss the general prevalence of this testimony among the Latter-day Saints. 35. Give personal testimonies as to its effect on your minds. 36. What was Joseph Smith's declaration regarding the benefit of reading and understanding the Book of Mormon? 37. What evidence is here of the divinity of the book? 38. How would you answer the objection that these are the testimonies of people who are humble and uncritical? 39. How may the pride which makes men supercilious, stand between them and God's truths? 40. Why is the simple, straightforward language of the Book of Mormon, a means of adapting it to the people for whom it was intended? 41. Why should religion always be simple and easily understood? 42. What proof of the divinity of the Book of Mormon do you see in the fact that its beneficent spirit arises outside of mere human excellencies? 43. Review the internal evidences of the truth of the Book of Mormon.

PRELIMINARY PROGRAM NO 9.

1. Devotional exercises.
2. Story.
3. Music.
4. Recitation.

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful. Very few errors of language occur in it; and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the Pilgrim's Progress, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible. The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

DIVISION FOUR.—OBJECTIONS TO THE BOOK OF MORMON.

LESSON IX.

COUNTER THEORIES OF ORIGIN.

Topics.

1. **Campbell's Theory.**

2. **Spaulding Theory.**

References.

Pages 460-464.

Pages 464-482.

REVIEW.

1. What do you understand by counter-theories of the origin of the Book of Mormon? 2. Why are leaders of the various sects anxious to establish some other theory of the origin of the book, than the true one? 3. What do you know of Alexander Campbell? 4. What doctrines were taught in the sect which he founded? 5. What connection did Sidney Rigdon have with Mr. Campbell? 6. Why, in your opinion, did Mr. Campbell reject the Book of Mormon? 7. What was Mr. Campbell's theory of the origin of the book? 8. What reasons does he give for advancing this theory? 9. How would you answer the first of these? 10. The second? 11. Why did Mr. Campbell afterwards abandon this theory? 12. Give a brief account of the life and work of Solomon Spaulding. 13. What was the "Manuscript Found?" 14. What is the "Spaulding Theory" of the origin of the Book of Mormon? 15. Name some of the affidavits given to support this theory. 16. How did this theory originate? 17. Who was "Doctor" Hurlburt? 18. Why was he anxious to establish a counter-theory of the origin of the Book of Mormon? 19. Why was he afterwards forced to abandon this work? 20. Why was E. D. Howe willing to undertake it? 21. What was the alleged statement of Spaulding's widow (Mrs. Davison) with reference to the Spaulding manuscript? 22. What led to the giving of this statement to the world? 23. What evidence have we that Mrs. Davison did not issue such a statement, but that it was a forgery? 24. Give Mrs. McKenstry's statement regarding the Spaulding manuscript. 25. Discuss the reliability of this statement. 26. What do you think of Hurlburt's connection with this incident? 27. Give good reasons from the statements of Mrs. Davison and Mrs. Dickenson, for rejecting the Spaulding theory. 28. What is the final and most convincing reason for rejecting the Spaulding theory? 29. How and where was the Spaulding manuscript finally brought to light? 30. Why did the finding of this manuscript completely disprove the Spaulding theory? 31. Give the

opinion of leading scholars with reference to the impossibility of the Book of Mormon having been taken from the "Manuscript Found." 32. What motive had Hurlburt for originating the Spaulding theory? 33. Why did Hurlburt fail to publish the "Manuscript Found" after obtaining it from Mrs. Davison? 34. What trick was resorted to by Hurlburt, Howe and others to get around the difficulty caused by the dissimilarity between the Book of Mormon and the "Manuscript Found?" 35. In what way did Howe claim that the manuscript fell into the hands of Joseph Smith? 36. What was Storrs' theory as to the manner of its coming into Joseph Smith's possession? 37. Discuss these two theories. 38. What does Mrs. Davison say on this subject? 39. What is your opinion of her idea as to Hurlburt's disposal of the manuscript? 40. What is proved by the fact that the manuscript, when it was discovered, bore no resemblance to the Book of Mormon? 41. Disprove the Spaulding theory by the impossibility of the carrying out of the alleged conspiracy between Joseph Smith and Sidney Rigdon. 42. Give a summary of Elder George Reynolds' statement regarding such a conspiracy. 43. What is Sidney Rigdon's statement regarding his alleged connection with the Patterson printing office?

PRELIMINARY PROGRAM NO. 10.

1. Devotional exercises.
2. Current historical events.
3. Quartet.
4. New Year sentiments.

*The true meaning to the young of the opening of a new year, may be prominently brought forward in the first few programs rendered in the month of January. Interesting and instructive topics may be treated, as the value of reviewing the past year, with its failures and successes, the advisability, or otherwise, of making resolutions for the coming year, etc. It would be of interest to make a study of New Year's customs in various nations of the earth, and to present this information before the members. In this way they may be led to see how this time is regarded, especially as a period of casting up accounts, financial, moral, intellectual, and religious. It will also impress upon the association members the value of finding out where they stand with reference to the year just past and the year to come, in all important particulars. And while regret for wasted opportunities is often vain, the young men will find that a brave and strong determination for the future is always valuable and noble. These facts, and others, may be brought out and fully treated in essays and declamations.

LESSON X.

COUNTER THEORIES OF ORIGIN. (Continued.)

Topics.

1. Theory of Rigdon's Authorship.
 2. The Joachim Fragment.
 3. I. Woodbridge Riley's Theory.
-

References.

- Pages 482-486.
- Pages 486-490.
- Pages 490-492.
-

REVIEW.

1. How do the statements of Oliver Cowdery and Parley P. Pratt disprove the theory of Sidney Rigdon's authorship of the Book of Mormon? 2. Prove that Sidney Rigdon did not meet Joseph Smith until after the Book of Mormon was published. 3. What further corroboration of this fact is given by Sidney Rigdon's son? 4. Repeat John W. Rigdon's question and his father's answer. 5. How does difference in literary style disprove the theory of Sidney Rigdon's authorship of the book? 6. What was Joachim's "Everlasting Gospel?" 7. How was it supposed to have originated? 8. What is Linn's theory of the connection between this writing and the book of Mormon? 9. Discuss this theory of the origin of the Book of Mormon in detail, giving your opinion as to its probability or improbability? 10. Present conclusive arguments to the effect that the Linn theory of the origin of the Book of Mormon is not well founded. 11. What do you know of I. Woodbridge Riley and the writing of his book on Mormonism? 12. What is his theory of the origin of the Book of Mormon and of Mormonism? 13. How is this theory met?

PRELIMINARY PROGRAM NO. 11.

1. Devotional exercises.
2. Story.
3. Music.
4. Reading or recitation.*

*A partial list is given in the following program of suitable selections for reading and recitation. Entire freedom is given to the officers, as to the choice of the reading or recitation for any particular evening. Some of the selections can be secured by some associations, others by others. All are suitable for use in any associations on any evening.

It is strongly urged that as far as possible, those with some talent for reading and reciting be chosen to render this part of the program.

In reading or reciting any selection, whether from the Era, the Bible or any other literary work, due regard should be shown for the proper elocutionary effect. Not that the reader should assume the ranting which sometimes passes for elocution, for that is not elocution, but its opopsite. But the rendition of the selection should be natural and expressive, and adapted to the character of the piece. In order to reach this end, the reader should become thoroughly familiar with the selection, and enter into its meaning and feeling, with his whole soul. The great fault with the public reading of our association members is lack of thorough preparation. Not only in reading but in other exercises outlined in these programs, this fault is manifest.

LESSON XI.

ERRORS OF STYLE AND GRAMMAR.

Topics.

1. **Existence of Such Errors.**
2. **How Accounted For.**
3. **Impossibility of Errors of Grammar Being Carried over in Translation.**
4. **How these Objections may be Answered.**

References.

Pages 494-495.

Page 495.

Pages 495-496.

Pages 496-503.

REVIEW.

1. What do Alexander Campbell and others say about the literary style of the Book of Mormon? 2. What argument for Joseph Smith's sole authorship of the book do they draw from its literary style? 3. How did Joseph Smith himself acknowledge the presence of numerous errors in the first edition of the Book of Mormon? 4. How do you account for the presence of these errors? 5. Why can we not attribute these errors to the Lord? 6. Why can they not be literal translations of similar errors in the original language? 7. How would you answer the objections to the Book of Mormon, based on its faulty language? 8. Discuss similar objections made to the Bible by unbelievers. 9. How may we meet this argument against the Bible being the word of God? 10. Quote some distinguished theologians on this subject. 11. How does the Book of Mormon stand the "assay test?" 12. Review the argument that the Book of Mormon is not invalidated by its faults of English.

PRELIMINARY PROGRAM NO. 12.

1. Devotional exercises.
2. Music.
3. Reading.

LIST OF SELECTIONS.

*From the subjoined list, selections may be taken according to the judgment of the officers of the associations. Other selections than these may also be used, as occasion requires:

"The Land of Pretty Soon," Ella Wheeler Wilcox.

"Tomorrow," Horatio Colton.

"A Picture," Mrs. E. B. Browning.

Proverbs, Chap III, verses 1-26.

Ecclesiastes, Chap. XII.

"You are Old, Father William," Southey.

"Songs of Seven," Jean Ingelow.

"Tell Me, Ye Winged Winds," Charles Mackay.

"The Better Land," Mrs. Hemans.

"The Answer," Rudyard Kipling.

"The Barbarous Chief," Ella Wheeler Wilcox.

"The Fatal Whisper," Rev. Dr. McGillivray.

"The Good Time Coming," Mackay.

"The Blessed Damosel," Dante Gabriel Rosetti.

"Labor," Mrs. Frances Osgood.

"There Lived a Man," Montgomery.

"Farewell to England," Byron.

"I sing the Song of the Conquered," Anon.

"Look Aloft," Anon.

"My Times are in Thy Hands," Anon.

"Where are the Dead?" Anon.

"Life and Death," Mrs. Southey.

"Evelyn Hope," Browning.

"What is that, Mother?" Doane.

"The Arab's Farewell to His Steed," Mrs. Norton.

"She Walks in Beauty," Byron.

"Ask Me No More," Tennyson.

LESSON XII.

THE LANGUAGE OF THE BOOK.

Topics.

1. Duplication of Bible Passages.

- a.* How Similarities are accounted for.
- b.* How Differences are Accounted for.

References.

Pages 503-512.

} Pages 503-512

2. Miscellaneous Objections.

- a.* Modern Authors. Pages 512-514.
- b.* Prophecy in Terms of Accomplished Fact. Pages 514-515.

REVIEW.

1. Why is the almost exact duplication by the Book of Mormon of the language of King James' translation of the Bible, considered an argument against the validity of the book? 2. How may this striking similarity of language be accounted for? 3. How may the differences between the language of the Book of Mormon and of the Bible, in these parallel passages, be accounted for? 4. Give illustrations of those differences. 5. What proof of the divinity of the Book of Mormon is found in the fact that its rendering of these passages is superior to that of the Bible? 6. Which view do you prefer: That Joseph Smith was a mere instrument in the work of translating, or that the work required strong intellectual effort on his part? Give reasons. 7. How does the adoption of the view of Joseph Smith's use of intellectual effort in translating, assist in the removal of objections to the Book of Mormon? 8. How would you account for the presence in the Book of Mormon of similar language to that of modern writers? 9. How would you answer the objection that the Book of Mormon utters some of its prophecies in the language of accomplished fact?

PRELIMINARY PROGRAM NO. 13.

1. Devotional exercises.
2. Music.
3. Report of scientific progress.
4. Recitation.

*It may be found convenient in some of the associations to organize quartets, double quartets, or glee clubs. This has been done with excellent results. In 1890, and thereabouts, the organization of these bodies of singers was quite general. Great enthusiasm was aroused, and considerable musical ability was developed. An extract from the article of instructions given then, is here presented: "Think over carefully and write down the names of all the male singers—good and moderate—who are members of the ward in which you live. At first you may be able to think of but few, but soon others will suggest themselves to you as possible members; add them to your list, if their voices are fairly good. Never mind if they do not read music, they can be taught the pieces with little trouble. See them all and appoint a meeting. Of course they will all be either basses or tenors. Let those who can produce the high notes easiest sing the upper tenor, reserving those who can sing the medium nicely, but cannot reach say high G or A, for the second tenor. Select the lowest and most powerful voices for the lowest or second bass, taking the higher and less powerful basses for the first or upper bass.

"If possible let one who can read music or has had considerable experience in part singing be selected for the middle parts, i. e., second tenor and first bass, to lead the others well; for while a poorer voice, or at least one of less height or depth of compass will answer, it requires more musical ability and experience to sing these parts well than the upper and lower parts. If an organist can meet with you, the parts played will greatly aid all in learning the piece. But remember to get the proper effect the tenor (right hand part) must be played an octave lower than if intended for treble and alto." (Continuation in foot-note to Program 14.)

LESSON XIII.

MISCELLANEOUS OBJECTIONS.

Topics.

1. **Pre-Christian Era Knowledge of the Gospel.**
 2. **Priesthood Outside the Tribe of Levi.**
 - a. Aaronic Priesthood.
 - b. Melchizedek.
 3. **Call of the Gentiles.**
-

References.

Pages 516-518.

Pages 518-522.

Hebrews 7.

Page 522.

REVIEW.

1. Why is the knowledge of the Nephites of the Gospel of Christ before His birth considered an objection to the Book of Mormon? 2. How would you answer this objection? 3. How do you account for the detailed prophecy of the life of Christ, given in the Book of Mormon? 4. What objection is made to the fact that the Book of Mormon represents the descendants of Joseph, son of Jacob, as holding the Priesthood and administering in its ceremonies? 5. How would you answer this objection to the validity of the Book of Mormon? 6. Why could a similar objection be made to the Book of Judges in the Bible? How would you answer the objection in this case? 8. What do you understand by the "call of the Gentiles?" 9. Why is Nephite knowledge of this call urged as an objection against the Book of Mormon? 10. How is this objection met?

PRELIMINARY PROGRAM NO. 14.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

*(Continued from Program 13.) "To get the best results from your rehearsals, divide the piece up into as many short complete sections as possible, and learn well one section at a time, trying one part at a time, taking the lower first. In this way the effect will soon be so interesting (as they become able to sing a section all together) that you need not fear for the next meeting; it will be looked forward to with pleasure. Boys between thirteen and fifteen years of age (and sometimes older until the voice has changed) who have good voices and musical taste, can often sing the first tenor with the men—or even one man to lead, with good effect; as they do not have to strain for the higher tones. Care must be taken at first, however, that they do not attempt to sing an octave higher. Correct them by starting them an octave lower. This device may aid you in getting plenty of first tenors for a large club." Evan Stephens in Contributor for November, 1890.

LESSON XIV.

MISCELLANEOUS OBJECTIONS. (Continued.)

Topics.

1. The Three Days Darkness.

- a.* During the Crucifixion.
- b.* During the Interim Between Burial and Resurrection.

References.

Pages 523-527.

2 Birth of Jesus "at Jerusalem."

Pages 527-528.

REVIEW.

1. What objection is raised to the Book of Mormon statement of the "three days' darkness?" 2. How would you answer this objection? 3. Give illustrations of like statements in the Bible, to sustain your argument. 4. What can you say of the use of hyperbole by oriental writers? 5. State and answer the objection raised to the Book of Mormon because of the prediction of Jesus' birth "at Jerusalem."

PRELIMINARY PROGRAM NO. 15.

1. Devotional exercises.
2. Music.
3. Story.

It would be a good idea for some time to be occupied occasionally in the study and consideration of literary form and criticism. This work may be commenced by a member with some experience in literary study, giving a brief criticism of some selection read in the association. This should include a statement of the merits of the selection, as well as a discussion of any faults that may be found in it. But it should have as its object development of literary taste and appreciation.

At first the work may be somewhat crude, but as it progresses, it will become more systematic and satisfactory. The beauties of the various selections of literature will become more and more apparent, as they are studied in the light of friendly criticism; and a better knowledge of literature in general will thus be secured. The work should not be technical, if even it could be so. Some of the simplest rules of literary criticism should be applied, and this easy beginning will give the work interest for those whose knowledge of the elements of good writing is not extensive.

Friendly criticism—and all this criticism should be friendly—is always beneficial. It may not only be applied to the literary selections rendered in the associations, but to other exercises, as well. If accepted in the spirit of friendliness, it will do a great deal of good. Those who deliver addresses, and perform other work in the meetings, should always be ready to receive friendly criticism, and profit by it. If they do, they will develop a much more correct style of language and delivery than would be possible without it. And, whether they are criticised by the other members of the association or not, they should at least apply these rules of criticism to their own work. It is a manifestation of improper temper, for one to take offense at the friendly criticism of another.

The principal object of this work is to form an introduction to literary study. It is probable that literature will form one of the courses of study in the Mutual Improvement Associations in the future, and it is well that a beginning in this direction be made now.

LESSON XV.

MISCELLANEOUS OBJECTIONS. (Continued.)

Topics.

1. **Modern Controversies.**

2. **"The Book Contains Nothing New."**

3. **Astronomy of the Book.**

References.

Pages 528-531.

Pages 532-534.

Pages 534-537.

REVIEW.

1. What is meant by the objection that the Book of Mormon settles modern controversies? 2. How would you meet this objection as it refers to infant baptism? 3. What is the value of the Book of Mormon settlement of the question of the manner of baptism? 4. How would you meet the objection to the Book of Mormon, with reference to its treatment of the Sacrament of the Lord's Supper? 5. State the objection urged against the Book of Mormon on the ground of its not containing anything new. 6. Why might similar objection be urged against other Scripture? 7. How would you meet this objection? 8. What knowledge of astronomy is shown in a certain statement of the Prophet Alma? 9. How is this made an objection to the Book of Mormon? 10. How would you answer this objection?

PRELIMINARY PROGRAM NO. 16.

1. Devotional exercises.
2. Current historical events.
3. Vocal selection.
4. Recitation.

A list is here given of suitable selections for reading from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. As is said in connection with the Bible list, others as suitable are to be found, but these are offered in order to arouse an interest in Scripture reading:

Book of Mormon:—1 Nephi 30: 8; 2 Nephi 2: 11-16; extracts from Mosiah 2 and 3; Mos. 12: 20-37; extracts from Alma 11, extracts from Alma 30, Alma 34: 17-27, 28-41, extracts from Alma 36, 42, Alma 53: 10-23; 56: 45-30, Alma 34: 17-27, 28-41, extracts from Alma 36, 42, Alma 53: 10-23; 57; extracts from Helaman 13-16. 3 Nephi 10; 11: 1-12; 17: 7-25. Mormon 6: 15-22, extracts from Mormon 8 and 9. Ether 2: 8-12; 3: 6-16; 13: 4-12, extracts from Moroni 7-10.

Doctrine and Covenants:—Extracts from the lectures on faith; from sec. 1; 7; 19: 10-20; 20: 13-36, extracts from 43; 45: (extracts); 68; (extracts); parts of 76; extracts from 84; 87; parts of 88: 89; parts of 93; extracts from 98; 101: 22-38; extracts from 107; parts of dedicatory prayer, sec. 109; 110; 119; extracts from sections 121-123.

Pearl of Great Price:—Book of Moses: extracts from 1; 4: 1-16; 5: 4-12; 6: 26-39; 7: 18-27; 58-69; Book of Abraham: 3: 22-28; Writings of Joseph Smith: extracts from chapter 3.

It is well to call attention again to the fact that the passages here suggested are only a few of the suitable ones from these books of scripture, and that many others as choice as these may be found there. And we desire again to emphasize the statement that great care should be taken in culling passages from the scriptures, and in giving proper expression to the selections in the reading. Of all exercises in the association meetings, the greatest care should be taken that this is attended with proper reverence.

LESSON XVI.

MISCELLANEOUS OBJECTIONS. (Continued.)

Topics.

1. **Geography of the Book.**
2. **Plagiarisms—Historical and Biblical.**
3. **Absence of Book of Mormon Names in Native American Languages.**

References.

Pages 537-538.

Pages 539-542.

Pages 543-545.

REVIEW.

1. State and answer the objection based on the absence of geographical details in the Book of Mormon. 2. What charge of plagiarism is made against the Book of Mormon? 3. Give illustrations of this alleged borrowing of events from other books. 4. How is this urged as an objection to the book? 5. Discuss the objection urged against the account of the multitude touching the wounds of the risen Messiah. 6. Show the absurdity of this class of objections. 7. What objection is based on the absence of Book of Mormon names among the native American races? 8. How may this objection be met? 9. What may be hoped for in the future, to assist in overcoming this difficulty?

PRELIMINARY PROGRAM NO 17.

1. Devotional exercises.
2. Current historical events.
3. Music.
4. Reading or recitation.

The following is a partial list of suitable selections for reading from the Bible. These extracts are chosen because of their sublimity and beauty of language and thought and their adaptability for public reading. There are many other selections as suitable as these, some of which will doubtless occur to class leaders and members.

Bible readings: Genesis, Chapter 1, 22: 1-18; 28: 10-22; 40: 1-23; 45: 1-9; 49: 1-24. Exodus 15: 1-18; 20: 1-17. Deuteronomy: extracts from chapters 28, 30, and 34. Ruth 1: 7-17. I Samuel 3: 1-18. II Samuel 1: 19-27; 12: 19-23; 22: 1-51; 23: 1-7. I Chron. 16. 8-36. Almost any part of the book of Job. Only a few passages are here specified: 38: 1-11. Psalms 1, 14, 19, 23, 24, 42, 48, 51, 53, 90, 95, 96, 117, 125, 147, 150. Prov. 10, 13, 22: 1-6; 26, 28, 31: 10-31. Eccles. 12. Isaiah 24: 1-12; 29: 13-24; 52, 53. Jer. 18, 31. Ezek. 18: 19-32; 26, 37. Daniel 2, 3, 5. Micah 4: 1-7. Malachi 3, 4. Matt. 5, 6, 7, extracts, 11: 1-15; 18, 20: 1-16; 21: 33-41; 24, 25, extracts; Mark 10: 13-21. Luke 1: 46-56, 67-69; 6: 20-49; 10: 1-20; 16: 19-31.

John 1:1-14, 15-36; 3, extracts; 11, extracts; extracts from 14, 15, 16, 17, 21: 15-22.

Acts 7, extracts; 17: 22-31; 26: 1-29. I Cor. 3: 1-9, 12, 13, 15: extracts. Eph. 4: 1-16. Heb. 1, 7: 1-8; 11: extracts. James 2: 14-26; 3.

Rev. 14: 1-11; 20: 1-5; 22: 1-7.

LESSON XVII.

MISCELLANEOUS OBJECTIONS. (Continued.)

Topics.	References.
1. Nephi's Temple.	Pages 545-546.
2. Iron and Steel Among the Nephites.	Pages 546-550.
3. Animals of the Book of Mormon.	Pages 551-556.

REVIEW.

1. State and meet the objection based on the account of the building of a temple by the Nephites. 2. What objection to the Book of Mormon is based on the alleged lack of iron and steel in the lands that were occupied by the Nephites? 3. How would you meet this objection? 4. Present evidence that these metals may have existed in those localities. 5. What does the Book of Mormon say regarding the existence of the horse and other domestic animals on this continent? 6. What objection to the Book of Mormon is raised on this account? 7. What evidence is there that the horse originated on the western hemisphere? 8. What evidence have we that the elephant existed on this continent in early times? 9. How do these facts tend to overcome the objection referred to? 10. How may the subsequent disappearance of the horse and the elephant from the western hemisphere be accounted for? 11. How may we account for the absence of pictures of the horse in inscriptions on American ruins? 12. What reasons are there for thinking that the horse and other domestic animals existed on this continent at a later time than is generally supposed?

PRELIMINARY PROGRAM NO. 18.

1. Devotional exercises.
2. Music.
3. Summary of important historical events of the year.*
4. Reading or recitation.

*Ten minutes of this session may be occupied in naming, without comment, the most important historical developments of the year. This will serve to unify the various events treated during the progress of the season's work, showing their relationship to each other as to cause and effect. In brief style, this summary should be gone over within the time here allotted. Special mention should be made of any continuous event or series of events that has wrought important changes in the history or condition of nations; as, for example, a great war, extension or loss of national prestige, etc. So also, if any great changes have occurred, locally or nationally, they should be named. The value of this exercise will consist in its completeness, brevity, and conciseness.

LESSON XVIII.

MISCELLANEOUS OBJECTIONS. (Concluded.)

Topics.

1. Jaredite Barges.

2. Liahona—"Compass."

3. Weight of the Plates.

4. Death of Shiz.

a. Natural Strength Under Stress of Excitement.

b. Supernatural Strength.

5. Conclusion.

References.

Pages 556-559.

Pages 559-561.

Pages 561-563.

Pages 563-564.

Page 565.

REVIEW.

1. What objection is urged against the account of the use of the barges to bring the Jaredites to this continent? 2. How would you meet the objection so far as it refers to the inadequate size of the barges? 3. As it refers to the openings in the top and bottom of the barges? 4. As it refers to the stones used in lighting the vessels? 5. As it refers to the length of time occupied in the voyage, and the fact of the vessels remaining together? 6. How do you overcome the objection based on the account of the use of the Liahona? 7. State the objection urged against Joseph Smith's account of his carrying the plates and beating off the ruffians who attacked him. 8. Present a refutation of this objection. 9. How is the death of Shiz described in the Book of Mormon? 10. How is this account made an objection to the book? 11. Relate similar instances in history. 12. Why do these modern instances effectually dispose of this objection? 13. What, in general, is the nature of the objections made to the Book of Mormon? 14. What conclusion do you draw from this fact? 15. Why are really conclusive answers to all objections to the Book of Mormon not absolutely demanded at this time? 16. What reason have we to hope for the development of more facts in refutation of objections to the Book of Mormon? 17. Why have we a right to demand of our opponents more than the mere urging of objections against the Book of Mormon? 18. Discuss the strength of positive testimony, in overcoming objections.

NEW WITNESSES FOR GOD

II.

THE BOOK OF MORMON.

PART III.

The Evidences of the Truth of the Book of Mormon.

CHAPTER XXXV.

DIRECT EXTERNAL EVIDENCE (continued).

EVIDENCE OF THE BIBLE.

I.

THE PLACE OF THE PATRIARCH JOSEPH IN ISRAEL—THE PROMISES TO HIM AND HIS SEED.

It is no part of my purpose to deal at length with any argument that may be based upon Bible evidences for the truth of the Book of Mormon. That field is already occupied by others. Indeed from the commencement it has been one of the chief sources drawn upon by the Elders of the Church in proof of the claims of the Book of Mormon.^a I shall treat that evidence, however, in merely an incidental way,

^aOne of the earliest writers in the Church in support of the claims of the Book of Mormon was Elder Charles Thompson. He published a work at Batavia, N. Y., in 1841, consisting of 250 pages. The title of the book was "Evidences in Proof of the Book of Mormon Being a Divinely Inspired Record, Written by the Forefathers of the Natives Whom we Call Indians." It dwells at length on the scripture proofs for the Book of Mormon, the nature of which may be judged from the following statement of what the author expects to prove: "In treating on this subject, I shall observe the following order, viz: I shall first prove by the Prophets, that God will literally gather Israel, the literal seed of Jacob, from all nations, unto their own land, which God gave unto their fathers by promise.

"Second: When he shall set his hand to bring to pass this gathering, he will first lift up an ensign on the mountains for the nations—set up his standard to the people, and set a sign among them. And then immediately he will commission officers and send them to the nations, bearing this ensign, to declare his glory among the Gentiles, and to fish out and hunt up Israel, and bring them to their own land for an offering unto the Lord.

"Third: This ensign, standard, and sign, consists of a book—a record of the tribe of Joseph, taken by the Lord and put with the Bible (that is, published to the nations as the Bible now is).

"Fourth: This record of Joseph is to come out of the earth in

and as deriving its importance chiefly from the circumstances of its blending in with the enlarged and general scheme of things pertaining to Israel, and the work of Messiah brought to light by the Book of Mormon.

In pursuance of this treatment I call attention to the blessing of Jacob upon the head of his grand sons Ephraim and Manasseh. It should be remembered that to Joseph, the son of Jacob, a double portion of honor was granted in Israel. While no tribe is especially called by his name, yet two tribes are his through his sons, viz, the tribe of Ephraim and the tribe of Manasseh. This came about in the following manner: Reuben, the first born of Jacob and his first wife, Leah, defiled his father's wife Bilhah. For which awful crime he lost his place as a prince in the house of Israel, which place was given indirectly to Joseph, the son of Jacob by his wife Rachel. Why I say indirectly is because Ephraim, Joseph's younger son, was the one who received the blessing of the first born from the patriarch Jacob, and it is for this reason that the Lord was wont to say, "I am a father to Israel, and Ephraim is my first born."^b In further proof of the things here set forth I quote the following:

"Now the sons of Reuben, the first born of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright)."^c

That is, not after the natural birthright, but after the birthright appointment made by the patriarch Jacob to Ephraim. Ephraim, then, will take the place of Reuben—the place of the firstborn. But there was also a tribe of Manasseh in Israel, as well as of Ephraim, and thus was a double portion given unto Joseph in that from him are two tribes in Israel. And now as to further blessings conferred upon Joseph and his sons. When Jacob and his son Joseph were restored to each other in Egypt, the old patriarch rejoiced to see the two sons of Joseph—and now the Bible narrative:

"And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And

America because Ephraim's seed dwell there.

"Fifth: America is a promised land to Joseph, and God brought a remnant of his seed here to possess it.

"Sixth: God will make use of men as instruments in bringing this book forth.

"Seventh: This generation is the time when this gathering is to take place: consequently the time when this book is to come forth.

"Eighth: The Book of Mormon is this book, and the Elders of the Church of Jesus Christ of Latter-day Saints are the officers commissioned to bear this ensign to the nations, and to declare God's glory among the gentiles and gather Israel." (Evidences in Proof of the Book of Mormon, pp. 7, 8).

The writings of Elders Parley P. Pratt (who preceded Elder Thompson in this field by three or four years), and Orson Pratt upon this subject, the first in the Voice of Warning, 1837; the second in his work on Divine Authenticity of the Book of Mormon, England, 1850-1, are too well known to require any summary as their works are still current.

^bJeremiah XXXI: 9.

^cI Chronicles, v: 1.

Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn."

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads and let my name be named on them, and the name of my father's Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."^d

Moses also seems to have been impressed with the idea that Joseph was to receive a portion above his brethren; for in blessing the tribes of Israel, when coming to Joseph, he said:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwell in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."^e

A comparison of the blessings of the other tribes with this of Joseph's will convince him who makes it how much greater are to be the blessings of Joseph than those of his brethren, especially in respect of the extent and fruitfulness of the lands that his descendants shall occupy. Jacob also has another word to say on this subject; for, in addition to blessing the sons of Joseph, as already related, when giving Joseph his blessing in connection with the other princes of his house, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel): Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."^f

In view of all that is said in these prophetic blessings there can

^d Genesis xlviii: 12-20.

^e Deut. xxxiii: 13-18.

^f Gen xlix: 22-26.

be no question but what the descendants of Joseph, the tribes of Ephraim and Manasseh, are to be very prominent in the affairs of Israel and take an important part in God's great drama in which he will work out the restoration of his people, Israel, and, for matter of that, the redemption of the world. Summarizing these prophetic blessings we may say; that to the tribe of Ephraim is given the place and honor of the first born in Israel; that to him pertains the pushing of the people together—Ephraim's part in the gathering of Israel in the last days; that the seed of Manasseh is to become a great people, while Ephraim is to become a multitude of nations—greater than Manasseh, as is becoming to the tribe of the first born—"they are the ten thousands of Ephraim and they are the thousands of Manasseh;" that the land possessed by Joseph's posterity is to be peculiarly great and fruitful, blessed with the precious things of heaven, for the dew and the deep, for the precious fruits brought forth by the sun, for the chief things of the ancient mountains, for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof; that Joseph is as a fruitful bow whose branches run over the wall (i. e. his possessions extend in some way beyond the recognized boundaries of Israel's Palestine inheritance); that Joseph's arms and hands shall be made strong by the hands of the mighty God of Jacob; that the God of Israel shall help Joseph and bless him with the blessings of heaven above, of the deep, of the beasts, and of the womb (i. e. he shall be blessed in his posterity); that the blessings of Jacob had prevailed above the blessings of his progenitors, "unto the utmost bounds of the everlasting hills," (perhaps a greater territorial inheritance); that these blessings of Jacob which had "prevailed" above (i. e. exceeded) the blessings of his progenitors, should be upon the head of Joseph.

These the promises of God to Joseph. But where are the evidences either from the Bible history or from secular history that the descendants of Joseph have ever attained to the fulfillment of these very gracious and very remarkable promises? As a matter of fact are not Joseph's tribes and descendants practically lost in Israel, so far as any knowledge is obtainable from the Bible, or other Hebrew literature, or general history? The tribe of Judah became the dominating factor in the history of Israel in Palestine, and is the only tribe in Israel that has retained any distinctive existence in modern times. What then, have the promises of God to Joseph uttered by Jacob in inspired patriarchal blessings, and solemnly repeated by the great prophet Moses, failed of their fulfillment? If not where is the evidence of their fulfillment? It is not to be found unless men turn to and receive it from Joseph's record, the Book of Mormon. But the Book of Mormon once accepted as a history largely of the descendants of Joseph, as it is so far as it treats of the Nephites and Lamanites in America,^f behold what a ful-

^f I have already at pages 86, 88 and foot note on pages 325-6 of the Manual called attention to the fact that the colony of Lehi was made up of families from the tribes of Ephraim and Manasseh respectively. Orson Pratt also says, "The American Indians are partly of the children of Manasseh though many of them are of Ephraim through the two sons of Ismael who came out of Jerusalem 600 B. C., and some of Judah through the loins of David and the kings that reigned over Jerusalem." Pratt's Works p. 92.

fillment of the prophetic blessings upon Joseph's seed is revealed! Here in America Joseph's descendants indeed became a multitude of nations; here indeed they possessed a land blessed with the precious things of heaven, for through Nephite prophets was made known the mind and will of God, the coming of Messiah, and the redemption of man that should be wrought out by Him; nay, the Son of God in person came in his glorious resurrected state and taught them at first hand and face to face the great things concerning man's salvation; inspired apostles took up the same great truth's refrain and for centuries held an empire of people closely to the path of both truth and righteousness until the harvest of souls in America exceeded such harvest among any other people whatsoever. In America Joseph's descendants indeed possessed a land noted for the precious fruits brough forth by the sun, and for the chief things of the ancient mountains, and for the precious things of the lasting hills—the gold, the silver, the iron, the coal fields, the oils, and all things else of which the mountains and hills of America yield their rich store; a land noted for the precious things of the earth and the fullness thereof—a land embracing all the climates from earth's torrid equatorial regions, thence shading off both north and south through temperate climates into the frigid regions; a land of wondrous wealth in fertile plains and valleys, and extensive forest tracts; a land that produces all vegetables and fruits and fibrous growths essential to the feeding and clothing of man; a land whose grandeur and very beauty holds the senses entranced with its magnificence; a land of empires surrounded by fruitful seas; a land consecrated to free institutions and to righteousness—in a word, the land of Joseph.

In the descendants of Joseph migrating to this land Joseph is truly a fruitful bough, even a fruitful bough by a well whose branches run over the wall; and while his descendants in this land had their varied fortunes, dark days in which sin, consisting chiefly in rebellion against God, made dark their annals, still they had also remarkable periods of righteousness both individual and national, and added many names to the world's great list of warriors, statesmen and prophets that deserve to be remembered with the world's greatest and best characters. Of warriors such names as Alma,^{*} Moroni, the hero of the Nephite republic^h (100 B. C. 56 B. C.), Mormon, Helaman, Teancum; and though

^{*} The reason that Alma, born late in the second century B. C., is the first one mentioned of the Nephite warriors is not because it is absolutely certain that he was the first distinguished member of that class among the Nephites, but because the secular history of the Nephites for the first four centuries of their annals was lost through the criminal carelessness of Martin Harris when he lost the 116 page of manuscript which was the translation of the first part of Mormon's abridgment of that Nephite secular history. We have its place occupied by the translation of the smaller plates of Nephi which record gives prominence to spiritual things and to spiritual characters. (1 Nephi xix: 3, 4). But as "there were brave men before Aggamemnon," so also doubtless there were warriors among the Nephites before Alma, but in consequence of not having a translation of the part of the record which dealt with the affairs of government and of wars, they remain, for the present, unknown to us.

^h Not Moroni the son of Mormon.

engaged in a bad cause, Amlici and Amalickiah, and many others among the Lamanites. Of statesmen such names as the first Nephi, King Benjamin, Mosiah II, Alma the younger, Nephihah, and Pahoran. Of the prophets, Lehi, the first Nephi, Jacob, Mosiah I, Abinadi, Ammon, the son of Mosiah, Alma the elder, also Alma the younger, Samuel, the Lamanite, Nephi, the son of Helaman (last half of the century preceding the Christian era), Nephi the chief of Messiah's apostles, Mormon the author of the abridged record known as the Book of Mormon, Moroni, the son of Mormon, and many others.

Joseph's descendants in America established and maintained for a thousand years what may be properly called a Christian civilization; for, instructed by their prophets during the six hundred years that they occupied the land of America preceding the coming of Messiah, they believed implicitly in the Christ that was to come, and looked forward to the redemption of the human race through his atonement.¹ The first four centuries following the advent of Christ the Nephites had, of course, the evidence of his appearing among them and his personal instructions in the gospel, which affected the character of their civilization.

During the time range mentioned kingdoms, republics and Christian ecclesiastical governments obtained. Such science and arts as might naturally develop from a colony of enlightened Hebrews migrating from Palestine to America six hundred years B. C., flourished; and the monuments of civilization seen in the antiquities of America were reared in part by their hands; the extent of

¹ Alma, one of the greatest Nephite prophets, reasons admirably upon this subject of the foreknowledge the Nephites had, through prophecy, of the coming of Christ. "Is not a soul at this time as precious to God as a soul will be at the time of his [Messiah's] coming?" he asks. "Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children? Is it not as easy at this time for the Lord to send his angels to declare these glad tidings unto us as unto our children, or as after the time of his coming." (Alma xxxix: 17-19). So also the first Nephi in the 5th century B. C., in the very ecstasy of prophecy concerning Jesus and his future mission, says: "We labor diligently to write, to persuade our children and also our brethren to believe in Christ and to be reconciled to God, for we know that it is by grace that we are saved, after all that we can do. * * * We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecy that our children may know to what source they may look for remission of their sins." (1 Nephi xxv: 23-26). So king Benjamin, speaking of the same subject, said: "The Lord God hath sent his holy prophets among all the children of men to declare this thing to every kindred, nation and tongue that thereby whosoever shall believe that Christ shall come the same may receive remission of their sins and rejoice with exceeding great joy even as though he had already come among them." (Mosiah iii: 13). There is much more to the same effect but this is sufficient to indicate that in the Nephite mind,—divinely illuminated by the spirit of prophecy,—looking forward to the atonement, believing the efficacy of it, and obeying its conditions, was to have the same value in the way of saving grace as looking back to it was to have, after it became an accomplished fact; and why should it not? The reasonableness of the doctrine is obvious, and it would settle a very grave theological question, of which more is to be said later.

these monuments of civilization, and the degree of civilization they represent are questions that have already been considered.^j

The Book of Mormon is also big with the promise of future events concerning the redemption and glorification of the descendants of Joseph in this promised land of America—the land of Joseph, for so it is declared to be by the Lord Jesus himself. Addressing the Twelve disciples whom he had called to the ministry in the western world he said:

“Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you.”^k

The Book of Mormon makes known the fact that upon this land is to be founded a great city called Zion, or a New Jerusalem. The risen Messiah while still teaching the gospel in person to the Nephites, and speaking upon this subject, said:

“And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, [referring to the continents of America], unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.”^l

Continuing His discourse he said again:

“For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they will repent, and hearken unto my words, they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in their midst.”^m

Moroni, however, is still more explicit. He represents that the Jaredite prophet Ether saw the days of Christ, and he spake concerning a new Jerusalem upon the land of America.

“And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.”ⁿ

^j Chapters xxvi and xxvii.

^k III Nephi xv: 12, 13.

^l III Nephi xx: 21, 22.

^m Ibid. xxi: 20-25.

ⁿ Ether xiii: 5-8.

The continents of America then according to this passage are the inheritance of Joseph, and here a holy city it to be built unto the Lord that shall be a capital of the western world, a New Jerusalem—Zion. This city is to be founded and glorified by the multitudinous descendants of Joseph who shall be gathered into the land and those who will unite with them in righteousness—especially the Gentile races; and together they shall be established in peaceful possession of the land to the end of the world. The exaltation and glory of this predicted future for the descendants of Joseph and the Gentile races—the grandeur of its civilization and security of its liberty; the pre-eminence of its peace and order; the high level of its righteousness; the brilliancy of its achievements; the excellence of its physical comforts and the beauty and simplicity of both its individual and community life may not yet be apprehended, though they may be partly seen in the light of modern civilized life; sufficiently seen by aid of that light to establish confidence that realization will outrun the dreams of the ancient prophets, all glorious as they seem.

The Book of Mormon throughout is true to this Josephic idea; it is impregnated with it. Joseph is the central figure throughout. His spirit runs through the whole scheme of the book. We learn from the Book of Mormon of a great seer that is to arise from among the descendants of this Patriarch to bring forth the word of the Lord to them, a thing quite in keeping with the important part to be taken by Joseph and his seed in the affairs of the world in the last days. The matter is mentioned by Lehi in connection with a blessing he was giving his own son Joseph, born to him while in the wilderness, enroute from Palestine to America:

“And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: a seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.’ Yea, Joseph truly said, Thus saith the Lord unto me: ‘A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing

them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they, that seek to destroy him, shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me: and it shall be after the name of his father. And he shall be like unto me; for the things which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation."^o

The reader will observe that this ancient prophecy is fulfilled in the person of the Prophet Joseph Smith, who, both in his name, his character and his work, meets completely the terms of the prophecy.

Still one other matter pertaining to the Patriarch Joseph I would mention, insignificant perhaps in comparison of the greater things we have been considering yet really important as being made up of those details so apt to be overlooked yet which so fit into the general scheme of things, that they really become important as evidence because they are matters of detail, and because they would be so apt to be overlooked by an impostor who would attempt to palm off upon the world as a revelation such a work as the Book of Mormon claims to be.

It will be remembered that after Lehi's colony journeyed some days into the wilderness the old prophet sent his sons back to Jerusalem to obtain a copy of the Hebrew scriptures, and the genealogies of his fathers. This copy of the scriptures and genealogies the sons of Lehi obtained from one Laban, a man evidently of some importance in Jerusalem. This record was written in Egyptian characters.^p And now to the point where these facts touch the Josephic idea of the Book of Mormon.

To Joseph is given the birthright in Israel through his son Ephraim.

Joseph, it must be remembered, attained the position of a prince in Egypt when that nation was doubtless the first political power of the world, and in the kingdom was made second only to the Pharaoh himself, so that he was a man of very high dignity, a fact not likely to be forgotten by his posterity. He unquestionably was deeply learned in all things Egyptain, including the written language, most likely that form of it called the hieratic,—which, as well as the old hieroglyphic characters, was used in the Egyptain sacerdotal style of writing. I think I am justified in the conclusion that Joseph was learned in this writing since he took to wife Asenath, daughter of the high priest of Heliopolis, or On, and thus become closely associated with, if not actually identified with, the priestly caste of Egypt.

The deeply religious character of the Patriarch and of his race would also naturally interest him in the religious lore of so profoundly a re-

^o II Nephi iii: 3-15.

^p Compare I Nephi i: 1-2. Mosiah i: 1-4. Mormon ix: 22-23.

ligious country as Egypt. Is it not possible that these facts would be an incentive to his posterity to keep alive among them this Egyptian learning of their great ancestor?

Laban, of whom the sons of Lehi obtained these records, was a descendant of Joseph,⁴ doubtless in line of the elder sons since he kept the genealogies and also this Egyptian copy of the holy writings.

Lehi is an Egyptian scholar⁵ and was enabled to read this version of the Hebrew scriptures and his genealogy recorded in Egyptian characters.

This Egyptian record became the foundation of Nephite sacred literature, that is, for the most part, their sacred records were engraven in Egyptian characters, modified somewhat by them and called the "reformed Egyptian."⁶

Thus we have a series of facts that coalesce remarkably with the claims made for the Nephite record; yet they are only mentioned in this obscure, incidental way. They are a series of merely incidental facts that would never be worked out by an impostor; and yet were never referred to by Joseph Smith or any of his immediate associates as being valuable incidental evidences in support of the claims of the Book of Mormon. I cannot help thinking, however, that they are so, and for that reason call attention to them here.

II.

THE PROPHECIES OF ISAIAH ON THE COMING FORTH OF THE BOOK OF MORMON

In the Book of Isaiah's prophecy is found the following remarkable prediction:

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes:

⁴ "And thus my father, Lehi, did discover the genealogy of his fathers; and Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records." I Nephi v: 16.

⁵ I Nephi i: 2. Mosiah i: 4.

⁶ Mormon ix: 32, 33.

of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."^t

In the Book of Mormon we have a Nephite version of this prophecy taken doubtless from the writings of Isaiah which, it will be remembered, were included in those scriptures which Lehi's colony brought with them from Jerusalem. The first Nephi applies this prophecy to the record of his own people, the Book of Mormon, and the circumstance attendant upon its coming forth in the last days; all of which will be found in the 27th chapter of second Nephi. In the Nephite version of the prophecy it is made clear that the reasons for keeping the book from the world for the present is the fact that a portion of it was sealed. The opening verses of the 27th chapter of II Nephi shift the scene of this prophecy to the land inhabited by the Nephites, that is to America, and describe the spiritual darkness both in that land and in all the nations of the earth, after which the record says:

"And it shall come to pass, that the Lord shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the end thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth: for behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth."^u

Then follows the declaration that there shall be three special witnesses to behold the book by the power of God, and a few other witnesses that shall view it according to the will of God, and to bear testimony of his words unto the children of men. Following the description of the coming forth of this book is a description also of the spiritual awakening among men in much the same order and phraseology as the latter part of Isaiah's prophecy.

Of course this prophecy was fulfilled in the several events we have already noted which resulted in the coming forth of the Book of Mor-

^t Isaiah xxix: 9-24.

^u II Nephi xxvii: 6-11.

mon and the accompanying testimony of the witnesses thereof.^v That is to say, in the Nephite record being brought forth, after so many ages, it becomes, to those who receive it, as the words of those who have slumbered—the speech out of the ground—the familiar voice from the dust, of an earlier verse from the prophecy of Isaiah.^w By Joseph Smith and Martin Harris delivering the transcript of words from the Nephite record to Dr. Samuel Mitchell and Professor Anthon, “the words of the book that was sealed” were delivered by men to those that were learned, saying read this I pray you; by the answer of these learned men to the effect—mockingly on incidentally learning that the book was sealed—that they could not read a sealed book; by the book being delivered to the one that was not learned, Joseph Smith, who marvelled that one not learned should be required to translate the book; by the Lord disdaining those who drew near to him with their mouth, and with their lips honored him, while their hearts were far removed from him and their fear toward him taught by the precepts of men; by the Lord proceeding to do a marvellous work and a wonder, by which the wisdom of their wise men became as naught; by exalting the wisdom of God above the wisdom of men; by making the deaf to hear the words of the book, and the eyes of the blind to see out of obscurity; by increasing the joy of the meek in the Lord, and making the poor among men to rejoice in the Holy One of Israel; by expressing his scorn for those who make a man an offender for a word—(does he have in mind those who would reject the Book of Mormon because of the imperfections of its language?); by declaring the speedy redemption of the House of Israel—by the return of the favor of the Lord to Jacob, whose face shall no more wax pale; by making those who erred in spirit come to understanding, and they that murmured to learning doctrine—all of which events have followed or are following as a sequence to the coming forth of this American volume of scripture, the record of Joseph, by which the world is being enlightened upon the enlarged glory of Israel, both passed and that which is yet to be.

The great difficulty concerning this prophecy being made to apply to the Nephite record and its coming forth will be in the transference of its scenes from Palestine to America. The opening verse of the chapter begins with a reference to Jerusalem:

“Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow.”^x

“Ariel, the city where David dwelt,” too plainly designates Jerusalem to admit of any doubt; and it would seem that all that immediately follows would be related to David’s city, Jerusalem, that is, the siege—the destruction—the humiliation—the speaking low out of the dust—the terrible ones that shall become as chaff—and the destruction that shall come upon those nations that fight against “Ariel”—all this, I say, at first glance seems to relate to Jerusalem, or “Ariel,” and makes the transference of the remaining prophetic parts of the chapter

^v See Manual chapters iv and v.

^w Isaiah xxix: 4.

^x Isaiah xxix: 1-2.

to America and the coming forth of the Nephite record somewhat difficult. Still in the second verse of the chapter there is a sudden transition from "Ariel" to another place that shall be unto the Lord "as" Ariel; and on this point the late Orsen Pratt was wont to say:

"The prophet [Isaiah] predicts, first, the distress that should come upon Ariel, and, secondly, predicts another event that should be unto the Lord 'as Ariel.' This last event is expressed in these words, 'And it shall be unto me AS Ariel.' How was it with Ariel? Her people was to be distressed and afflicted with 'heavenness and sorrow.' How was it to be with the people or nations who should be 'as Ariel,' is clearly portrayed in the 3rd and 4th verses: 'And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.' Now, we ask, What nation upon the earth has been visited with a distress resembling that of Ariel or Jerusalem? We answer that the Book of Mormon informs us that the nation of Nephites who were a remnant of Joseph inhabited ancient America, were brought down to the ground by their enemies. Hundreds of thousands were slaughtered in their terrible wars. Their distress truly may be said to be "as Ariel." Ariel was sorely distressed from time to time, and forts and other fortifications raised against her—similar judgments happened to the remnant of Joseph. Isaiah does not say that Ariel shall speak out of the ground, but he clearly shows that the nation which should be distressed as Ariel, after being brought down, should speak out of the ground. The words of the prophets of Jerusalem or Ariel, never spoke from the ground, their speech was never 'low out of the dust.' But the words of the prophets among the remnant of Joseph have spoken from the ground, and their written 'speech' has whispered out of the dust."

To this also may be added the further reflection that the coming forth of the Nephite record, the circumstances attendant upon that event, the results of enlarged knowledge concerning doctrine and the enlightenment of the world concerning Israel in America, and the future glory that will attend upon the restoration of that ancient people—all this blends in with the remaining prophecies of Isaiah's 29th chapter, and of which, nowhere else, have we any account of their fulfillment. We must therefore say either that these remarkable prophecies of Isaiah have not yet been fulfilled, or that they are fulfilled in connection with the experiences of the Nephites in America, and the coming forth of their abridged scriptures, the Book of Mormon.

III.

THE PROPHECY OF MESSIAH IN RELATION TO THE "OTHER SHEEP" THAN THOSE IN PALESTINE THAT MUST HEAR HIS VOICE.

In St. John's gospel we have the following statement and prophecy from the lips of Messiah himself:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

¹ Orson Pratt's Works p. 11.

² St. John x: 14-16.

The usual explanation of the prophetic part of this passage is that Jesus here makes reference to the Gentiles as being the other sheep. One great commentary says:

"He means the perishing gentiles already his 'sheep' in the love of his heart and the purpose of his grace to 'bring them' in due time."

Then again the phrase "they shall hear my voice" is explained to mean:

"This is not the language of mere foresight that they [the Gentiles] would believe, but the expression of a purpose to draw them to himself by an inward and efficacious call, which would infallibly issue in their spontaneous accession to him."^a

Against this exposition however there stands out the fact that when Jesus was importuned by his apostles to heed the prayers of the Cananitish woman, in the Coasts of Tyre, he said to them: "I am not sent but unto the lost sheep of the House of Israel."^b Therefore when he says in John, "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one shepherd," he certainly had reference to some branch of the House of Israel and not to the Gentiles. When the Messiah appeared among the Nephites who, it will be remembered always, were a branch of the House of Israel, and a very great branch too, as we have seen since they are descendants of Joseph, he declared that it was in that visit to them that the terms of this New Testament prophecy were fulfilled. The occasion of his making known this truth to the Nephites was when he chose the Twelve Disciples in the western world, and gave them their commission. The passage follows:

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your interitance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word: therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their [the Jews'] iniquity, that they knew not of them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."^c

^a Commentary, Criticle and Explanatory of the Old and New Testaments by Revs. Jamieson, Fausett and Brown, on St. John ch. x. See also Eidersheim's Life of Jesus vol. 2, p. 192, where substantially the same view is held.

^b Matt. xv: 24.

^c III Nephi xv: 11-21.

In view of the fact already pointed out that Jesus could not have had reference to the Gentiles in this prophecy concerning "other sheep," I may say of this prophecy as I did of those in the 29th chapter of Isaiah, that either we must say that we have no knowledge of the fulfillment of this very remarkable New Testament prediction, or else we must say that it had its fulfillment as the Book of Mormon teaches, in the advent and ministry of Jesus to the branch of the House of Israel in America.

I have pursued the matter of evidence and argument from the Jewish scriptures to the truth of the Book of Mormon as far as it was my original purpose to do so, referring those who care to enter more minutely into this branch of the subject to the treatment of other Elders who have devoted their works to it.^d

^d For reference to such works see foot note pp. 329—30.

CHAPTER XXXVI.

INDIRECT EXTERNAL EVIDENCES (Continued).

THE EVIDENCE OF THE CHURCH.

The evidence of the Church of Jesus Christ of Latterday Saints to the Book of Mormon grows out of the relation of the book to the Church. That is to say, the Church comes of the book. Not that a description of the Church organization as we know it is found in the book, or that its officers or their functions are named in it, much less that the extent and limitations of their authority are pointed out in it. All that pertains to the Church organization, and largely to the development of its doctrine, comes of a series of direct revelations to Joseph Smith subsequent to the coming forth of the Book of Mormon. These revelations were given for the specific purpose of bringing into existence the Church as it now exists, the depository of the divine authority, in the new dispensation, and the instrumentality for proclaiming the truth and perfecting the lives of those who receive it. The Church in other words is the after-work of the inspired Prophet who translated the Nephite record into the English language. Bringing into existence the Church and developing its doctrines was the continuation of the work that began with the first vision of Joseph Smith, the visitation of the angel Moroni, and then the translation and publication of the Nephite record. Does this continuation of the work as seen in the organization of the Church and the development of its doctrines justify the expectations awakened by the Book of Mormon, and the manner of its coming forth? Has anything worth while come because of the revelation of the Book of Mormon? The principle "By their fruits ye shall know them" may have a wider application than making it a mere test of ethical systems or of religious teachers. It may be applied as a test to anything claiming to be a truth. So that "What has resulted from the coming forth of the Book of Mormon," is a question of importance. The answer to that question may do much either for the book's vindication or its condemnation; may establish its truth or prove it to be utterly unworthy of its claim to divine origin. I hold it to be a self evident truth that a revelation from God must not only contain matter within itself that concerns men to know and that is worthy of God to reveal, but it must lead to results worthy of revelation and worthy of God. It is here therefore that the Church becomes a witness to the truth of the Book of Mormon; for while the Church organization and all its doctrines do not come immediately from a description of either of these in the book's pages, the Church nevertheless is an outgrowth of that movement of which the Book of Mormon may be said to be the commencement. The Book of Mormon cannot be true and the Church of Christ fail to come into existence as an accompanying fact; because side by side with the unfolding of the successive facts which brought the book into existence there was a series of revela-

tions given predicting and making for the establishment of a Church organization. In evidence of which statement I refer to the first visions of Joseph Smith as described by the Prophet himself in the first volume of the Church History,^a and especially as related by him in the letter written to Mr. John Wentworth in 1842; also the Prophet's account^b of the several visits of Moroni to him, and the prophecies of that angel concerning the coming forth of the work of the Lord, "and how and in what manner his kingdom was to be conducted in the last days;"^c also the nineteen sections of the Doctrine and Covenants from the 2nd section to the 20th, inclusive, being those revelations given between September 1823 to the fore part of April, 1830—the period during which the Book of Mormon was being revealed and translated—and in which prophetic declarations concerning the coming forth of the Church are frequently made. The last revelation of the series—section twenty—is the one in which the first practical directions are given towards effecting the organization of the Church.

Who ever will look through these writings, to say nothing of frequent allusions to the same matter throughout the Book of Mormon itself, will be convinced that the coming forth of the book must result in bringing into existence the Church.

The Church so brought into existence, cannot be true and the book false. If the book be not true Joseph Smith is an impostor and false prophet, and an impostor and false prophet cannot found a true Church of Christ; therefore if the Church be the true Church of Christ it is evidence quite conclusive that the book so inseparably connected with it, so vitally related to it, is also true. Of course, the conception is possible that both the Church and the book may be false, but it is inconceivable that one could be true and the other false. It follows therefore that whatever facts exist in the organization and doctrines of the Church which tend to establish it as being of divine origin, tend also to establish the divine authenticity of the Book of Mormon.

Here we have a field of evidence and argument well nigh inexhaustible; but much of it, I may say all of it with which I care to deal, has already been used in volume one of New Witnesses, as follows:

Chapter XIV: "Fitness in the Development of the New Dispensation."

Chapter XV: "The Evidence of Scriptural and Perfect Doctrine."

Chapter XXIV: "The Church Founded by Joseph Smith, a Monument to his Inspiration."

Chapters XXV-XXVI: "Testimony of the Inspiration and Divine Calling of Joseph Smith Derived from the Comprehensiveness of the work he Introduced."

Chapter XXVII: "Evidence of Inspiration Derived from the Wisdom in the Plan proposed for the Betterment of the Temporal Condition of Mankind."

Chapters XXVIII, XIX, XXX: "Evidence of Divine Inspiration in Joseph Smith Derived from the Prophet's Doctrines in Re-

^a Chapter i.

^b Mill. Star Vol. xix. p. 117.

^c History of the Church Vol. I ch. ii.

gard to the Extent of the Universe, Man's Place in it, and his Doctrine Respecting the Gods."

The evidences and the arguments in all these chapters, then, must be considered as appropriated here, and made part of my argument for the truth of the Book of Mormon, as well as for the divine origin of the Church of Jesus Christ of Latter-day Saints. After thus appropriating all this body of evidence and argument from these chapters in the first volume of New Witnesses, I feel justified in saying: It is the Church that bears witness to the truth of the Book of Mormon rather than the Book of Mormon which bears witness to the Church. Nor is this said in disparagement of the Book of Mormon. It is only saying that what comes of the book is greater than the book itself; that the whole is greater than a part; that the work in all its fullness is greater than one of the incidents in which that work had its origin.

CHAPTER XXXVII.

INTERNAL EVIDENCES.

THE BOOK OF MORMON IN STYLE AND LANGUAGE IS CONSISTENT WITH THE THEORY OF ITS CONSTRUCTION.

I.

OF THE UNITY AND DIVERSITY OF STYLE.

As already set forth in previous pages of the Manual, the Book of Mormon, with reference to the original documents from which it was translated, is made up of two classes of writings:—

1. Original, unabridged Nephite records.
2. Mormon and Moroni's abridgment of Nephite and Jaredite records.

The translation of the unabridged Nephite records comprises the first 157 pages of current editions of the Book of Mormon. The rest of the 623 pages—except where we have the words of Mormon and Moroni at first hand, or here and there direct quotations by them from older records—are Mormon's abridgment of other Nephite records, and Moroni's abridgment of a Jaredite record. It is quite evident that there would be a marked difference in the construction of these two divisions of the book. How there came to be unabridged and abridged records in Mormon's collection of plates has been explained at length in previous pages,^a so that it is now only necessary to say that when Joseph Smith lost his translation of the first part of Mormon's abridgment of the Nephite records, comprised in the 116 pages of manuscript which he entrusted to Martin Harris, he replaced the lost part by translating the smaller plates of Nephi which make up the first 157 pages of the Book of Mormon before referred to. Now, if there is no difference in the style between this part of the Book of Mormon translated from the small plates of Nephi, and Mormon's abridgment of the larger plates, that fact would constitute very strong evidence against the claims of the Book of Mormon. On the other hand, if one finds the necessary change in style between these two divisions of the book, it will be important incidental evidence in its support. Especially will this be conceded when the likelihood that neither Joseph Smith nor his associates would have sufficient knowledge of things literary to appreciate the importance of the difference of style demanded in the two parts of the record. Fortunately the evidence on this point is all that can be desired. The writers whose works were engraven on the smaller plates of Nephi employ the most direct style, and state what they have to say in the first person, without explanations or interpolations by editors or commentators or any evidence of abridgment whatsoever, though, of course, they now and then make quotations from the Hebrew scriptures

^a Chapter xi, Manual, 1903-4.

which the Nephite colony brought with them from Jerusalem. The following passages illustrate their style.

"THE FIRST BOOK OF NEPHI,

"CHAPTER I.

"1. I, Nephi having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

"2. Yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.

"3. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge." etc.

"THE BOOK OF JACOB.

"[The brother of Nephi].

"CHAPTER I.

"1. For behold, it came to pass that fifty and five years had passed away, from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven.

"2. And he gave me, Jacob, a commandment that I should write upon these plates, a few of the things which I considered to be most precious: that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi." etc.

"THE BOOK OF ENOS.

"CHAPTER I.

"1. Behold, it came to pass that I, Enos, knowing my father that he was a just man: for he taught me in his language, and also in the nurture and admonition of the Lord. And blessed be the name of God for it.

"2. And I will tell you of the wrestle which I had before God, before I received a remission of my sins:

"3. Behold, I went to hunt beasts in the forest; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart," etc.

And so it continues with each of the nine writers in this division of the Book of Mormon. But now note how marked the difference is when we come to Mormon's abridgment of the Nephite record which begins with the book of Mosiah:

"THE BOOK OF MOSIAH.

"CHAPTER I.

"1. And now there was no more contention in all the land of Zarahemla, among all the people who belonged to King Benjamin, so that king Benjamin had continual peace all the remainder of his days.

"2. And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know

concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord."

So also in the abridgment of the book of Alma:

"THE BOOK OF ALMA.

"CHAPTER I.

"1. Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws he had made.

"2. And it came to pass that in the first year of the reign of Alma in the judgment seat, there was a man brought before him to be judged; a man who was large, and was noted for his much strength," etc.

And so throughout the abridgment this style continues as pointed out in Part I Chapter 9, of the Manual on the New Witnesses. Had the style which is followed in the abridgment found its way into the translation of the unabridged part of the record, the reader can readily see how strong an objection it would have constituted against the claims of the Book of Mormon. As to style in other respects there is marked uniformity in the translation. I have already pointed out the fact that the style of the translation of the Book of Mormon is influenced, of course, by the translator; the statements and ideas of the Nephite writers being set forth in such English and in such literary style as Joseph Smith, with his limited knowledge of language, could command; he in his turn, of course, being influenced in his expressions by the facts and ideas made known to him from the Nephite record through Urim and Thummim, and the inspiration of God under which he worked. It is useless to assert a diversity of style where it does not exist, and that it does not exist in the Book of Mormon except as to the matter of a distinction between Jaredite and Nephite proper names, hereafter to be noted, and the distinction between the abridged records and those unabridged,—to the extent just pointed out—it would be easy, though unnecessary, to demonstrate; as any one may satisfy himself by even a casual inspection of the Book of Mormon itself.

The demand for diversity of style in the various parts of the translation of the Book of Mormon is urged too strongly. It is sometimes represented, even by believers in the Book of Mormon, that the volume contains the compiled writings of a long line of inspired scribes extending through a thousand years, written not only at different times but under widely varying conditions, and that unity of style under such circumstances is not to be expected, and did it occur it would be fatal to the claims made for the Book of Mormon! Now, as a matter of fact, there is great unity of style in the translation of the Book of Mormon which any one can verify who will read it; and properly so, I insist; for the reason that general unity of style is not incompatible with the theory of the work's construction and translation. First of all this long line of inspired writers that should give to us diversity of style in their writings is reduced really to a very small matter when the

facts in the case are considered. We have already seen in Part Two of the Manual for 1903-4 (chapter 9), that all told there are but eleven writers in the Book of Mormon. The work of nine of these runs through only 400 years of Nephite history—from the time Lehi's colony left Jerusalem to the time when the Nephites under Mosiah I joined the people of Mulek, some 200 years B. C. Then we have the works of no Nephite writer until we come to Mormon, who makes his abridgment of the Nephite records in the closing years of the 4th century A. D. So that 600 years of the 1000 through which the long line of Nephite writers is supposed to run is lifted bodily from the "time range." I say we have no Nephite writings between the works of the first group of nine Nephite writers—600-200 B. C.—to the writings of Mormon 400 A. D. I should say, we have no such writings except where here and there Mormon in his abridgment makes a direct quotation from some intervening writer between those two periods. Such quotations, however, are neither numerous nor long, and in many instances one is left in doubt as to whether supposed quotations are verbatim or merely the substance of the original documents given by Mormon. What has led to confusion in these matters is that the books of "Mosiah," "Alma," "Helaman," "III Nephi," etc. are not really the books of these men whose names respectively they bear, but are Mormon's abridgment of these several books to which abridgment he has given the name of the book he abridged. Then, again, of these eleven writers we have already shown in the Manual—1903-4—(chapter 9) that the first group of nine writers supplied but 157 pages of the book. Of these Nephi writes 127½ pages; and his brother, Jacob, 21½; making in all 149 of the 157; leaving but 8 pages for the other seven writers; and as Enos, who follows Jacob, writes 2½ pages of the remaining 8, there is left but 5½ pages for the remaining six writers. It should be kept in mind, too, that the whole nine authors were writing in the first 400 years of Nephite times; that Jacob and Nephi lived much of their lives together, therefore in the same period of time, under similar conditions, with the same little colony of people. Hence there was not much to give diversity of style to their writings, and the few paragraphs left for the remaining seven writers could not be sufficient to develop very much diversity of style in composition. So that the diversity of style clamored for, so far as this group of nine writers is concerned, is not very insistent.

Turning now to the writers of the Book of Mormon who come six hundred years later, Mormon and Moroni, they are contemporaries, father and son. They lived in the same age. One abridged the history of the Nephites, the other a brief history of the Jaredites. So that their work is similar in character, is wrought in the same age, and hence great diversity of style is not to be expected.

Another factor in the question of style is that in the "time range" of 1000 years through which it is assumed the Book of Mormon is being composed, there is not much change in the manners or customs of the people—not very widely varying conditions. It must be remembered that the colonies which came to America in the 6th century B. C. were made up of men and women who were civilized. They brought with them a knowledge of the civilization in the midst of which they had lived. They

also had some Hebrew literature with them, and the Hebrew ideas of government and law, and these ideas were promulgated among the people as they increased in numbers and grew into nations. The before mentioned "time range" of 1000 years was a period in the world's history when there was no such revolutions taking place in manners, customs, and progress in civilization as is known to our own age. In the western world as in the eastern, in the period under consideration, human affairs in the matter of developing civilization were well nigh stationary. The same methods and implements of warfare were employed at the close of the period as were used at its beginning. So in agriculture, commerce, and in the sciences and arts. Not nearly so many changes took place in that thousand years as have taken place within the last hundred years. Hence so far as changing conditions affecting styles of composition during the time limit of 1000 years is concerned there is nothing which demands great diversity of style.

Another item at this point should be considered with reference to a misapprehension of the character of the Book of Mormon. It has been frequently urged by writers against the Book of Mormon that it pretends to be the national or racial literature of the peoples of the western hemisphere, and that in the light of such pretensions it is utterly contemptible. Such a conception of the Book of Mormon, however, is entirely unwarranted, since no such claims are made for it by those at all acquainted with its character. No one acquainted with the book could for a moment hold it up as the national literature of either the Jaredite empire or of the Nephite monarchy or republic, any more than he could regard the single work of Josephus on the "Antiquities of the Jews" as the national literature of the Hebrew race or nation; or Doctor William Smith's Condensed History of England (less than four hundred pages) as the national literature of the British empire.

The Book of Mormon was constructed in this manner: Let us suppose that a writer has before him the national literature of the old Roman empire; the works of Livy, Sallust, Virgil, Caesar, Terrance, Cicero, and the rest. The account of the chief events mentioned in these several volumes he condenses in his own style into a single volume. Coming to the annals of Tacitus, however, he is so well pleased with some portions of them that notwithstanding the events he narrates parallel some parts of his own abridgment of the history, he places them, without editing or changing them in the least, with his own writings. This work, upon his death, falls into the hands of his son who is also a writer. In the course of the second writer's researches he accidentally, or providentially, as you will, comes into the possession of the works of the Greek historian Xenophon. He considers this writer's history of Greece of such importance—especially his history of the "Retreat of the Ten Thousand"—that he condenses into a few pages the events related by Xenophon and binds them in with his father's work, with such comments of his own as he considers necessary. As the first writer's abridgment of some of the Roman books would not be the national literature of Rome, so also the abridgment of Xenophon's writings would not be the national literature of Greece; and as this supposed case exactly illustrates the manner in which the Book of Mormon was construct-

ed by Mormon and Moroni, the absurdity of regarding the book so produced as the national or racial literature of the peoples who have inhabited the western world, will be apparent.

II.

CHARACTERISTICS OF AN ABRIDGMENT.

In addition to the changes from the first to the third person already noted between the first group of Nephite authors, whose writings are unabridged, and Mormon and Moroni's abridgment, there is one other item which further exhibits the consistency between the style and language of the book with the theory of its construction, viz: The style of Mormon and Moroni's part of the work is pronouncedly the style of an abridgment. Its general characteristics have already been considered in chapter ix (Manual for 1903-4), and it only remains here to say that the body of the work is Mormon's abridgment of the chief events from the Nephite annals, with occasional verbatim quotations from those works, and Mormon's running comments upon the same. In the progress of the work one may almost see the writer with a number of the Nephite records about him engaged at his task. He has just recorded the thrilling events of a few years rich in historical instances, and in closing says:

"And thus endeth the 5th year of the reign of the Judges."

Then he strikes a period where there are but few important events in the annals, so he passes over them lightly in this manner:

"Now it came to pass in the sixth year of the reign of the Judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla. * * * * * And it came to pass in the seventh year of the reign of the Judges, there were about three thousand five hundred souls that united themselves to the Church of God, and were baptized. And thus endeth the seventh year of the reign of the Judges over the people of Nephi; and there was continual peace in all that time."^b

He closes another eventful period, and briefly disposes of the years following in a similar manner:

"But behold there never was a happier time among the people of Nephi, since the days of Nephi, than in the days of Moroni; yea, even at this time, in the twenty and first year of the reign of the Judges. And it came to pass that the twenty and second year of the reign of the Judges also ended in peace; yea, and also the twenty and third year."^c

The following is a similar example:

"And it came to pass that there was peace and exceeding great joy in the remainder of the forty and ninth year: yea, and also there was continual peace and great joy in the fiftieth year of the reign of the Judges. And in the fifty and first years of the reign of the Judges there was peace also, save it were the pride which began to enter into the church."^c

Again in Helaman:

"And it came to pass that the seventy and sixth year did end in

^b Alma iv: 1-5.

^c Alma i: 23, 24.

^c Helaman iii: 32, 33.

peace. And the seventy and seventh year began in peace; and the church did spread throughout the face of all the land; and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceeding great peace in the land, and thus ended the seventy and seventh year. And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets. ^d * * * * * And thus ended the eighty and first year of the reign of the Judges. And in the eighty and second year, they began again to forget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year, they did not mend their ways. And it came to pass in the eighty and fifth year, they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripened again for destruction. And thus ended the eighty and fifth year."^e

Again in III Nephi:

"And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land. And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year; and also an hundred years had passed away, since the days of Mosiah, who was king of the people of the Nephites. And six hundred and nine years had passed away, since Lehi left Jerusalem; and nine years had passed away, from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world."^f

Moroni's abridgment of the Jaredite record—the Book of Ether—fails to exhibit this particular characteristic of an abridgment, owing doubtless to the brevity of the original record he abridged—there were but twenty-four plates in the record of Ether, and "the hundredth part," says Moroni, "I have not written;"^g but otherwise the book of Ether bears all the marks of being an abridgment that the work of Mormon does, except perhaps that the running comments of Moroni are more frequent than Mormon's in the latter's abridgment of the Nephite records.

III.

ORIGINALITY IN BOOK OF MORMON NAMES.

There is another gratifying distinction between Mormon's abridgment of the Nephite record and Moroni's abridgment of the Jaredite record that is also of first rate importance as an evidence of consistency in the work. That is the quite marked distinction between Nephite and Jaredite proper names as given in these respective parts of the record. Take for instance the list of names of Jaredite leaders and kings and compare it with a list of prominent Nephite leaders.

JAREDITE NAMES.

Jared
Pagag
Jacom
Gilgah

NEPHITE NAMES.

Nephi
Lehi
Laman
Zoram

^d Helaman iii: 32, 33.

^e Helaman xi: 21-24.

^f III Nephi ii: 3-8.

^g Ether xiv: 33.

JAREDITE NAMES.

Mahah
 Oria
 Esrom
 Corihor
 Shim
 Cohor
 Corom
 Noah
 Nimrah
 Nimrod
 Kib
 Shule
 Omer
 Coriantumr
 Emer
 Com
 Heth
 Shez
 Riplakish
 Morianton
 Kim
 Levi
 Corum
 Kish
 Lib
 Hearthom
 Aaron
 Amnigaddah
 Shiblom
 Seth
 Ahah
 Ethem
 Moron
 Coriantor
 Shared
 Gilead
 Shiz
 Ether

NEPHITE NAMES.

Chemish
 • Abinadom
 Amaleki
 Mosiah
 Benjamin
 Ammon
 Alma
 Amlici
 Nephihah
 Gideon
 Amulek
 Giddonah
 Giddianhi
 Aminadi
 Zeniff
 Zeezrom
 Lamoni
 Aaron
 Gidgiddonah
 Muloki
 Abinadi
 Corihor
 Gidgiddoni
 Amalickiah
 Helaman
 Limhi
 Heloram
 Mormon
 Moroni
 Aminadab
 Moronihah
 Ammoron
 Pacumeni
 Gadianton
 Kishkumen
 Shiblom
 Pahoran
 Paanchi
 Pachus
 Cezoram
 Limher
 Limhah
 Mathoni
 Mathonihah
 Lehonti
 Zemnariyah
 Hagoth
 Helam
 Hearthom
 Sherriah

An inspection of these two lists of names discloses the fact that the Jaredite names, with the single exception of "Shule" and "Levi," end in consonants, while very many of the Nephite names end in a vowel; and while many of the Nephite names also end in consonants, yet the preponderance of Nephite names that end in vowels over Jaredite names—which I may say almost uniformly end in consonants—constitute a very marked and important distinction.

Another distinction may be discerned in the fact that there are more simple, and evidently root-words among the Jaredite names than among the Nephite names; that is, there are not so many derivatives in the former as in the

latter, though in the former there are a few. "Corihor," may have come from "Cohor;" "Coriantumr," from "Coriantor," though it may be merely a variation of the more ancient name "Moriancumer." "Nimrah" may have come from "Nimrod;" and "Akish" from "Kish." But this about exhausts the derivatives among the Jaredite names. As illustrations merely of the Nephite derivatives, and not with a view of exhausting the list, I give the following: "Nephiahah," evidently comes from "Nephi." "Amalickiah," from "Amaleki," "Gidgiddoni," "Gidgiddonah," "Gid-donah," and "Gideon," from "Gid," "Helaman" from "Helam;" "Ammoron," from "Ammon;" "Moronihah," from "Moroni;" "Mathonihah," from "Mathoni." This is enough for illustration, and inspection will show the percentage of derivatives in the Nephite names of the Book of Mormon to be not only greatly but very greatly in excess of derivatives in the Jaredite names. And this is what consistency demands of the Book of Mormon. The more ancient people the simpler and fewer compound names—more root names, fewer derivatives. William A. Wright, M. A. Librarian of Trinity College, Cambridge, writing for the Hackett edition of Smith's Dictionary of the Bible, says:

"Glancing a moment at the history of names and name-giving among the Hebrews, we readily distinguish many of those changes which characterize popular customs and habits in this particular among all peoples. In their first or ruder age their names are simple and 'smell of nature.' In the period of their highest national and religious development we find more compound and more allusions to artificial refinements."^a

That law is found operating at least between the more ancient people of the Book of Mormon, the Jaredites, and the more modern people, the Nephites. While the list of names obtainable from the abridgment of the very small fragment of a Jaredite record in the Book of Mormon does not give sufficient data to warrant a positive conclusion, yet I think there is discernable a tendency even in that list from the more simple to derivative names;¹ while as between the earlier and later Nephite times the transition from the simple to an increase of compound names is quite marked.¹ I do not mean by this that the simpler names are not found throughout the whole Nephite period, but that the percentage of derivative names greatly increase in the later times.

Referring again to the marked distinction between Jaredite and Nephite names, I desire to call attention to the fact that the demands for this distinction are imperative, since these peoples though they occupied the same continent did so successively and at periods of time widely separated. The Jaredites occupied the north continent from

^a Smith's Dictionary of the Bible, Hackett edition Vol. III p. 2062.

¹ In the first chapter of Ether there is given a list of names of Jaredite kings, twenty-six in all. In the first thirteen names—half of the number—representing the most ancient Jaredite times, there are only four that could possibly be derivatives; these are Oriah, Coriantumr, Riplakish, Morianton, while in the latter half of the list of names there are at least six derivatives. Beginning with the most ancient they are—Hearthom, Amnigaddah, Coriantumr, Shiblon, Ethem, Coriantor.

¹ It is not until we reach the middle and later period of Nephite times that we meet with such names as Amlici, Antiomno, Amalickiah, Nephiah, Moronihah, Kishkuman, Pecumeni, Lochoneus, Giddianhi, Gidgiddoni, Zemnariyah, Ammaron, Ammonihah, and many others that are plainly derivative names.

soon after the dispersion of mankind from Babel until the opening of the 6th century B. C. About the time the Jaredites were destroyed the Nephite colony arrived in South America, and Mulek's colony in North America. But the only person connecting the two peoples was Coriantumr (the last of the Jaredites) through some nine months of association with the colony of Mulek. Whether or not his race was perpetuated by marriage into Mulek's colony is merely a matter of conjecture.* So far as the Nephite connection with the Jaredites is concerned it exists only through the Jaredite records discovered by the people of Zeniff (B. C. 123), and translated soon afterwards by Mosiah II. This translation of the Jaredite record making known in outline merely the history of the Jaredites to the Nephites, might give to the Nephites some Jaredite names, as in the case of the noted warrior among the Nephites bearing the name Coriantumr.¹ Still from the fact that the connection between the Nephites and the Jaredites is so slight, and the occupancy of the North Continent by the respective peoples separated by so long a period of time, it could not be otherwise than that there would be a marked distinction in proper names between the two peoples, a distinction that will be quite apparent to the reader when he compares the respective lists of Jaredite and Nephite names here presented at random; and which, had it been wanting, would have been a serious objection to the consistency, and consequently to the claims, of the Book of Mormon.

When the general unity of style found in the Book of Mormon is taken into account, this distinction in proper names becomes all the more remarkable. But it is a case where the circumstances emphatically demand a distinction; just as the circumstances emphatically demand a marked distinction at the transition from the unabridged writings of the Nephite authors—written in the first person, and in so simple and direct a style—to the abridged record of Mormon—written in the third person and in so complex, not to say confusing, a style. Had the

* While there can be no more than conjecture upon this point the likelihood of the thing, I am inclined to believe, is all on the side of his marriage and the perpetuation of his race. Coriantumr had doubtless every reason to believe that he was the sole survivor of his people, and he could have no greater anxiety than that his race should be perpetuated. In support of this theory it may be urged that in the Nephite history, about 41 B. C., we learn of a very strong and mighty leader in war, bearing the name "Coriantumr," who was a descendant of Zarahemla (Helaman i: 15-32), the leader of the descendants of Mulek's colony when discovered by Mosiah I, about 200 B.C. It was Mulek's colony, it will be remembered, who found Coriantumr, the Jaredite, and with whom he lived some nine months. May it not be reasonably supposed that this noted man among the Nephites, bearing the name of the old Jaredite chieftain was a descendant of his, since we find that chieftain's name strangely appearing among the Nephites? And may it not be urged that here we have one of those obscure instances in the history of a great people unlikely to be provided for by conspirators constructing a book to be imposed upon the world as a revelation from God?

¹ See foot note page 34-5 (Manual 1903-4). It is quite possible also that the word Shiblon among the Nephites came from the Jaredites. Unfortunately the orthography of this name is given in two ways in the translation of the Jaredite abridgment, "Shiblom" and "Shiblon;" but if the Jaredite name is Shiblon, it may be that the name among the Nephites was taken from the Jaredites as suggested.

Prophet Joseph's translation of the Book of Mormon failed to have shown the distinctions at these points where such distinctions are so imperatively demanded—in a word, had the style and language of the book failed to be consistent with the theory of its construction—how serious an objection the failure would have been considered! But since the consistency of the style and language of the book with the theory of the work's construction is established, how strong the evidence is which that fact constitutes! And more especially when it is remembered that neither Joseph Smith nor his associates had sufficient knowledge of literature to cause them to appreciate the importance of such a consistency. The evidence that they were unconscious of the point here made is to be found in the fact that they never alluded to it in their life time, nor was the foregoing argument ever made by any one else within their life time.

It should be remarked that both Jaredites and Nephites named cities plains, valleys, mountains and provinces after the names of prominent men, especially the men who were identified in some way with the settlement or history of said places; so that it often happens that names of places take on the names of men or some variation of their names; and hence the frequent identity and more frequently the likeness between the names of places and the names of men. Both people also followed the custom of ancient nations, not only in naming cities after the men who founded them or who were prominently connected with their history, but also in giving the district of country surrounding a city the same name as the city. Thus among Jaredites there is Nehor the city, and the land (or province) of Nehor, meaning the district of country surrounding the city of Nehor.^m I believe also that there was a Jaredite city of Moron as well as a land of Moron, although there is no specific reference to a city of that name, but frequent references to the "land of Moron,"ⁿ which I take to mean the district of country surrounding the city of Moron.^o That this custom obtained among the Nephites is so commonly understood that illustration is scarcely necessary, yet by way of illustration I instance the following: The city of Bountiful,^p and the land of Bountiful;^q the city of Zarahemla,^r and the land of Zarahemla;^s the city of Moroni,^t and the land of Moroni;^u the city of Nephihah,^v and the land of Nephihah;^w the city of Manti, and the land of Manti.^x

That the customs here referred to are in harmony with the customs of ancient nations I cite the following as illustrations of my statement?

^m Ether vii: 4-9.

ⁿ Ether vii: 6, 16, 17; also xiv: 6-11.

^o Helaman v: 14.

^p Alma li: 30.

^q Helaman i: 22.

^r Helaman i: 23.

^s Alma l: 14.

^t Alma lxii: 32.

^u Alma lxii: 30.

^v Alma lxii: 30.

^w Alma lvi: 14.

^x Alma lvi: 14.

Nineveh takes its name from Ninus, the son of Nimrod. Nimrod founded the city and gave to it a variation of his son's name.^a M. Rollin also identifies Nimrod with Belus, the first king whom the "people deified for his great actions," and after whom, some authorities affirm, the noted temple of Belus within the city of Babylon was named; and from which the city itself, as some affirm, took its name.^b Of course we have the statement of holy writ that Babylon received its name from the circumstance of the Lord confounding the language of the builders of the city,^c since "Babel" in the Hebrew means confusion. Professor Hackett, however, in his contribution on the subject to Smith's Dictionary of the Bible, while noting the statement in Genesis, says: "But the native (i. e. Chaldean) etymology is Bab-il 'the gate of the god 'Il:' or, perhaps more simple, 'the gate of god;' and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense (i. e. the Bible sense) came to be attached to it after the confusion of tongues." Hence one may say that "Babylon" has taken its name from both circumstances. That is, from the "Nimrod" of the Chaldeans it takes its name from its founder, "Belus," who is Nimrod, while to the Hebrew mind it owes its name to the circumstance of the confusion of languages.

Prof. Campbell, according to Osborn, thinks that the name "Jabez," of I Chronicles ii: 55, is "Thebes;" which originally was "Tei Jabez," the city named from "Jabez," and which is written without the "T" in the hieroglyphics, that letter being only the article.^d

Plato in his Timaeus, where he introduces the story of Atlantis, says: "At the head of the Egyptian Delta, where the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which Amasis the king was sprung."^e This is an incident where the district of country takes its name from the city. Other instances in support of the ancient customs here referred to will be found in the case of "Rome," so called after "Romulus;" "Alexandria," after "Alexander;" "Constantinople," after "Constantine." "The names of countries and sections of country," says Professor W. A. Wright, "are almost universally derived from the name of their first settlers or earliest historic populations."^f

Still another singular and fortunate circumstance for the claims of the Book of Mormon with reference to names should be noted. "Unlike the Romans," says Professor Wright, already quoted, "but like the Greeks, the Hebrews were a mononymous people. That is, each person received but a single name."^g The Nephites, it must be remembered, were Hebrews, and therefore their relations to that people would require them to follow the custom of their race with reference to this practice of giving but one name to a person. This they did; for through-

^a Rollin's Ancient History, Vol. I, pp. 266-7.

^b Ibid.

^c Genesis xi: 9.

^d Osborn, Ancient Egypt and the light of Modern Discoveries p. 205.

^e Plato Vol. 2, p. 517.

^f Smith's Dictionary of the Bible, Hackett Ed. vol iii p. 2060.

^g Ibid.

out the Nephite part of the Book of Mormon, there is not a single instance where a person receives more than one name. In other words the Nephites like the whole Hebrew race were a mononymous people. So too, the Jaredites, a more ancient branch of the same race, are a mononymous people. Now, as neither Joseph Smith nor his associates would likely be acquainted with this singular custom of the Hebrew race, I take the fact of agreement of Nephite practice with this Hebrew custom, as an incidental evidence of some weight in favor of the claims of the Book of Mormon. To appreciate the value of it, I will ask the reader to think what importance would be given to an objection based upon the violation of this custom by a branch of the Hebrew race. That is, suppose the Book of Mormon had been full of double names, what then? Could it not be claimed with some force that here would be the violation of a very universal custom of the Hebrew people? I think such a claim, if the facts warranted it, would be both forceful and consistent. Instead of the violation of the Hebrew custom, however, there is a singular accordance with it; and the fact of agreement, I suggest, is entitled to as much weight in favor of the book as the supposed disagreement would have been against it.

This circumstance also sustains the claims of the Book of Mormon to being an ancient record; for if it was of modern origin, having for its authors Joseph Smith and his associates, it would not very likely have followed so absolutely this ancient Hebrew custom, since Joseph Smith and his associates lived in a time and among a people where it was common at least, if not actually customary, to give to persons double names, a custom that would likely have influenced them in any creation of names which they would have attempted.

But very few Jaredite and Nephite proper names with their interpretation, and but few original common names, have found their way into the translation of the Jaredite and Nephite records. Of the first class—proper names with interpretations—I instance the Jaredite word "Ripliancum,"¹ which by interpretation means "large," or "to exceed all." It is employed in connection with describing the arrival of the army of Coriantumr in the region of the great lakes between Canada and the United States. It is most probably a proper name carrying with it the signification equivalent to the phrase we use in describing the same waters, viz. "The Great Lakes," or, as the implied Book of Mormon interpretation stands, bodies of water that exceed in size all others of their kind.

Then there is the Jaredite common name "deseret," meaning honey bee.² In passing I call attention to the fact that the Hebrew proper name "Deborah" also means "bee," that is, honey bee;³ and it is quite likely that the proper name "Deborah" is derived from the same root whence comes "Deseret." The only other common names from the Jaredites are the words "cureloms" and "cumoms."⁴ These are the names of domestic animals said to have been especially useful to the Jaredites, hence most likely used either for draft or pack animals, or perhaps both.

¹ Ether xv: 8.

² Ether ii: 3.

³ Smith's Dictionary of the Bible, article "Names" Vol. iii, p. 2061.

⁴ Ether ix: 19.

Turning to the Nephite record we have the name of "Irreantum,"^m meaning the sea, or "many waters." Also the word "Liahona,"ⁿ meaning "compass," or perhaps, more properly, "director," since, unlike the modern compass, it indicated a variant direction rather than a permanent one; and was made useful to the person possessing it through the principle of faith rather than the magnetic polar force; hence it could only be explained by the term "compass" in that it was an "indicator," or "director." The word "Gazelem" is also a Nephite word, meaning "a stone," that is, a seer stone, since it is spoken of as a means of ascertaining knowledge through it by revelation.^o In addition to these words we have also a number of names of Nephite coins and the names of fractional values of coins, as follows:

The names of the gold coins, commencing with the one of lowest value, are: a senine, a seon, a shum and a limnah.

A seon was twice the value of a senine; a shum was twice the value of a seon; and a limnah was equal to the value of all the other gold coins.

The silver coins were, a senum, an amnor, an ezrom and an onti.

Their relative value is stated as follows: an amnor of silver was twice the value of a senum; an ezrom four times the value of a senum; an onti was equal in value to all the other silver coins.

The fractional values are represented as follows: A shiblom is half a senum; a shiblum is one half a shiblom; a leah is one half of a shiblum.

We have no means of obtaining specifically the value of these coins in modern terms, nor am I interested in that matter here. I only desire to call attention to the fact that these are Nephite names brought over into our language by the translation of the Nephite records, though reference to the passage^p where the tables are given will plainly indicate to the interested enquirer that there is stated a system of relative values in these coins that bears evidence of its being genuine.

Alluding to this matter of names in a general way I suggest that there is nothing more difficult in literature than to originate new names. As a matter of fact names do not suggest things, but things suggest names. Men do not bring into existence names and then fasten them upon things, but they see an object, they hear a sound, or become acquainted with an idea, and the object, the sound or the idea suggests a name. So that names, speaking generally arise from things already existing and are not formed arbitrarily. The names in the Book of Mormon could come into existence in one of two ways only. Either Joseph Smith arbitrarily created them, or else he found them in the Nephite record. Since originating new names is so extremely difficult, the probability in the case lies on the side of Joseph Smith finding them in the Nephite record. If any one should doubt of the difficulty of originating new names I would invite

^p Alma xi: 5-30.

^mI Nephi xvii: 5.

ⁿ Alma xxxvii: 38-40. I Nephi xvi: 10-30. I Nephi xviii: 12-21. II Nephi v: 12.

^o Alma xxxvii: 23.

^p Alma xi.

him to make the experiment. In this connection I remember with what ease an old teacher of mine in English put down a somewhat presumptuous class mate. The teacher had expatiated on the excellence of the Proverbs of Solomon, when the aforesaid class mate expressed his contempt of things so simple. "Proverbs," exclaimed he, to those sitting near him, "why, it's easy enough to write proverbs." The good Doctor who was our teacher happened to overhear the remark and said to the speaker, "Suppose you write us a few." My class mate tried; and the more he tried the farther from proverbs he got. He had not learned that proverbs were the "pure literature of reason;" the statement of "absolute truths without qualification;" "the sanctuary of the intuitions of humanity." And so with this matter of originating names. It may seem a simple thing, but those who entertain such an idea let them give us a few new names. Now, the Book of Mormon has a number of proper names that are not new. These are chiefly Bible names and are found in Nephite writings because the Nephites brought with them to the western hemisphere copies of so many of the sacred books of the Jews as were in existence at the time of their departure from Judea, 600 B. C., parts of which were multiplied by copying and helped form part of the Nephite literature; hence they sometimes used Bible names. But the Book of Mormon also gives us a long list of absolutely new names, both of men and of places, though in many instances, as already pointed out, the names of cities and the districts or country surrounding them took the name of some noted person in some way or other prominently connected with the history of the place. I have already pointed out that a marked distinction exists between Nephite names and Jaredite names, so that we may see that the Book of Mormon gives us two lists of new names, one Jaredite, the other Nephite, which fact, when coupled with the well recognized difficulty of originating names, renders the performance all the more remarkable. It not only demonstrates the originality of the Book of Mormon, but must be admitted to be either a striking demonstration of wonderful genius on the part of the Prophet Joseph Smith, or else a very strong evidence in support of the claims of the Book of Mormon. And since the list of new names is quite too large to refer to the genius of one single writer for their origin, I think the latter conclusion represents the truth in the case.

CHAPTER XXXVIII.

INTERNAL EVIDENCES, (Continued.)

THE BOOK OF MORMON FORMS OF GOVERNMENT CONSISTENT
WITH THE TIMES AND CIRCUMSTANCES UNDER WHICH
THEY EXISTED.

In the Book of Mormon three forms of government are said to have existed among the various peoples inhabiting the western world. These are, first, a Monarchical form; second, a sort of Republic or rule of Judges; third, a kind of Ecclesiastical government, or rule of priests, ending finally in the rule of military chieftains. The Book of Mormon involving, though even only in an incidental way, a description of these several forms of government, presents a crucial test of its claims to being a translation of an ancient record. For if in describing any one of these forms of government it should be out of harmony with well known facts concerning these forms of government, or if it ascribes to them qualities or powers out of harmony with the times or circumstances under which they existed, then doubt is thrown upon the claims of the book to being a translation of an ancient record. To illustrate the proposition now laid down: It is well known that to the ancients the only form of monarchy was what we call a "simple" or "absolute" monarchy; that is, a form of government in which all powers executive, legislative, and judicial are centered in one person. Such a thing as a division of the powers of government into co-ordinate branches, relegating several functions to distinct persons or groups of persons, was unknown to the ancients. The ideas prevailing in modern times which have brought into existence our "mixed" or "constitutional monarchies" had not as yet been discovered by the ancients; hence if such modern ideas concerning monarchy should be found in the Book of Mormon governments, involving the existence of cabinets, parliaments or distinct judiciary departments it would at least be very prejudicial to the claims of the Book of Mormon to being an ancient record.

Again in respect of democratic forms of government: the only form known to the ancients was "simple" democracy. The form of government by which the people acted directly upon governmental affairs. The principal of representation in democracies was not as yet discovered; therefore if in the Nephite republic, or the "reign of the Judges," as that form of government is sometimes called in the Book of Mormon, there should be found the representative principle, which is really a modern refinement in government, that fact too would be prejudicial to the claims of the Book of Mormon being an ancient record. Per contra, if these modern ideas respecting monarchical and democratic forms of government are absent from the kingdoms and republics described in the Book of Mormon, then it would be at least presumptive

evidence of the genuineness of its claims; for if the Book of Mormon had been the product of a modern author, or authors, there would very likely be found in it some of the modern ideas of government, both in its monarchies and in its republics, and especially would this be probable if its authors were illiterate men and not acquainted with these facts concerning government among ancient peoples. Under those circumstances the ancient and modern forms would inevitably be confounded because modern illiterate authors would not possess sufficient discretion to keep them separated.

MONARCHIES.

I am aware that the Book of Mormon account of the Jaredite monarchy is so very limited that we can form but little idea as to its nature; but the little there is said of it is strictly in harmony with the ancient forms of monarchy. That is, the kings were absolute, the source of all law and the center of all political power. They were inducted into their office by formal anointing, according to ancient custom.^a They also sometimes associated with them on the throne the son who had been selected to succeed in the kingly authority, which is also in accordance with ancient custom.^b

Respecting the nature of the Nephite kingdom but little can be learned from the Book of Mormon because matters concerning government are only mentioned in an incidental way, but from what little is said we are justified in forming the same conclusions regarding it as in regard to the Jaredite Monarchy. That is, it was "simple" or "absolute" monarchy. The remarks of Mosiah II in relation to the power of a king for good or evil leads to the conclusion that the power of a Nephite king was most absolute; and that with the Nephite monarch as with the Jaredite, the king was the source of all laws and the center of all political authority. The remarks referred to are as follows:

"And behold, now I say unto you, ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood. For behold, he has his friends in iniquity, and he keepeth his guards about him: and he teareth up the laws of those who have reigned in righteousness before him: and he trampleth under his feet the commandments of God; and he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever does not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness."^c

This certainly is a description of arbitrary powers vested in the king. And what is true of the Nephite monarchy is equally true of the Lamanite kingdoms—judging from those rare and brief glimpses one gets of Lamanite governments in the Book of Mormon. Among all three peoples—Jaredites, Nephites, Lamanites—wherever kingly government is

^a Ether vi: 27. Ibid. ix: 15-22. Ibid x: 10 et seq.

^b Ether ix: 14, 15, 21, 22. Ibid. x: 13.

^c Mosiah xxix: 21-23. See also remarks on these lines in Manual for 1903-4 Part I pp. 132, 133.

described it is the same—it is “simple,” “absolute,” “ancient” monarchy.⁴ There is no indication anywhere of the existence of cabinets or parliaments; or of the division of political authority into executive, legislative or judicial co-ordinate branches. Nor is there any indication that there was ever an attempt to blend the various primary forms of government—monarchy, aristocracy, democracy—into a mixed government, a government embracing elements from all three of these recognized primary forms. Such mixed governments are modern creations; refinements in the science of government unattempted by the ancients. The ancients, in fact, held them to be impossible, mere visionary whims, solecisms. Even a man of the excellent understanding of Tacitus declared that if such a government were formed it could never be lasting or secure.

REIGN OF JUDGES—REPUBLIC.

It is however in the matter of the Nephite “reign of the Judges” or the “Nephite Republic” that an illiterate, modern writer would most likely have betrayed himself. Especially an American writer strongly imbued with the excellence, to say nothing of the sanctity, of the American form of government.⁵ And still more especially if the

⁴ Perhaps it may be thought that an exception should be made in the matter of Lamanite kingdoms, of which I have spoken, at page 141 of the Manual, (Part I) as constituting at one period of Lamanite history, a sort of confederacy of kingdoms; but this does not affect the statement of the text which is dealing with the form of government. I believe myself justified in saying that whether reference is made to the petty Lamanite kingdoms or the central kingdom to which they were tributary, the principle in government will be found the same—the king is the source of all political power, the monarchy is “simple,” the kingly power absolute.

⁵ That Joseph Smith, as also his early and later associates, were imbued with such opinions concerning the American system of government is notorious. Joseph Smith declared the constitution of the United States to have resulted from the inspiration of God: “And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.” (Doc. & Cov. Sec. ci: 76-80). “Hence we say, that the constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of [oppressions’s] sun.” (Letters of Joseph Smith, from Liberty Prison, under date of March 25, 1839—to the Church of the Latter-day Saints. History of the Church Vol. III p. 304.)

American system of government was practically the only one of which the modern writer had any definite knowledge. If then his description of a "reign of judges," based upon democratic principles, among an ancient people, escape not only some but all modern refinements of democratic government—some of which were unknown until employed in the establishment of the republic of the United States^h—then indeed are we well within the realm of the marvelous. And this we may claim for the Book of Mormon description of the "reign of the judges," viz. that while it outlines a government based upon the central principle of democracy—government by the peopleⁱ—yet there is nothing modern in that republic. The principle of representation no where appears; a division of the political power into co-ordinate and independent departments no where appears; there is no indication of a federation even, much less any of those modern refinements which distinguish modern federated republics from more ancient federated republics.

ECCLESIASTICAL GOVERNMENT.

The government which obtained in the era following the advent of Messiah in the western world was also in harmony with the conditions prevailing in those days. That is, the ecclesiastical government supplied by the Church founded by Messiah appears to have superseded all other governments. There is no allusion at least to any other form of government through the two hundred years which succeeded that event; nor, indeed, up to the close of the Book of Mormon period, 420 A. D., except here and there a reference made to "kings" among that division of the people who styled themselves Lamanites; but I take it

^h Of course democratic government existed from very ancient times and there have also been from of old confederations of republics, but the government of the United States rests upon some principles that are recognized as entirely modern. The principal differences between the modern republics and the more ancient are these: first, the modern republics recognize the principle of representation; that is, masses of the people delegate authority to act for them to selected representatives; second, the powers of government are lodged in three distinct co-ordinate departments, the law making, the law executing, and the law determining departments; third, the federal government has the same division of political power as the respective states, viz, legislative, executive and judicial; and also has conferred upon it power, within the limits prescribed by the constitution, to act directly through its own instrumentalities upon the citizens of the respective states. This last item the French philosopher De Tocqueville, in speaking of the republic of the United States, declared to be a wholly novel theory which he characterizes as a great discovery in modern political science. "In all the confederations which precede the American constitution of 1789," he says, "the allied states, for a common object, agree to obey the injunctions of a federal government; but they [the respective states] reserve to themselves the right of ordaining and enforcing the execution of the laws of the union. The American states which combined in 1789, agreed that the federal government should not only dictate but should execute its own enactments. In both cases the right is the same, but the exercise of the right is different; and this difference produced the most momentous consequences. The new word which ought to express this novel thing does not yet exist." De Tocqueville's *Constitution of the U. S.*, Vol. I.

ⁱ See Manual Part I pp. 132-136.

that even these "kings" among the Lamanites more nearly resembled military chieftains than monarchs at the head of settled governments. In the division of the people called Nephites there is no reference either to a reign of judges or of kings or other form of government than this Church or Ecclesiastical government, so that what I have previously said upon this subject¹ will be found correct, viz., the people after the establishment of the Church of Christ among them found its institutions and authority sufficient, as well in secular as in spiritual affairs. That such a government as this should take the place of governments formerly existing, I repeat, was in harmony with conditions that obtained after the advent of Messiah. I have already called attention to the fact that government becomes necessary because of the vices and injustice of men. That its chief function is to restrain men from injuring one another and thus give security to society. When all the people are righteous government becomes well nigh unnecessary, or operates at least in a very limited sphere, and the form of government becomes a matter of more or less indifference. Now it will be remembered that in the awful judgments of God which had swept over the western world at Messiah's crucifixion the more ungodly part of the people were destroyed, and those who survived were afterwards thoroughly converted to the gospel of Jesus Christ by his advent and the ministry of his servants, so that there was inaugurated an era of peace and perfect righteousness. For two centuries at least there was a veritable golden age in the American continents, during which time the simple laws of righteousness promulgated by the gospel were all sufficient as a rule of conduct, and men practically forgot the reign of kings and the reign of judges. When wickedness began again to stalk through the land it may be that the hitherto prevailing ecclesiastical governments gave way to the rule of military chieftains, both among the Nephites and Lamanites, though among the latter such chieftains were sometimes called "kings."

That the monarchical and republican forms of government described in the Book of Mormon should be in harmony with the principles of those ancient political systems, and that the kind of government which obtained after the advent of Messiah among the Nephites should be in such perfect harmony with the conditions that obtained in that period, is internal evidence of marked significance in support of the claims of the Book of Mormon. To see it in its full strength one should ask himself what would be the state of the case if the descriptions of monarchical and democratic government were not in harmony with ancient governments of that order, but were full of modern ideas and refinements of government; and if the facts existing after the advent of Messiah and the introduction of the Nephite golden age were utterly at variance with the government that we are ready to believe obtained. It should be remembered that if inconsistencies in the Book of Mormon forms of government would be so damaging against its claims to being an ancient record, then consistency in its forms of government—all the circumstances under this division being considered—should be allowed equal weight in support of its claims to being an ancient record.

¹ Manual p. 136.

II.

THE EVENTS TO WHICH IMPORTANCE IS GIVEN IN THE BOOK OF MORMON ARE IN
HARMONY WITH THE CHARACTER OF THE WRITERS.

In considering this subject we must bear in mind the purposes for which the Book of Mormon was written. The purposes are set forth in detail in chapter iii of the Manual, (1903-4), and are thus summarized:

First, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jews and Gentiles that Jesus is the Christ, the Eternal God, and that he manifests himself to all nations.

Fourth, that the knowledge of a Savior might come especially to the remnants of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews.

Fifth, that the Jews might have the testimony of the Nephites as well as that of their fathers, that Jesus is the Christ, the Son of the living God.

Sixth, and I think mainly, to be a witness for the truth of the Bible, to establish its authenticity, and its credibility by bringing other witnesses to testify to the same great truths that are contained in the sacred pages of the Bible; to restore to the knowledge of mankind many plain and precious truths concerning the Gospel which men have taken out of the Jewish Scriptures, or obscured by their interpretations; by the absence of which passages, or misleading interpretations, many have stumbled and fallen into unbelief. In a word, it is the mission of the Book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation.

Notwithstanding these purposes are adhered to throughout the work it is very noticable, and indeed one cause of complaint against the Book of Mormon, that it gives great prominence, at least in parts made up of Mormon and Moroni's abridgements, to wars; to minute descriptions of battles, the construction of fortifications, and the affairs of war in general. This doubtless arises from the fact that Mormon and Moroni were both military chieftains, and notwithstanding their general purpose was to make prominent the religious events which happened among the Nephites and Jaredites, and the hand-dealings of God with those peoples, yet when these writers came to accounts of wars, it is but to be expected, by the very nature of things, that they could not refrain from recording those events which would have such a powerful attraction for them. Involuntarily they were drawn into a description of those events, and unconsciously gave them prominence in their narratives. So I say the events to which importance is given in the Book of Mormon are in harmony with the character of the writers, a fact which is still further emphasized by the nature of the first

part of the volume. We have seen that 149 of the 157 pages constituting that first part is written by the first Nephi and his brother Jacob, prophets and priests of God. In their writings feats of broil and battle are mentioned only in the most incidental way, but there is an abundance of religious teaching, and prominence is given to visions, dreams and revelations, and that because those writers were, in the main, prophets and priests of God. It should also be noted of course, that the time in which these earlier writers lived was not so much a period of warfare as subsequent centuries were among the Nephites. It is to be observed then, in conclusion upon this point, that the very prominence given to wars and battle-movements in Mormon's and Moroni's part of the volume is but in keeping with the nature of things—an additional evidence of consistency in the work—the events to which importance is given are in harmony with the character of the writers.

III.

COMPLEXITY IN THE STRUCTURE OF THE BOOK OF MORMON IN HARMONY WITH THE THEORY OF ITS ORIGIN.

I hesitated some time before adopting the above as a heading for this division of the subject, because I was aware, and am still aware of the fact that it scarcely presents the thought I would have considered; and I know how easily, by a slight variation, it could be made subject to the smart retort that the complexity of the structure of the Book of Mormon is in harmony with its complexity. Also that it is Book of Mormon is in harmony with its complexity! Also that it is things divine. Still for all this I have concluded to make use of this faulty title, for want of a better, confident that when my whole thought under it is developed it will result in producing evidence for the truth of the claims of the Book of Mormon.

That the structure of the Book of Mormon is complex is notorious. The first part of it is made up of the translation of unabridged records, the small plates of Nephi. The second part, Mormon's abridgment, is made up of the translation of abridged books. Mormon, however, retaining for the several parts of his abridgment the title of the respective books he abridged.

I have already pointed out the fact that Mormon's condensed narrative from the original Nephite records makes up the body of his work; interlarded by occasional, direct quotations from the original records, and the whole more or less confused by his running comments unseparated from the body of his work save by the sense of the text. All this is complex enough surely, but the end is not yet; for within the old Nephite books Mormon had at hand while doing the work of abridgment, there were still other books. That is, books within books; as, for instance, the Book of Zeniff within the Book of Mosiah, which see. Also the account of the church founded by the first Alma likewise within the book of Mosiah. Also the account of the missionary expedition to the Lamanites by the young Nephite princes, sons of King Mosiah II, within the book of Alma, which see. Mormon coming to these books within books followed that order also in his abridgment; so that as in the original Nephite records we have

books within books, so within Mormon's abridgment we have abridged records within abridged records. Then, as if to cap the climax of complexity in structure, Mormon writes a book of his own to which he gives his own name. That is, calls it the Book of Mormon; the last two chapters of which, however, are written by Moroni. Then follows what may be called the third part of the Book of Mormon—Moroni's abridgment of the twenty-four plates of Ether, which gives us so much of the history as we have of the Jaredites. By this arrangement the history of the first people to occupy the western hemisphere, after the flood, comes last in the Book of Mormon; and Moroni's abridgment of the Jaredite record retains much of the complexity of his father's abridgment of the Nephite records.

Now, with all this before the mind of the reader—whether he regards Joseph Smith, Solomon Spaulding, or Sidney Rigdon as the author of the Book of Mormon—I submit to him the question: Would either ingenuity or stupidity in a modern author suggest such complexity in the structure of a book as this? Can a parallel case be pointed to in modern composition?

If the Book of Mormon were modern in structure and its author or authors had the conception that this western world was peopled by a colony coming from the Euphrates' valley, in very ancient times; and subsequently by two other colonies from Judea, one leaving 600 B. C. and the other shortly afterwards, in giving the history of those people would not the modern author have begun with the most ancient colony and treated the history of the respective peoples in the order of their occupancy of the western continents? Then again; if the Book of Mormon is mere fiction, the idle coinage of an inventive, modern author, why three migrations? If the object of the modern author was merely to convey an idea how a civilized race in ancient times occupied the western world, why would not the first migration—the Jaredite—have answered all his purposes? Or why not take the second migration—the Nephite—for the accomplishment of such a purpose? Why complicate it by bringing in the migration of Mulek's colony, when the simple treatment of the development of the Nephite colony into national proportions would have been sufficient for the purpose of a work of fiction? One other question I would submit relative to the Jaredite record and the strange place it occupies in the Book of Mormon. The plates of Ether were found by an expedition sent out from Zeniff's colony about 123 B. C., and were translated shortly afterwards by Mosiah II, who was a seer; that is, he was able to use Urim and Thummim in translation of strange languages. Now why did not Mormon include an abridgment of Mosiah's translation of the plates of Ether in his abridgment of Nephite records, allowing it to stand in his collection of plates as his abridgment of the Book of Zeniff stands within his abridgment of the Book of Mosiah, instead of passing the matter by and leaving it for his son Moroni to make a translation direct from the Book of Ether, thus throwing the history of the first inhabitants of the western world, after the flood, to the very last part of the record? Candidly, does the complex structure of the Book of Mormon appeal to one as at all modern in its arrangement? Are modern books so con-

structed? Is it not clear that the very peculiar circumstances under which the Book of Mormon was compiled by the original Nephite writers, and not the ingenuity nor the stupidity of Joseph Smith, or any other modern writer, is responsible for this peculiar structure of the book? And, moreover, if the book in its details retains harmonious consistency with this plan of its structure, must not such a fact be conceded to be an incidental evidence in favor of its claims? That the style and language of the Book of Mormon is consistent with the theory of its construction I have already pointed out.^a

^a See chapter xxxvi.

CHAPTER XXXIX.

INTERNAL EVIDENCES (Continued).

THE ORIGINALITY OF THE BOOK OF MORMON AN EVIDENCE
IN SUPPORT OF ITS CLAIMS.

How far originality may be insisted upon as a necessary element in a book avowedly containing a revelation from God is an open question; just as how far originality in a prophet may be insisted upon is. In both cases, however, it cannot be doubted but that originality would be regarded as evidence of considerable weight in favor of the divinity of the message of either prophet or book. Somehow men look for originality in any thing that purports to be a revelation from God, come how it will. They look for a word "from the inner fact of things" in a revelation. A new word that shall add somewhat to the sum of known things, and spoken in a way to attract anew the attention of men. And yet it must not be forgotten that "every scribe which is instructed unto the kingdom of heaven * * * * * bringeth forth out of his treasure things new and old:"^a and one of olden time doubted even if there really was any new thing under the sun. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, see, this is new? It hath been already of old time, which was before us."^b

From all of which I conclude that while in a way originality may be regarded as affording some evidence in favor of the claims of a prophet and his message, or of a book and its revelation from God, still originality is not an indispensable quality in either prophet or book. Contemporary prophets, or prophets living in succession, may come burdened with the same word of the Lord, with the same divine message; but the one who speaks secondly or thirdly, and hence with all claim to originality gone, is none the less God's messenger; and the word he speaks may not with safety be rejected for that it lacks the quality of originality. So, too, with books. It would be a senseless manner of handling the scriptures to reject the books called first and second Chronicles because they chiefly duplicate the matter of the books called first and second Kings, and have little originality to commend them to our acceptance. So with the books of the New Testament. Accepting the order in which they stand in the commonly received versions of the New Testament as the order in which the books were written, shall the book of Mark be rejected because in the main it deals with the same matter that engages the attention of Matthew, and there is but little on the score of its originality to commend it as an inspired book? The

^a Matt. xiii: 52.

^b Ecclesiastis i: 9, 10.

same question could be asked in relation to the book of Luke.^c The truth is that God in books as in prophets sometimes requires more than one for a witness to his message, and hence repeats the revelation in a number of inspired books, in which case the books merely repeating the revelation are as truly inspired, as truly scripture as the one in which the message first appeared, although it could be said that the quality of originality is wholly wanting.

This much, not to excuse absence of originality in the Book of Mormon—for we shall find in a number of respects striking originality in the American volume of scripture—but that a proper estimate may be formed of the value of originality as an evidence of the divine authenticity or inspiration of a book; neither giving an exaggerated value to it on the one hand, nor accounting it of little or no importance on the other.

I.

ORIGINALITY OF STRUCTURE.

In enumerating the several particulars in which the Book of Mormon manifests originality I would name its peculiar structure—so at variance with all modern ideas of book making—pointed out in the treatment of the last subdivision of chapter xxxviii, and ask the reader to consider that treatise brought over into this subdivision, and the peculiar structure of the Book of Mormon made one, and the first, of the evidences of its originality.

II.

ORIGINALITY IN NAMES.

So also as to names; so far as they are original, I would have that fact considered as another, the second, evidence of the originality of the Book of Mormon; and so much of that treatise as deals with the originality of those names, considered as brought over into this subdivision.

III.

IN THE MANNER OF ITS COMING FORTH.

In the manner of its coming forth no less than in its structure and in its names, the Book of Mormon is original. It must be remembered that at the time of the coming forth of the Book of Mormon such a thing as a new revelation from God was utterly unlooked for. Indeed it was the consensus of Christian opinion and teaching that the time of revelation had passed; that the days of miracles were over; that God in the Christian dispensation to mankind spoke the final word; that no more divine communications would be given. Speculating upon this very subject in connection with the desirability for knowledge respecting the ancient inhabitants of America, Ethan Smith, in his

^c I carry the illustration no further respecting the four gospels because I think John's Gospel is so distinct from the others in the matter of originality.

"View of the Hebrews; or the Tribes of Israel in America," says, most emphatically:

"We are to expect no new revelation from heaven, and the days of miracles are thought to be past. We probably must look for just such evidence to exhibit to the world that people so long lost [as the ten Tribes of Israel], as is in fact exhibited by the natives of America."^d

It is well to remember that this was said some years before the Book of Mormon was published, and I repeat that it represents the generally accepted Christian idea concerning revelation and miracles. Furthermore it is notorious that the prime objection urged against the Book of Mormon was the fact that it claimed to be a new revelation from God; and the arguments found in the discourses and writings of the early Elders of the Church clearly prove that the chief contention over the Book of Mormon in those early days was on this point.* It follows, therefore, that Joseph Smith's account of the manner in which the Book of Mormon was brought forth and translated was a very original one; for it involved a revelation from God to make known its existence, and what men call a miracle to secure its translation. Here, then, was not only originality, but a bold contradiction of what was supposed to be the most completely settled doctrine of modern Christendom, viz. that the age of revelations and miracles had forever passed away. It is scarcely probable that imposters would move along such lines as these. The proclamation of a new revelation making known the existence of a new volume of Scripture was the most remarkable innovation upon settled Christian opinion that the world had ever witnessed. Orthodoxy stood aghast at the presumption as they called it; and seemed for a time to forget all other points of controversy involved in order to concentrate their attack upon this innovation of their most cherished idea. They thought the very claim that the Book of Mormon involved a new revelation from God was sufficient to justify its rejection. Yet never was opposition so completely demolished in controversy as this sectarian argument against new and continual revelation. So completely was it overthrown that we to-day scarcely ever hear it mentioned. With this, however, I have nothing further to do. My only point at present is that there was a bold originality in Joseph Smith's account of the coming forth and translation of the Book of Mormon, which, in addition to contravening the accepted Christian opinion of the times on the subject of revelation and miracles, carried with it much weight in support of the claims made for this American volume of scripture; for surely impostors seeking to foist a book upon the world either for obtaining fame or money would never be found moving along lines so diametrically opposite to accepted opinions.

^d View of the Hebrew, 2nd Edition, (1825) pp. 168-9.

* See the works of Orson and Parley P. Pratt; John Taylor's Discussion with three ministers in France; early volumes of *Millennial Star*, *Spencer's Letters*—in fact all the early Church literature. Of late opponents of the Book of Mormon have not pressed this point of controversy, since the sectarian arguments respecting it have been utterly demolished. For a brief consideration of the various points of that argument see "New Witness for God," Vol I ch. viii.

IV.

IN ITS ACCOUNT OF PEOPLING AMERICA

In its account of peopling America by migrations no less than in its structure and the manner in which its existence was made known and its translation accomplished, the Book of Mormon is original. All the books on American antiquities that could possibly have been accessible to Joseph Smith and his associates favor the theory of migrations from northeastern Asia by way of Bering Straits and other points where the Asiatic and American continents approach each other. See Josiah Priest's *American Antiquities*, preface. Ethan Smith referring to the authorities that he was acquainted with on this subject says:

All seem to agree that the Indians came from the north-west, and overspread the continent to the south. * * * * * I forbear to offer any further remarks upon these testimonies incidentally afforded by this most celebrated author, [meaning Humboldt]. Let them be duly weighed by the judicious reader; and he surely cannot doubt but that the natives of America came from the north over Bering's Straits; and descended from a people of as great mental cultivation, as were the ancient family of Israel."^f

Not only were such the prevailing views at the time Ethan Smith wrote, 1825, but even to this day the same general opinion prevails among authorities;^g that is, that America was peopled from Asia by way of Bering Straits.^h The migrations of the Book of Mormon, however, contravene this quite generally accepted theory. While it is generally supposed that the Jaredites passed out of the Euphrates valley and wandered several years eastwardly through Asia, they crossed the Pacific and landed in the south part of the north continent of America and founded the city of Moron near what was afterwards the Nephite province called Desolation, which was in the region of country known to us today as the Central American States.ⁱ The Nephite colony, as we have seen,^j landed on the west coast of South America about thirty degrees south latitude; and Mulek's colony is supposed to have landed somewhere in the south part of the North American continent. These Book of Mormon accounts of migrations to the American continents constitute the widest possible departure from usually accepted theories upon the subject.

V.

THE NATIVITY OF AMERICAN PEOPLES.

The Book of Mormon is original with reference to the facts it presents respecting the nativity of its peoples. On this point, more is claimed by believers in the Book of Mormon sometimes, than is warranted by the facts in the case. For example, it is sometimes stated that the Israelitish origin of the native Americans originated with the Book of Mormon. That is not true. Long before the advent of the Book of Mormon James Adair, whose work was published in 1775, advanced

^f View of the Hebrew, p. 187-8.

^g See chapter xxix Manual 1904-5 pp. 273-282, especially taking account of foot note references.

^h Ante p. 280 note.

ⁱ Dictionary of the Book of Mormon, Reynolds p. 168. And see Manual 1903-4 p. 86-7 and notes.

^j See Manual 1903-4, p. 89.

the theory that the native American Indians were the Lost Ten Tribes of Israel, and argued for the truth of his theory at great length.^k Ethan Smith, in his work we have several times quoted, advances the theory that the native Indians were the "Ten Lost Tribes of Israel," the very title of his book—"View of the Hebrews; or the Tribes of Israel in America"—is the evidence of his holding that theory.

It is therefore a mistake to say that the idea of Israelitish descent of the native American Indians originated with the Book of Mormon. Indeed the theory that the native Americans were the Ten Lost Tribes of Israel found many advocates both in Europe and the United States, especially, I may say, in the New England states, before 1830. Wherein the Book of Mormon is original in respect of this matter is that while declaring the Israelitish descent of the colonies that peopled America, it directly contravenes the idea that the native Americans are the Ten Lost Tribes of Israel, by incidentally declaring those tribes to be in another part of the world, and Jesus announcing to the Nephites his intention to appear unto them, and minister among them.^m Of course reference to Israelitish descent is here made to the two last migrations only, that is, to the colony of Lehi, and the colony of Mulek. The colony of Jared were doubtless of the same race, but of earlier ancestors, among whom the patriarch Shem. The Book of Mormon refers to Lehi's colony as made up of descendants of Manasseh [Lehi] and Ephraim [Ishmael]ⁿ while the colony of Mulek were Jews.

From this it appears that the Book of Mormon is as boldly original in declaring the nativity of these colonies that peopled America with teeming millions of their descendants, as it is in its account of the course of their migrations or the manner in which the Book of Mormon came forth. For, in limiting the nativity of these colonies to the descendants of Joseph and of Judea, it as radically contravenes existing opinions upon the subject as it does in respect to the manner in which the book came forth, and the course of migration.

VI.

ACCOUNTING FOR THE EXISTENCE OF CHRISTIAN IDEAS IN AMERICA.

The Book of Mormon is original in the matter of accounting for the existence of Christian ideas and doctrines among the native Americans. I would have this statement so understood as to include all Bible ideas,

^k Manual 1904-5 pp. 303-306.

^l At least the third edition was published in 1833, and I think my conclusion is reasonable as to the first edition.

^m See III Nephi xv, xvi, xvii.

ⁿ The statement here that Ishmael was of Ephraim is set down upon the authority, first, of inference. The inference is based upon the fact as already stated in a foot note (Manual 1903-4 page 95), that there are promises in the Hebrew scriptures respecting Ephraim which cannot be realized so far as we know, except through the seed of Ephraim dwelling upon the land of America, as we have seen in considering the evidence of the Bible for the truth of the Book of Mormon; and as Lehi and his family were of the tribe of Manasseh, and Mulek's colony being Jews, it leaves the family of Ishmael alone to introduce the descendants of Ephraim into the western world. Second, a number of Latter-day Saints, familiarly acquainted with the Prophet Joseph Smith, declare that in conversation they had known him to say that in Mormon's abridgment of the book of Lehi (which supplied the 116 pages of manuscript lost by Martin Harris) it was plainly stated that Ishmael was of the tribe of Ephraim.

since right conceptions of Christianity in its fullness includes the Old Testament and the dispensation of God to the children of men described therein as part of the Christian heritage, as well as the specific Christian dispensation which is described in the New Testament.

The manner in which the Book of Mormon accounts for Christian ideas and doctrines among native Americans is, first, by detailing the facts of direct revelation of Christian truths to the ancient inhabitants of America, as, for instance, in the case of the Prophet Moriancumer among the Jaredites, where that great prophet is represented as being permitted to stand in the revealed presence of the pre-existing spirit of Jesus Christ, and to hear the proclamation that in him should all mankind have light and that eternally; and that as he appeared unto that prophet in the spirit, so would he appear unto his people in the flesh; and that those who would believe on his name should become his sons and daughters.^o Also the revelation of Christian truths vouchsafed to the first Nephi; who, in vision, some hundreds of years before the advent of Christ, was permitted to foresee the birth of the Redeemer, the labors of his forerunner, John, who prepared the way before him, and much of the Judean ministry of Christ, including his crucifixion, his resurrection, and the establishment of his ministry through twelve Apostles; so also his advent and ministry among the inhabitants of the western world,^p ending in the establishment of the Christian sacraments, and of the Christian Church, as the sacred depository of Christian truths. Secondly, the Book of Mormon accounts for the existence of Christian ideas and doctrines among native American races by declaring the Nephites to be in possession of the Hebrew scriptures extant among that people from the beginning up to 600 B. C., including the five books of Moses, some of the writings of Isaiah and Jeremiah.^q And also ascribing to the Jaredites the knowledge of most ancient events through scriptures in their possession, dealing with events from the Tower of Babel back to the very days of Adam.^r It is, then, by most direct means of the revelations of God to the ancient inhabitants of America and the personal ministration of Jesus Christ among them and the knowledge imparted by these several volumes of scripture that the Book of Mormon accounts for the existence of Christian ideas and Christian truths among the native Americans.

There is nothing like this in the theories of men to account for the existence of these truths in America. In the first place let the reader be assured that it is quite generally conceded by the very best of authority that ideas closely analogous to Christian truths are found in the traditions of the native Americans. "Most ancient and modern authors," says De Roo, "agree in saying that the Christian religion has been taught on our [the American] continent at an epoch not so very much anterior to the Columbian discovery. Bastian establishes the latter opinion by the numerous analogies he points out between the religious belief and practices of the Christians and those of American aborigines.

^o Ether iii.

^p See I Nephi x: 11, 12.

^q See I Nephi v: 11.

^r Ether i: 6.

Von Humboldt admits the parity to be so striking as to have given the Spanish missionaries a fine opportunity to deceive the natives, by making them believe that their own was none other than the Christian religion. 'Not a single American missionary who has, until this day, left any writing has forgotten to notice the evident vestiges of Christianity which has in former times penetrated even among the most savage tribes,' says Dr. de Mier, commenting on Sahagun's History. Quite a number of ancient writers, such as Garcilasso de la Vega, Solorzano, Acosta, and others are equally explicit in asserting that several Christian tenets and practices were found among our aborigines; but they deny their introduction by Christian teachers, giving, strange to say, to the devil the honor of spreading the light of Christianity, in spite of his hatred of it."^s Later he says, "No modern student of American antiquity fails to notice the close and striking resemblances between several leading particulars of Christian faith, morals, and ceremonies and those of ancient American religions. Sahagun, who wrote in Mexico about the middle of the sixteenth century, and took such great pains to be correctly informed in regard to all religious rites of our aborigines, states already that all the Spanish missionaries who wrote in America before him had pointed out the numerous vestiges of Christianity to be found even among the savage Indian tribes."^t

Devil propaganda of Christianity was quite a favorite theory with many of the early Spanish writers, while others advanced the theory that Christian apostles had evangelized the western hemisphere. Among the latter was the Archbishop of San Domingo, Davilla Padilla, a royal chronicler who wrote a book to prove that Christian apostles had formerly preached in the West Indies. So also Torquemada holds the same opinion, although he admits of the possibility of the devil teaching Christianity. More modern writers seek to account for the existence of these Christian analogies in other ways. Prescott for instance, in his Conquest of Peru, says:

"In the distribution of bread and wine at this high festival, [the feast of Raymi] the orthodox Spaniards who first came into the country saw a striking resemblance to the Christian communion; as in the practice of confession and penance, which, in a most irregular form indeed, seems to have been used by the Peruvians, they discerned a coincidence with another of the sacraments of the Church. The good fathers were fond of tracing such coincidences, which they considered as the contrivance of Satan, who thus endeavored to delude his victims by counterfeiting the blessed rites of Christianity. Others, in a different vein, imagined that they saw in such analogies the evidence that some of the primitive teachers of the gospel, perhaps an apostle himself, had paid a visit to these distant regions and scattered over them the seeds of religious truth. But it seems hardly necessary to invoke the Prince of Darkness, or the intervention of the blessed saints, to account for coincidents which have existed in countries far removed from the light of Christianity, and in ages, indeed, when its light had not yet risen on the world. It is much more reasonable to refer such casual points of resemblance to the general constitution of man and the necessities of his moral nature."^u

^s History of America Before Columbus P. De Roo, Vol. I: 423-4.

^t Ibid p. 517.

^u Conquest of Peru Vol I pp. 96, 97.

Of which I think De Roo very justly remarks: "The Christian mysteries admitted by the ancient Peruvians and Mexicans could hardly find their origin in man's constitution; nor are religious practices, like baptism, fasting, celibacy, and a cloistered life, to be considered as necessities of man's moral, yet corrupt nature. More reasonable and better historical causes should be found to account for the presence of Christian faith and Christian rites in ancient America."^v

H. H. Bancroft also concedes the existence of rites among native Americans analogous to those existing among Jews and Christians, but regards them as mere coincidences. He says:

"Many rites and ceremonies were found to exist among the civilized nations of America that were very similar to certain others observed by the Jews and Christians in the old world. The innumerable speculators on the origin of the aboriginal inhabitants of the new world, or at least on the origin of their civilization, have not neglected to bring forward these coincidences—there is no good reason to suppose them anything else—in support of their various theories."^w

On which De Roo remarks: "Coincidences, so many, so striking, in faith, in morals, and liturgy! Coincidences, indeed, little short of wonders!"

Nadaillac also would refer these "coincidences" to natural causes. He says "No dissemination of merely Christian ideas, since the conquest, [by the Spaniards] is sufficient to account for these myths [having in mind the traditions of the creation, flood, migrations, Christian analogies, etc.] which appear to have their root in the natural tendencies of the human mind in its evolution from a savage state."^x

And so in these various ways men would account for the existence of Christian ideas and doctrines; but it was reserved for Joseph Smith, the Prophet of the dispensation of the fullness of times, through the Book of Mormon, to announce the boldly original idea that knowledge of Christian truths and doctrines had their origin among native American peoples in direct revelation from God; in the personal ministration of the Lord Jesus Christ, after his resurrection from the dead; and from being in possession of ancient scriptures which to the Nephites, no less than to the Jews, made known God's universal plan of redemption of mankind through the personal suffering and resurrection of his Son Jesus Christ. I hold that the very originality and boldness of these assertions respecting the direct means by which the people of America in ancient times received their knowledge of Christian truths, and which so far transcend the timid and tentative speculations of men, even of the most intelligent and courageous, have about them an atmosphere of truth that is most convincing.

^v History of America Before Columbus, Vol. I pp. 523-4.

^w Native Races, Vol. III p. 438-9.

^x Prehistoric America, p. 531.

CHAPTER XL.

INTERNAL EVIDENCES (Continued).

THE ORIGINALITY OF THE BOOK OF MORMON AN EVIDENCE
IN SUPPORT OF ITS CLAIMS. (Continued).

In the matter of Christian truths which it sets forth and those it emphasizes the Book of Mormon is original. This statement may occasion some surprise; for since the Book of Mormon feigns the introduction of no new religion, but gives merely an account of the introduction of the Christian religion in the western hemisphere, by inspired teachers, both before and after the coming of Messiah, and by the personal ministry of Messiah after his resurrection; and as the Christian religion is always the same, in all times and in all lands, it must have been the same when introduced into America as when taught in Judea—hence where is room for originality? Is not originality by the very nature of the claims of the Book of Mormon excluded? The reader, I believe, will recognize the force of the question; and I take occasion here to remark that the point in the question exhibits the weakness of those objections that are sometimes urged against the Book of Mormon on the score of sameness of matter in it and the New Testament; as also it exhibits how senseless is the clamor for the existence of some new moral or religious truth^a in the Book of Mormon, not to be found in the Old or New Testaments.

Since then the Book of Mormon, so far as it treats of religion, treats of the Christian religion, it is comparison not contrast that should be made; sameness, not difference that should be looked for; identity of moral and religious truths, not differences; accordance with old truths, rather than the existence of new ones. The Christian religion may be contrasted with Pagan idolatries and Pagan philosophies, but certainly it may not be contrasted with itself; and as the fullness of the gospel was revealed in the proclamation of it in Judea, it would be sufficient if a dispensation of the same gospel proclaimed in America is in strict accordance with that taught in Judea. In fact this is all that the nature of the case strictly requires. Still, after all the reasonableness of all this is established, there may be claimed for the Book of Mormon an originality in the fact of the existence of new and important truths in its pages; and also an originality of emphasis placed on certain other Christian truths; therefore, so far as originality may be invoked as evidence of the truth of a book making pretensions to divine authenticity, there is at least somewhat to say on that score in behalf of the claims of the Book of Mormon. Now to the matter.

^a For this clamor see a brief discussion on the Book of Mormon between the writer and an "Unknown" writer in "The Salt Lake Tribune," impressions of Nov. 22, 29; and December 6, 13, 1903. See also "The Golden Bible" (Lamb), Edition of 1887, p. 207-213. Also the views of the Rev. Dr. Wm. M. Paden, of the First Presbyterian Church, Salt Lake City, quoted by the writer in a discourse on "The Fifth Gospel"—Third Nephi—"Deseret News," impression of June 11th, 1904.

VII.

THE FALL OF ADAM—THE PURPOSE OF MAN'S EXISTENCE.

In the second book of Nephi occurs the following direct, explicit statement:

"Adam fell that man might be, and men are that they might have joy."

This assertion concerns two of the mightiest problems of theology:

1st, The reason for Adam's fall;

2nd, The purpose of man's existence.

Before entering into a consideration of these doctrines, however, I must establish the fact of their originality; for I fancy there will be many who at first glance will be disposed to question their being original with the Book of Mormon. It must be conceded, of course, that the fact of man's fall is frequently mentioned in the Bible. The story of it is told at length in Genesis.^b It is the subject of some of Paul's discourses;^c and, indeed, it underlies the whole Christian scheme for the redemption and salvation of mankind. Yet, strange to say, there is not to be found a direct, explicit statement in all the Jewish Scriptures as to "why" Adam fell. The same statement may be made with reference to the second part of this passage. That is, that there is nowhere in Jewish scripture a direct, explicit statement as to the "object" of man's existence.

These statements with reference to the absence of anything in Holy Scripture on these two important points, will, I know, be regarded as extremely bold; and especially when made with reference to so large a body of literature as is comprised in the Hebrew Scriptures. Yet I make them with absolute confidence; and am helped to that conclusion from the fact that no where in the creeds of men, based upon Jewish and Christian scripture, is there to be found a direct statement upon these two subjects that has in it the warrant of explicit, scriptural authority. No where in the creeds of men—the creeds of men! those great crystallizations of Christian truths as men have conceived those truths to be; those embodied deductions of the teachings of Holy Scripture—no where in them, I repeat, are these two great theological questions disposed of on scriptural authority.

The Westminster Confession of Faith, which embodies the accepted doctrine of one of the largest bodies of Protestant Christendom, ascribes the purpose of all the creative acts of God to be "The manifestation of the glory of his eternal power, wisdom and goodness."^d And in an authoritative explanation of this part of the creed it is said, "The design of God in creation was the manifestation of his own glory." And again, "Our confession very explicitly takes the position that the chief end of God in his eternal purposes and in their temporal execution in creation and providence is the manifestation of his own glory. * * *

^b Genesis iii.

^c I Cor. xv: 21, 22; Romans v: 12-17.

^d Westminster Confession, chapter iv—Of Creation—Section 1.

The scriptures explicitly assert that this is the chief end of God in creation.^e * * The manifestation of his own glory is intrinsically the highest and worthiest end that God could propose to Himself."^f

The only business I have here with this declaration of the purpose of God in creation—including the creation of man, of course—is simply to call attention to the fact that it no where has the direct warrant of scripture.

The great Protestant body of Christians known as the "Episcopal Church," whose chief doctrines are embodied in "The Book of Common Prayer," is silent upon the two subjects in question, viz. "why" Adam fell; the "object" of man's existence. Their "Articles of Faith," it is true, speak of the "fall" of Adam, and its effects upon the human race, but nowhere do they attempt to say "why" it was that Adam fell; or give a "reason" for man's existence. Their creeds proclaim their faith in God, "the Maker and Preserver of all things, both visible and invisible;" but no where declare the purpose of that creation, and consequently have no word as to the "object" of man's existence.

The exposition of the Catholic creed on the same point, as set forth in the Douay Catechism is as follows:

"Ques. What signify the words creation of heaven and earth?

"Ans. They signify that God made heaven and earth and all creatures in them of nothing, by his word only.

"Ques. What moved God to make them?

"Ans. His own goodness, so that he may communicate himself to angels and to man for whom he made all other creatures."^g

Speaking of the creation of the angels, the same work continues:

"Ques. For what end did God create them? [the angels].

"Ans. To be partakers of his glory and to be our guardians."

Referring again to man's creation the following occurs:

"Ques. Do we owe much to God for creation?

"Ans. Very much, because he made us in such a perfect state, creating us for himself, and all things else for us."^h

From all which it may be summarized that the purposes of God in the creation of man and angels, according to Catholic theology, is—

First, that God might communicate himself to them;

Second, that they might be partakers of his glory.

Third, that he created them for himself, and all things else for them.

While this may be in part the truth, and so far excellent, it has no higher warrant of authority than human deduction, based on conjecture, not scripture; and it certainly falls far short of giving to man that "pride of place" in existence to which his higher nature and his dignity as a son of God entitles him.

^e In proof of this last declaration the expounder cites Col. i: 16; Prov. xvi: 4; Rev. iv: 11; Rom. xi: 36. See Commentary on the Confession of Faith with questions for theological students and Bible classes by the Rev. A. A. Hodge D. D. chapter iv. The reading of the passages quoted will convince any one that the statement of the creed is but poorly or not at all sustained by them.

^f Commentary on the Confession, (Hodge) chapter iv.

^g Douay Catechism Chapter iii.

^h Ibid.

The originality of these two Book of Mormon Doctrines established, let us now consider if they are true and of what value they are, and what effect they will probably have upon the ideas of men. I shall treat them separately first, and in relation afterwards.

“Adam fell that man might be.”

I think it cannot be doubted when the whole story of man's fall is taken into account that in some way—however hidden it may be under allegory—his fall was closely associated with the propagation of the race. Before the fall we are told that Adam and Eve “were both naked, the man and his wife, and were not ashamed.”ⁱ But after the fall “The eyes of them both were opened and they knew that they were naked, and they sewed fig leaves together and made themselves aprons,”^j and also hid from the presence of the Lord.

In an incidental way Paul gives us to understand that Adam in the matter of the first transgression was not deceived, but that the woman was.^k It therefore follows that Adam must have sinned knowingly, and perhaps deliberately; making choice of obedience between two laws pressing upon him. With his spouse, Eve, he had received a commandment from God to be fruitful, to perpetuate his race in the earth. He had also been told not to partake of a certain fruit of the Garden of Eden; but according to the story of Genesis, as also according to the assertion of Paul, Eve, who with Adam received the commandment to multiply in the earth, was deceived, and by the persuasion of Lucifer induced to partake of the forbidden fruit. She, therefore, was in transgression, and subject to the penalty of that law which from the scriptures we learn included banishment from Eden, banishment from the presence of God, and also the death of the body. This meant, if Eve were premitted to stand alone in her transgression, that she must be alone also in suffering the penalty. In that event she would have been separated from Adam, which necessarily would have prevented obedience to the commandment given to them conjointly to multiply in the earth. In the presence of this situation it is therefore to be believed that Adam not deceived either by the cunning of Lucifer or the blandishments of the woman, deliberately, and with a full knowledge of his act and its consequences, and in order to carry out the purpose of God, in the creation of man, shared alike the woman's transgression and its effects, and this in order that the first great commandment he had received from God, viz.—“Be fruitful and multiply and replenish the earth, and subdue it”—might not fail of fulfillment. Thus “Adam fell that man might be.”

The effect of this doctrine upon the ideas of men concerning the great Patriarch of our race will be revolutionary. It seems to be the fashion of those who assume to teach the Christian religion to denounce Adam in unmeasured terms; as if the fall of man had surprised, if, indeed, it did not altogether thwart, the original plan of God respecting the existence of man in the earth. The creeds of the

ⁱ Gen. ii: 25.

^j Ibid iii: 7.

^k Tim. ii: 14.

churches generally fail to consider the "fall" as part of God's purpose regarding this world, and, in its way, as essential to the accomplishment of that purpose as the "redemption" through Jesus Christ. Certainly there would have been no occasion for the "redemption" had there been no "fall;" and hence no occasion for the display of all that wealth of grace and mercy and justice and love—all that richness of experience involved in the gospel of Jesus Christ, had there been no "fall." It cannot be but that it was part of God's purpose to display these qualities in their true relation, for the benefit and blessing and experience and enlargement of man; and since there would have been no occasion for displaying them but for the "fall," it logically follows that the "fall," no less than the "redemption," must have been part of God's original plan respecting the earth-probation of man. The "fall," undoubtedly was a fact as much present to the foreknowledge of God as was the "redemption;" and the act which encompassed it must be regarded as more praise-worthy than blame-worthy, since it was essential to the accomplishment of the divine purpose. Yet, as I say, those who assume to teach Christianity roundly denounce Adam for his transgression. "The Catholic Church teaches," says Joseph Faa' Di Bruno, D. D., "that Adam by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul."¹

And again:

"Unhappily, Adam by his sin of disobedience, which was also a sin of pride, disbelief, and ambition, forfeited, or, more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoliation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but by having willed it with the will of our first parent, to whom we are linked by nature as members to their head."^m

Still again, and this from the Catholic Catechism:

"Q. How did we lose original justice?

"A. By Adam's disobedience to God in eating the forbidden fruit.

"Q. How do you prove that?

"A. Out of Rom. v: 12, 'By one man sin entered into the world, and by sin death; and so into all men death did pass, in whom all have sinned.'

"Q. Had man ever died if he had never sinned?

"A. He would not, but would live in a state of justice and at length would be translated alive to the fellowship of the angels."ⁿ

From a Protestant source I quote the following:

"In the fall of man we may observe, 1. The greatest infidelity. 2. Prodigious pride. 3. Horrid ingratitude. 4. Visible contempt of God's majesty and justice. 5. Unaccountable folly. 6. A cruelty to

¹ Catholic Belief p. 6.

^m Catholic Belief p. 330.

ⁿ Douay Catechism p. 13.

himself and to all his posterity. Infidels, however, have treated the account of the fall and its effects, with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think any body could deny. For, that man is a fallen creature, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance, and nakedness, the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death."^o

In its article on man the dictionary just quoted also says:

"God, it is said, made man upright, (Eccl. vii: 29), without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affection. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was necessarily in a state of happiness. He was a very glorious creature, the favorite of heaven, the lord of the world, possessing perfect tranquillity in his own breast, and immortal. Yet he was not without law: for the law of nature, which was impressed on his heart, God super-added a positive law, not to eat of the forbidden fruit (Gen. ii: 17) under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of the natural and spiritual life, but have been transported to the upper paradise. Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good: his nature was corrupted; his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favor of God, to obey his commands perfectly, and to satisfy his justice."^p

Another protestant authority says:

"The tree of knowledge of good and evil revealed to those who ate its fruit secrets of which they had better have remained ignorant; for the purity of man's happiness consisted in doing and loving good without even knowing evil."^q

From these several passages as also indeed from the whole tenor of Christian writings upon this subject, the fall of Adam is quite generally deplored and upon him is laid a very heavy burden of responsibility. It was he, they complain, who,

"Brought death into the world, and all our woe."

One great division of Christendom in its creed, it is true, in dealing with the fall, concedes that "God was pleased according to his wise and

^o Buck's Theological Dictionary p. 182.

^p Buck's Theological Dictionary p. 335.

^q Old Testament History, William Smith, L. L. D. chapter ii.

holy counsel, to permit [the fall] having purposed to order it to his own glory."^r

And in an authoritative explanation of this section they say, "That this sin [the fall] was premissively embraced in the sovereign purpose of God." And still further in explanation: "Its purpose being God's general plan, and one eminently wise and righteous, to introduce all the new created subjects of moral government into a state of probation for a time in which he makes their permanent character and destiny depend upon their own action." Still, this sin described as being permissively embraced in the sovereign purpose of the Deity, God designed "to order it to his own glory;" but it no where appears according to this confession of faith that the results of the fall are to be of any benefit to man. The only thing consulted in the theory of this creed seems to be the manifestation of the glory of God—a thing which represents God as a most selfish being—but just how the glory of God can be manifested by the "fall" which, according to this creed, results in the eternal damnation of the overwhelming majority of his "creatures," is not quite apparent.

Those who made this Westminster Confession, as also the large following which accept it, concede that their theory involves them at least in two difficulties which they confess it is impossible for them to meet. These are, respectively:

First, "How could sinful desires or volitions originate in the soul of moral agents created holy like Adam and Eve;" and, second, "how can sin be permissively embraced in the eternal purpose of God and not involve him as responsible for the sin?" "If it be asked," say they, "why God, who abhors sin, and who benevolently desires the excellence and happiness of his creatures, should sovereignly determine to permit such a fountain of pollution, degradation, and misery to be opened, we can only say, with profound reverence, 'Even so, Father, for so it seemed good in thy sight.'"^s

These difficulties, however, are the creed's and those who accept it, not ours, and do not further concern our discussion at this point.

Infidels—under which general term (and I do not use it offensively) I mean all those who do not accept the Christian creeds, nor believe the Bible to be a revelation—infidels, I say, quite generally deride the fall of man as represented both in the creeds of Christendom and in the Bible. They regard the tremendous consequences attendant upon eating the forbidden fruit as altogether out of proportion with the act itself, and universally hold that a moral economy which would either design or permit such a calamity as the fall is generally supposed to be, as altogether unworthy of an allmerciful and just Deity. Thomas Paine referring to it says:

"Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story

^r Westminster Confession chapter vi, section 1.

^s Commentary on the Confession of Faith, A. D. Hodge, pp. 105-108.

more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power, than this story is."^t

In their contentions against the story of Genesis, no less than in their war upon "the fall" and "original sin" in the men-made creeds of Christendom, infidels have denounced God in most blasphemous terms as the author of all the evil in this world by permitting, through not preventing, the fall; and they have as soundly ridiculed and abused Adam for the part he took in the affair. He was been held up by them as weak and cowardly, because he referred his partaking of the forbidden fruit to the fact that the woman gave to him and he did eat; a circumstance into which they read an effort on the part of the man to escape censure, perhaps punishment, and to cast the blame for his transgression upon the woman. These scoffers proclaim their preference for the variations of this story of a "fall of man" as found in the mythologies of various peoples, say those of Greece or India.^t But all this aside. The truth is that nothing could be more courageous, sympathetic, or nobly honorable than the course of this world's great Patriarch in his relations to his wife Eve and the "fall." The woman by deception is led into transgression, and stands under the penalty of a broken law. Banishment from the presence of God; banishment from the presence of her husband—death, await her. Thereupon the man, not deceived, but knowingly (as we are assured by Paul), also transgresses. Why? In one aspect of the case in order that he might share the woman's banishment from the comfortable presence of God, and with her die—than which no higher proof of love could be given—no nobler act of chivalry performed. But primarily he transgressed that "Man might be." He transgressed a less important law that he might comply with one more important, if one may so speak of any of God's laws. The facts are, as we shall presently see, that the conditions which confronted Adam in his earth-life were afore time known to him; that of his own volition he accepted them, and came to earth to meet them; but before we can enter upon a more thorough consideration of these high things, one or two other important facts must be brought into view.

First of these is the other great and original truth in this Book of Mormon utterance, viz:

"Men are that they might have joy."

That is to say, the purpose of man's earth-life is in some way to be made to contribute to his joy, which is but another way of saying, that man's earth-life is to eventuate in his advantage.

"Men are that they might have joy!" What is meant by that? Have we here the reappearance of the old Epicurean doctrine, "pleasure is the supreme good, and chief end of life?" No, verily! For mark, in the first place, the different words "joy" and "pleasure." They are not synonymous. The first does not necessarily arise from the

^t See Ingersoll's Lectures, "Liberty of Man, Woman and Child," where the great orator, contrasts the story of the Fall given in the Bible with that of Brahma in the Hindoo mythology, and extravagantly praises the latter to the disparagement of the former.

second. Joy may arise from quite other sources than "pleasure," even from pain, when the endurance of pain is to eventuate in the achievement of some good: such as the travail of a mother in bringing forth her offspring; the weariness and pain and danger of toil by a father, to secure comforts for loved ones. Moreover, whatever apologists may say, it is very clear that the "pleasure" of the Epicurean philosophy, hailed as "the supreme good and chief end in life," was to arise from agreeable sensations, or what ever gratified the senses, and hence was, in the last analysis of it—in its roots and branches—in its theory and in its practice—"sensualism." It was to result in physical ease and comfort, and mental inactivity—other than a conscious, self-complacence—being regarded as "the supreme good and chief end of life." I judge this to be the net result of this philosophy since these are the very conditions in which Epicureans describe even the gods to exist; and surely men could not hope for more "pleasure," or greater happiness than that possessed by their gods. Cicero even charges that the sensualism of Epicurus was so gross that he represents him as blaming his brother, Timocrates, "because he would not allow that everything which had any reference to a happy life was to be measured by the belly; nor has he," continues Cicero, "said this once only, but often."

This is not the "joy," it is needless to say, contemplated in the Book of Mormon. Nor is the "joy" there contemplated the "joy" of mere innocence—mere innocence, which, say what you will of it, is but a negative sort of virtue. A virtue that is colorless, never quite sure of itself, always more or less uncertain, because untried.^v Such a virtue—if mere absence of vice may be called virtue—would be unproductive of that "joy" the attainment of which is set forth in the Book of Mormon as the purpose of man's existence; for in the context it is written, "They [Adam and Eve] would have remained in a state of 'innocence,' having no joy, for they knew no misery; doing no good, for they knew no sin. From which it appears that the "joy" contemplated in our Book of Mormon passage is to arise from something more than mere innocence, which is, impliedly, unproductive of "joy." The "joy" contemplated in the Book of Mormon passage is to arise out of man's rough and thorough knowledge of evil, of sin; through knowing misery, sorrow, pain and suffering; through seeing good and evil locked in awful conflict; through a consciousness of having chosen in that conflict the better part, the good; and not only in having chosen it, but in having wedded it by eternal compact; made it his by right of conquest over

^v In Cicero's description of the Epicurean conception of the gods he says: "That which is truly happy cannot be burdened with any labor itself, nor can it impose any labor on another, nor can it be influenced by resentment or favor, because things which are liable to such failings must be weak and frail. * * * * Their life [i. e. of the gods] is most happy and the most abounding with all kinds of blessings which can be conceived. They do nothing. They are embarrassed with no business; nor do they perform any work. They rejoice in the possession of their own wisdom and virtue. They are satisfied that they shall ever enjoy the fulness of eternal pleasure. * * * * Nothing can be happy that is not at ease. (Tusculan Disputations, The Nature of the Gods).

^v II Nephi ii: 23.

evil. It is a "joy" that will arise from a consciousness of having "fought the good fight," of having "kept the faith." It will arise from a consciousness of moral, spiritual and physical strength. Of strength gained in conflict. The strength that comes from experience; from having sounded the depths of the soul; from experiencing all the emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A "joy" that will come to man from a contemplation of the universe, and a consciousness that he is an heir to all that is—a joint heir with Jesus Christ and God; from knowing that he is an essential part of all that is. It is a joy that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realizations of existence's limitless possibilities. A "joy" born of the consciousness of the power of eternal increase. A "joy" arising from association with the Intelligences of innumerable heavens—the Gods of all eternities. A "joy" born of a consciousness of being, of intelligence, of faith, knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions; all heights and all depths. "Men are that they might have joy;" and that "joy" is based upon and contemplates all that is here set down.

Still another fact must be brought into view before we can treat these two great truths—the fall of man and the purpose for his existence—in relation to each other. This fact is the immortality of the "spirit" of man, by which I mean not only a never ending existence for the "soul" of man in the future, through the resurrection, but a proper immortality that means the eternal existence of the "ego"—interchangeably called "mind," "spirit," "soul," "intelligence"—I mean existence before birth as well as existence after death; for I believe, with some of our modern writers, that the theory that immortality refers to existence after death only is evidently but half a truth. A real immortality is forever immortal, and is existence before life on earth as surely as an existence after death.^w This view of the intelligence or spirit of man is agreeable to Bible teaching also. Without going into the subject at length I call attention to the fact that Jesus himself had very clear conceptions of his own spirit existence before his birth into this world; a fact which is evident from the declaration he made to the Jews when he said, "Verily, I say unto you, before Abraham was, I am."^x [i. e. existed]. And again, in his prayer in Gethsemane, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."^y This spirit pre-existence extends also to all the children of men; who, in their physical structure and even in faculties of mind, so nearly resembled Jesus Christ, though, of course, immeasurably below him in the developed excellence of those qualities. We read of the "sons of God shouting for joy" in heaven when the foundations of the earth were laid;^z of the war in heaven when Michael and his angels fought against the dragon (Satan), and the dragon and his angels fought, and he with them was cast out into the earth.^a These

^wSee "A Short View of Great Questions," (Orlando J. Smith) ch. 10.

^x John viii: 58.

^y John xvii.

^z Job. xxxviii: 4-7.

^a Revelation xii.

were the angels which kept not their first estate, but left their own habitation, and who are reserved in everlasting chains unto the judgment of the last days.^b "Before I formed thee in the belly I knew thee," said the Lord to Jeremiah, "and sanctified thee, and ordained thee a prophet unto the nations;"^c "We have had fathers of the flesh, and we give them reverence," said Paul to the Hebrews, "Shall we not much rather be in subjection unto the father of spirits and live?"^d All of which passages tend to prove that not only Jesus but the spirits of all men existed before they tabernacled in the flesh. This of course is but a brief glance at the question as supported by the Jewish scriptures.^e

The Book of Mormon while not in any formal manner teaching this doctrine of the pre-existence of the spirit of man, does so very effectually in an incidental way. For example: the Lord Jesus, long ages before his advent into earth-life, revealed himself to the Book of Mormon character known as the Brother of Jared, and in doing so he said:

"Behold I am he who was prepared from the foundation of the world to redeem my people; * * * * * and never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that we are created after mine own image [likeness]? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."^f

Again, in another vision, in which the same prophet of God was permitted to see many events, to him future, connected with the affairs of this world, he reached a point at which he was forbidden to write concerning some portion of those events, for it had been reserved for another to write of them, even one who would be an apostle of Jesus Christ in the earth. And Nephi heard, and bears record, that the name of that apostle was "John." So that it appears that the spirit of John as well as that of Jeremiah and Jesus and others were known to the Lord, and his earth mission appointed unto him.

The Nephites were also plainly taught the indestructibility of the "soul." The prophet Alma expressly declaring, "That the soul could never die;"^h which, according to Orson Pratt, in a foot note on the passage, means that the "soul" could "never be dissolved, or its parts be separated so as to disorganize the spiritual personage;" and since the Book of Mormon teaches the pre-existence of this "soul," or "spirit," and also teaches its continued existence between death and the resurrection,ⁱ as also its indestructibility after the resurrection,^j it is very

^b Jude vi.

^c Jeremiah i: 5.

^d Heb. xii.

^e Those who wish to extend their investigation on the subject are referred to the author's work on "The Gospel," especially the section of Man's Relationship to Deity, second and third edition.

^f Ether iii.

^h Alma xlii: 9.

ⁱ Alma xl.

^j Alma xlii: 9.

clear that the Book of Mormon teaches what I have called "proper immortality of the soul;" or, in other words, declares its essential, its eternal existence; hence its necessary existence, hence that it is a self-existing entity.

With this doctrine kept clearly in view, we may now consider the "fall of man" and the "purpose of his existence" as related subjects—as standing somewhat in the relationship of means to an end. We shall now be able to regard the "fall of man," not as an accident, not as surprising, and all but thwarting, God's purposes, but as part of the divinely appointed program of man's earth-existence.

Here, then, stands the truth so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self existing entity, call it "intelligence," "mind," "spirit," "soul"—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when in the progress of things, (which is only another way of saying in the "nature of things") an earth-career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these "intelligences," these "spirits," "souls." Hence an earth is prepared; and one sufficiently advanced and able, by the nature of him to bring to pass the events, is chosen, through whom this earth-existence, with all its train of events—its mingled miseries and comforts, its sorrows and joys, its pains and pleasures, its good, and its evil—may be brought to pass. He comes to earth with his appointed spouse. He comes primarily to bring to pass man's earth-life. He comes to the earth with the solemn injunction upon him: "Be fruitful and multiply, and replenish the earth, and subdue it." But he comes with the knowledge that this earth-existence of eternal "Intelligences" is to be lived under circumstances that will contribute to their enlargement, to their advancement. They are to experience joy and sorrow, pain and pleasure; witness the effect of good and evil, and exercise their agency in the choice of good or of evil. To accomplish this end, the local, or earth harmony of things must be broken. Evil to be seen, and experienced, must enter the world, which can only come to pass through the violation of law. The law is given—"of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest of it thou shalt surely die." The woman, forgetful of the purpose of the earth mission of herself and spouse is led by flattery and deceit into a violation of that law, and becomes subject to its penalty—merely another name for its effect. But the man, not deceived, but discerning clearly the path of duty, and in order that earth-existence may be provided for the great host of "spirits" to come to earth under the conditions prescribed—he also transgresses the law, not only that men might be, but that they might have that being under the very circumstances deemed essential to the enlargement, to the progress of eternal Intelligences. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a "sacrifice" rather than a "murder." This to

show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"^k—that conditions deemed necessary to the progress of eternal Intelligences might obtain. Adam sinned that men might be, and not only "be," but have that existence under conditions essential to progress. But Adam did sin. He did break the law; and violation of law involves the violator in its penalties, as surely as effect follows cause. Upon this principle depends the dignity and majesty of law. Take this fact away from moral government and your moral laws become mere nullities. Therefore, notwithstanding Adam fell that men might be, and in his transgression there was at bottom a really exalted motive—a motive that contemplated nothing less than bringing to pass the highly necessary purposes of God with respect to man's existence in the earth—yet his transgression of law was followed by certain moral effects in the nature of men and in the world. The harmony of things was broken; discord ruled; changed relations between God and men took place; darkness, sin and death stalked through the world, and conditions were brought to pass in the midst of which the eternal Intelligences might gain those experiences that such conditions had to teach.

Now as to the second part of the great truth—"men are that they might have joy"—viewed also in the light of the "Intelligence" or "spirit" in man being an eternal, uncreated, self-existing entity. Remembering what I have already said in these pages as to the nature of this "joy" which it is the purpose of earth existence to secure, remembering from what it is to arise—from the highest possible development—the highest conceivable enlargement of physical, intellectual, moral and spiritual power—what other conceivable purpose for existence in earth-life could there be for eternal Intelligences than this attainment of "joy" springing from progress? Man's existence for the manifestation alone of God's glory, as taught by the creeds of men, is not equal to it. That view represents man as but a thing created, and God as selfish and vain of glory. True, the Book of Mormon idea of the purpose of man's existence, is accompanied by a manifestation of God's glory; for with the progress of Intelligences there must be an ever widening manifestation of the glory of God. It is written that "the glory of God is Intelligence;" and it must follow, as clearly as the day follows night, that with the enlargement, with the progress of Intelligences, there must ever be a constantly increasing splendor in the manifestation of the glory of God. But in the Book of Mormon doctrine, the manifestation of that glory is incidental. The primary purpose is not in that manifestation but the "joy" arising from the progress of Intelligences. And yet that fact adds to the glory of God, since it represents the Lord as seeking the enlargement and "joy" of kindred Intelligences, rather than the mere selfish manifestation of his own, personal glory. "This is my work and my glory," says the Lord, in another "Mormon" scripture, "to bring to pass the immortality and eternal life of man;"^l and therein is God's "joy." A "joy" that grows from the progress of others; from bringing to pass the immortality and eternal life of "man." Not

^k I John iii 4.

^l Pearl of Great Price i: 39.

the immortality of the "spirit" of man, mark you, for that immortality is already existent; but to bring to pass the immortality of the spirit and body in their united condition, and which together constitutes "man."^m And the purpose for which man is, is that he might have "joy;" that "joy" which, in the last analysis of things, should be even as God's "joy," and God's glory, namely, the bringing to pass the progress, enlargement and "joy" of others.

It is gratifying to know that this Book of Mormon definition of life and its purpose, so far as it affects the human race, is receiving unconscious support from some of the first philosophers of modern days, among whom I may mention Lester F. Ward, the author of "Outlines of Sociology" and other scientific and philosophical works; a lecturer in the School of Sociology of the Hartford Society for Education Extension. His "Outlines of Sociology" was published in 1904, and in the chapter of this work in which he discusses the relation of sociology to psychology, (chapter v), he deals with the question of life and its object. For the purpose of clearly setting forth his thought, he says:

"The biological [i. e. that which pertains to merely the life] must be clearly marked off from the psychological [i. e. as here used, that which pertains to feeling] standpoint. The former," he continues, "is that of function, the latter that of feeling. It is convenient, and almost necessary, in order to gain a correct conception of these relations to personify Nature, as it were, and bring her into strong contrast with the sentient [one capable of sensation or preception] creature. Thus viewed, each may be conceived to have its own special end. The end of Nature is function, i. e. life. It is biological. The end of the creature is feeling, i. e. it is psychic. From the standpoint of Nature, feeling is a means to function. From the standpoint of the organism, function is a means to feeling. Pleasure and pain came into existence in order that a certain class of beings might live, but those beings, having been given existence, now live in order to enjoy."

Throughout the chapter he maintains that the purpose of man's existence is for pleasure, but of course holds that this pleasure is that of the highest order, and not merely sensual pleasure. Finally, applying the principles he lays down to the human race—its existence, the purpose of that existence, and the means through which the end is to be obtained, he adopts the following formula:

"The object of nature is function [i. e., life]."

"The object of man is happiness."

"The object of society is effort."

Now, with very slight modifications, this formula may be made to express the doctrine of Lehi in the Book of Mormon, as representing the divine economy respecting man:

^mOr "the soul;" for in the revelations of God in this last dispensation the spirit and the body are called the "soul." "Through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul." (Doc. & Cov. Sec. 88: 14-16.)

Earth-life became essential to intelligences—Adam fell that this earth-life might be realized.

The purpose of man's earth-life is that he might have joy.
The purpose of the Gospel is to bring to pass that joy.

In condensed form it may be made to stand as follows:

The purpose of God in creation is existence.
The purpose of man's existence is joy.
The object of the Gospel is effort.

A formula which so closely resembles the philosopher's that it justifies me in making the claim that the trend of the best modern thought on these lines is coming into harmony with the truths stated in the Book of Mormon.

VIII.

THE BOOK OF MORMON DEFINITION OF TRUTH.

For some time I was not quite sure whether the matters under this and the two following subdivisions should be classed as instances of originality in the Book of Mormon, or regarded only as ideas beyond the thoughts or philosophy of Joseph Smith or any of his associates who assisted in bringing into existence the Book of Mormon. Finally I decided upon the latter form of presentation, though still strongly of the opinion that they could be classed in several respects as original ideas.

When Jesus stood bound before Pilate's judgment seat and testified that he was born to bear witness of the truth, Pilate—whether in mockery or in earnest curiosity we may not now know—asked the question: "What is truth?" Most commentators say that without waiting for an answer the Roman procurator departed from the judgment hall to speak to the Jews clamoring on the outside; and all regret the opportunity that was there lost of receiving a divine answer to the question. One set of commentators referring to Pilate's question say to him: "Thou stirrest the question of questions, which the thoughtful of every age have asked, but never man yet answered."ⁿ

A secular writer presents the same incident as follows:

"'What is truth?' was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine person who stood before him, to whom the interrogation was addressed, made no reply—unless, indeed, silence contained the reply. 'Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer.'"^o

Then by way of historical illustration of this assertion he remarks the following:

"When, at the dawn of science in Greece, the ancient religion was disappearing like a mist at sunrise, the pious and thoughtful men of

ⁿ See Jamieson, Fausset and Brown's Commentary, Critical and Explanatory of the Old and New Testament. The remark quoted in the text is upon John 18: 37, 38.

^o Conflict Between Religion and Science, John William Draper, M. D., L. L. D., pp. 201, 202.

that country were thrown into a condition of intellectual despair. Anaxagoras plaintively exclaims, 'Nothing can be known, nothing can be learned, nothing can be certain, sense is limited, intellect is weak, life is short.' Xenophanes tells us that it is impossible for us to be certain even when we utter the truth. Parmenides declares that the very constitution of man prevents him from ascertaining absolute truth. Empedocles affirms that all philosophical and religious systems must be unreliable, because we have no criterion by which to test them. Democritus asserts that even things that are true cannot impart certainty to us; that the final result of human inquiry is the discovery that man is incapable of absolute knowledge; that, even if the truth be in his possession, he cannot be certain of it. Pyrrho bids us reflect on the necessity of suspending our judgment of things, since we have no criterion of truth; so deep a distrust did he impart to his followers, that they were in the habit of saying, 'We assert nothing; not even that we assert nothing.' Epicurus taught his disciples that truth can never be determined by reason. Arcesilaus, denying both intellectual and sensuous knowledge, publicly avowed that he knew nothing, not even his own ignorance? The general conclusion to which Greek philosophy came was this—that, in view of the contradiction of the evidence of the senses, we cannot distinguish the true from the false; and such is the imperfection of reason, that we cannot affirm the correctness of any philosophical deduction."^p

I make these quotations to show that no satisfactory definition of what truth is either in ancient or modern times, either in religion or philosophy, has been found, and also to call attention to the fact that if in the Book of Mormon there is a definition of truth that appeals with irresistible force to the understanding of men it must be a strongly original utterance, and a revelation of the utmost importance. A thing of peculiar interest in this definition, which I shall presently quote, is that it is not presented in any formal manner, but is casually introduced in an admonition made by one of the Nephite prophets addressed to his people, and stands as follows:

"My brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth, and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls."^q

From this it is evident that truth is the existence of things as they are, past, or present, or as they will be. Or more briefly:

Truth is that which is.

This formula is not found expressly in the Book of Mormon. It is a deduction; but it is a necessary deduction, an inevitable one from the premises. Of course, I am prepared to hear that it is not satisfactory; that it is too indefinite. It will be said that it represents "the sum of existence"^r as the truth, and that this is beyond the comprehension of the finite mind to grasp. I shall concede the claim; but

^p Conflict Between Religion and Science, (Draper) p. 202.

^q Jacob iv: 13.

^r The expression is substantially that of the late Elder John Jaques, late assistant historian of the Church, in his never-to-be-forgotten hymn,

"TRUTH."

"Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore."

because man cannot comprehend the sum of existence, or the fullness of truth, it does not follow that the definition is at fault, or that it can be displaced by one meaning more or less. Reflection upon the one here deduced from the Book of Mormon passage will develop the fact that it is a self-evident, self-explained statement, whether finite minds can encompass what it presents or not. It is of the nature of such statements as that "duration is eternal," without beginning, without end; that "space is boundless," it has no point at which it may be said to begin or end. It is vain to say the finite mind cannot grasp the facts presented by these statements. That is true; but the mind cannot conceive the opposite; that is to say, that space has limits; or that duration has a beginning and an ending;^s and hence the mind accepts these facts as necessary truths. In like manner this Book of Mormon definition of truth will be accepted, because the mind can not conceive of anything being added to it; nor anything being omitted from it. When you have the "sum of existence," you have all that is; if it were possible for anything to be omitted from the sum of existence, by so much would the truth be reduced. "Truth is that which is"—"Truth is the sum of existence," is the statement of a necessary truth. It must be self-evident that a finite mind cannot encompass the "sum of existence" or truth, for that would be to comprehend the infinite. "Truth, as it appears to us," says S. Baring-Gould, "can only be relative, because we ourselves, being relative creatures, have only a relative perception and judgment. We appreciate that which is true to ourselves, not that which is universally true."^t By which really is meant that so much of the sum of existence as the finite mind can encompass, is grasping so much of the truth. To each individual, knowledge of that which is, or knowledge of things as they are, and as they were, and as they are to be, will be to him the truth, and the fullness thereof, though not necessarily all the truth there is. Absolute truth, by which I mean the sum of existence, is not dependent on human knowledge; much of it, the greater part of it in fact, may exist independent of that knowledge. To illustrate: America existed though all Europe was without knowledge of it for ages, until, in fact, it was discovered by Columbus. The power of steam always existed, but men did not know it, or at least did not know how to control it until modern electricity, it always existed, but not until recent years did man know it; and so as to many other forces and truths in God's universe, they are now existing, and have always existed, but man as yet has no knowledge of them. The storehouse of truth is not yet exhausted by man's discoveries. There are more truths in heaven and earth than are yet dreamed of in philosophies. Still, in the last analysis of things, and in the broader view of the subject, one may say that there is no truth where Intelligences do not also exist to cognize it; and hence it may be said that "truth is knowledge of things as they are, and as they were, and as they are to be."^u Note

^s For a fuller consideration of this subject see *New Witnesses*, Vol. 1, chapter xxix.

^t *Religious Beliefs*, Vol 2, p. 41.

the words—"Things * * * * as they are to be;" or, as the Book of Mormon phrases it—"Things * * * * as they really will be." This presents a view of truth seldom if ever met with. It gives to it the idea of movement. Truth is not a stagnant pool, but a living fountain; not a Dead Sea without tides or currents; on the contrary it is an ocean, immeasurably great, vast, co-extensive with the Universe—bright-heaving, boundless, endless and sublime! moving in majestic currents, unlifted by tides in ceaseless ebb and flow; variant but orderly; taking on new forms from ever-changing combinations; new adjustments, new relations—multiplying itself in ten thousand times ten thousand ways; ever reflecting the intelligence of the Infinite; and declaring, alike in its whispers and in its thunders, the hived wisdom of the ages—of God!

IX.

THE DOCTRINE OF OPPOSITE EXISTENCES.

Of this same class of ideas is what I shall call the Book of Mormon doctrine of "opposite existences," what the scholastics would call "antinomies." Be not disheartened at this statement of the subject; the Book of Mormon presentation of it will be much simpler; that simplicity in fact is part of its originality, an evidence of its being inspired. The statement of the doctrine in question occurs in a discourse of Lehi's on the subject of the atonement. The aged prophet represents happiness or misery as growing out of the acceptance or rejection of the atonement of the Christ, and adds that the misery consequent upon its rejection is in opposition to the happiness which is affixed to its acceptance: "For it must needs be," he continues, "that there is an opposition in all things. If [it were] not so * * * * righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore [that is, if this fact of opposites did not exist], all things must needs be a compound in one; wherefore, if it [the sum of things] should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing [i. e. the absence of opposite existences which Lehi is supposing] must needs destroy the wisdom of God, and his eternal purposes; and also the power, and the mercy, and the justice of God."^u

^u Doc. & Cov. Sec. xciii. 24.

^v It is a pleasure to note that this process of reasoning, remarkable as it is, and startling as it is in its conclusions, is in harmony with modern thought. Mr. Lester F. Ward, whose works I have already quoted in this chapter, by a closely analogous order of reasoning reaches the same conclusion. This the passage:

"The pleasure of 'doing good' is among the most delicious of which the human faculties are capable, and becomes the permanent stimulus to thousands of worthy lives. It is usually looked upon as the highest of all motives, and by some as the ultimate goal toward which all action

The inspired man even goes beyond this, and makes existences themselves depend upon this law of opposites:

"And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things; neither to act nor to be acted upon, wherefore, all things must have vanished away."^v

This may be regarded as a very bold setting forth of the doctrine of antinomies, and yet I think the logic of it, and the inevitableness of the conclusion unassailable. "The world presents us with a picture of unity and distinction," says S. Paring-Gould, in his excellent work "Origin and Development of Religious Beliefs"—"Unity without uniformity, and distinction without antagonism. * * * * * Everywhere, around us and within us, we see that radical antinomy. The whole astronomic order resolves itself into attraction and repulsion—a centripetal and a centrifugal force; the chemical order into the antinomy of positive and negative electricity, decomposing substances and recomposing them. The whole visible universe presents the antinomy of light and darkness, movement and repose, force and matter, heat and cold, the one and the multiple. The order of life is resumed in the antinomy of the individual and the species, the particular and the general; the order of our sentiments in that of happiness and sorrow, pleasure and pain; that of our conceptions in the antinomy of the ideal and the real; that of our will in the conditions of activity and passivity."^w

The existence of evil in the world has ever been a vexed problem for both theologians and philosophers, and has led to the wildest speculations imaginable. It will be sufficient here, however, if I note the recognition by high authority of the difficulties involved in the problem. Of those who have felt and expressed these difficulties, I know of no one who has done so in better terms than Henry L. Mansel in his celebrated course of Bampton Lectures on "The Limits of Religious Thought" (1858), in the course of which he says:

"The real riddle of existence—the problem which confounds all phil-

should aspire. It should first be observed that the very act of doing good pre-supposes evil, i. e., pain. Doing good is necessarily either increasing pleasure or diminishing pain. Now, if all devoted themselves to doing good, it is maintained that the sufferings of the world would be chiefly abolished. Admitting that there are some evils that no human efforts could remove, and supposing that by united altruism all removable evils were done away, there would be nothing left for altruists to do. By their own acts they would have deprived themselves of a calling. They must be miserable, since the only enjoyment they deemed worthy of experiencing would be no longer possible, and this suffering from ennui would be among those which lie beyond human power to alleviate. An altruistic act would then alone consist in inflicting pain on one's self for the sole purpose of affording others an opportunity to derive pleasure from the act of relieving it. I do not put the matter in this light for the purpose of discouraging altruism, but simply to show how short-sighted most ethical reasoning is."

^v II Nephi ii.

^w "Origin and Development of Religious Belief" Vol. II pp. 22, 23.

osophy, aye, and all religion too, so far as religion is a thing of man's reason, is the fact that evil exists at all; not that it exists for a longer or a shorter duration. Is not God infinitely wise and holy and powerful now? and does not sin exist along with that infinite holiness and wisdom and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make room for his perfections to expand? Does the infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unseasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface."^x

This truly great writer then proceeds by plain implication to make it clear that religion no more than philosophy has solved the problem of the existence of evil:

"But this mystery, [i. e. the existence of evil], vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever-recurring secret of the Infinite. How the Infinite and the Finite, in any form of antagonism or other relation, can exist together; how infinite power can coexist with finite activity; how infinite wisdom can coexist with finite contingency; how infinite goodness can coexist with finite evil; how the Infinite can exist in any manner without exhausting the universe of reality;—this is the riddle which Infinite Wisdom alone can solve, the problem whose very conception belongs only to that Universal Knowledge which fills and embraces the Universe of Being."^y

In the presence of these reflections it cannot be doubted, then, that the existence of moral evil is one of the world's serious difficulties; and any solution which the Book of Mormon may give of it that is really helpful, will be a valuable contribution to the world's enlightenment, a real revelation—a ray of light from the "inner fact of things." Let us consider if it does this.

In view of the utterances of the Book of Mormon already quoted I am justified in saying that evil as well as good is among the eternal things. Its existence did not begin with its appearance on our earth. Evil existed even in heaven; for Lucifer and many other spirits sinned there; rebelled against heaven's matchless King, waged war, and were thrust out into the earth for their transgression.^z

Evil is not a created quality.^a It has always existed as the back-

^x Limits of Religious Thought, Mansel, p. 197.

^y Ibid. pp. 197-8.

^z See Rev. xii: 7. Jude 6.

^a Lest some text-proofer should retort upon me and cite the words of Isaiah—"I make peace and create evil"—the only text of scripture ascribing the creation of evil to God—I will anticipate so far as to say that it is quite generally agreed that no reference is made in the words of Isaiah to "moral evil;" but to such evils as may come as judgments upon people for their correction, such as famine or tempest or war; such an "evil" as would stand in natural antithesis to "peace," which word precedes, "I create evil," in the text—"I make peace and create"—the opposite to peace, "The evil of afflictions and punishments, but not the evil of sin" (Catholic Comment on Isaiah 45: 7). Meantime we have the clearest scriptural evidence that moral evil is not a product of God's: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any

ground of good. It is as eternal as goodness; it is as eternal as law; it is as eternal as the agency of intelligences. Sin, which is evil active, is transgression of law;^b and so long as the agency of intelligences and law have existed, the possibility of the transgression of law has existed; and as the agency of intelligences and law have eternally existed, so, too, evil has existed, eternally either potentially or active, and will always so exist.

Evil may not be referred to God for its origin. He is not its creator, it is one of those independent existences that is uncreate, and stands in the category of qualities of eternal things. While not prepared to accept the doctrine of some philosophers that "good and evil are two sides of one thing."^c I am prepared to believe that evil is a necessary antithesis to good, and essential to the realization of the harmony of the universe. "The good cannot exist without the antithesis of the evil—the foil on which it produces itself and becomes known."^d As remarked by Orlando J. Smith, "Evil exists in the balance of natural forces. * * * * * It is also the background of good, the incentive to good, and the trial of good, without which good could not be. As the virtue of courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without the evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable, all men would have perfect health, perfect intelligence, and perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand forever at seventy degrees, both heat and cold being evil. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle with no antagonist. It would be a world without meaning."^e Or, as Lehi puts it, in still stronger terms—after describing what conditions would be without the existence of opposites—"Wherefore, all things must needs be a compound in one; wherefore, if it [i. e. the sum of things] should be one body, [i. e. of one character—so called good without evil] it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it [the sum of things] must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing [the absence of opposites] must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God."^f

man." That is to say, God has nothing to do with the creation of moral evil; "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James i: 13-15).

^b I John iii: 4.

^c Eternalism, Orlando J. Smith, p. 205-6.

^d Scotus Erigena, quoted by Ncander, "Hist. Christian Religion and Church," Vol III. p. 465.

^e Eternalism, pp. 30, 31.

^f II Nephi ii: 11.

As there can be no good without the antinomy of evil, so there can be no evil without its antinomy, or anthithesis—good. The existence of one implies the existence of the other; and, conversely, the non-existence of the latter would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there are no existences. That is to say—to use his own words—“If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God, and if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon: wherefore, all things must have vanished away.”^a

But as things have not vanished away, as there are real existences, the whole series of things for which he contends are verities. “For there is a God,” he declares, “and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon.”^b

After arriving at this conclusion, Lehi, proceeding from the general to the particular, deals with the introduction of this universal antinomy into our world as follows:

“To bring about his [God’s] eternal purposes in the end of man, after he had created our first parents, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; Wherefore, the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other.¹ And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable for ever, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbid-

^a II Nephi ii: 13.

^b Ibid ii: 14.

¹ On such a proposition Dr. Jacob Cooper, of Rutgers College, at the head of an article on “Theodicy” (the justification of the divine providence by the attempt to reconcile the existence of evil with the goodness and sovereignty of God), says (August, 1903), “There must be an alternative to any line of conduct, in order to give it a moral quality. We have to deal with, not an imaginary, but a real world; not with a state of things wholly different from those by which character is developed. If there are to be such qualities as righteousness, virtue, merit, as the result of good action, there must be a condition by which these things are possible. And this can only be where there is an alternative which may be embraced by a free choice. If the work of man on earth is to build up character, if his experience is disciplinary, by which he constantly becomes better fitted for greater good and a wider sphere of action, then he must have the responsibility of choosing for himself a course different from one which appeals to the lower qualities in his nature.”

den fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth."^j

Then follows Lehi's treatise upon the reason for the fall, the purpose of man's existence, which have already been noticed.

X.

THE AGENCY OF MAN—THE ATONEMENT.

Closely allied with the existence of evil is the doctrine of man's agency and his relationship to good and evil, under the plan of salvation.

Respecting the agency of man the Book of Mormon is quite pronounced as to the fact of it. "The Lord God gave unto man that he should act for himself," is the declaration of Lehi in one of the passages under consideration a moment since; and again, "Men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."^k

Another Nephite prophet is represented as saying:

"I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction."

The doctrine of the free agency of man could scarcely be more strongly set forth than it is in these passages.

The atonement, its effects and operation, is dealt with at length in II Nephi ii, and in Alma xli and xlii. According to the doctrine there set down the effect of Adam's transgression was to destroy the harmony of the world. Man as a consequence of his fall was banished from the presence of God, and made subject also to a temporal death—the separation of the spirit and body—which conditions would have remained eternally fixed, the nature of inexorable law—"called the justice of God"—admitting of nothing less. But this was justice untempered by mercy: "And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence."^l But mercy must in some way be made to reach man, and that without destroying justice:^m "And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God, and a merciful God also."ⁿ

^j II Nephi ii: 15-20.

^k II Nephi ii: 27.

^l Alma xlii: 14.

^m Alma xlii: 13, "Now the work of justice could not be destroyed; if so, God would cease to be God."

ⁿ Alma xlii: 15.

The Atonement brings to pass "the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God."^o In other words, the Atonement redeems men from the effects of Adam's moral transgression; and also brings the element of mercy^p into God's moral economy respecting man's earth-life. That is to say, the Atonement frees man from the consequences of Adam's transgression; leaves him free to choose good or evil—both of which are in the world—as he shall elect; but he is responsible for the consequences of that individual choice,^q which is only another way of saying that man is responsible for his own sins. Still under the operation of Mercy, which has been brought into this world's moral economy through the Atonement of Christ, man may obtain forgiveness of sin through repentance; for "mercy claimeth the penitent."^r "A law is given, and a punishment affixed," but "a repentance [is] granted; which repentance mercy claimeth; otherwise justice claimeth the creature, and executeth the law, and the law inflicteth the punishment."^s

This, then, is the order of things:

There is an eternal law of opposites in existence, light—darkness; joy—sorrow; good—evil; and so following.

Evil is an eternal existence—uncreate, and may not be referred to God for its origin.

Evil is introduced into this world through the transgression of Adam, and man falls under the censure of eternal and inexorable justice.

Through the Atonement of Christ, however, man is freed from the effects of Adam's transgression. The resurrection redeems him from the temporal death—the separation of the spirit and body, and he is brought back into the presence of God. There remains now only man's accountability for his own, individual transgressions.

By the Atonement of Christ mercy has been brought into the world's moral economy; and, as well as justice, operates upon man.

God's righteous law has been given to man. Man is a free moral agent and may choose to obey the law, or may choose to follow after wickedness. If he choose the latter, he falls under the justice of the law.

Through the Atonement the privilege of repentance is granted, and mercy claims the truly penitent, rescuing him from the otherwise inexorable claims of the law, and sets him in the way of salvation.

Such, in brief is the outline of the gospel of Christ in the Book of Mormon so far as it affects the existence of good and evil, man's agency and the effects of the redemption upon him.

In concluding the two chapters dealing with the originality of the Book of Mormon, I submit the following questions to the candid read-

^o Alma xlii: 23.

^p Mercy claimeth the penitent, and mercy cometh because of the Atonement. Ibid.

^q "And because they (men) are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day." (II Nephi ii: 26).

is responsible for his own sins. Still, under the operation of mercy,

^r Alma xlii: 23.

^s Ibid, 22.

er: Was the unaided, native intelligence of Joseph Smith, or the intelligence or learning of any of those associated with him in translating the Book of Mormon, equal to the task of formulating the principles of moral philosophy and theology that are found in that book and here discussed? Was the intelligence or learning of Solomon Spaulding, or any other person to whom the origin of the book is ascribed, equal to such a task? There can be but one answer to that question, and the nature of it is obvious.

The subjects considered in these two chapters touch the most difficult problems for the human understanding. They are problems which are not only confessedly unsolved but unsolvable by the philosophies of men. Yet the Book of Mormon in its account of peopling America; in the nativity it ascribes to the people; in its manner of accounting for Christian ideas among them; in the matter of new Christian truths it sets forth, and others which it emphasizes—the reason for Adam's fall, the purpose of man's existence, its definition of truth, its utterances upon the great fact of opposite existences, its doctrines of man's free agency and the Atonement—on all these difficult subjects the Book of Mormon throws great light, making clear much that but for its utterances, would remain obscure.

Beyond controversy neither the native intelligence nor learning of Joseph Smith can possibly be regarded as equal to such a performance as bringing forth the knowledge which the Book of Mormon imparts upon these profound subjects; nor can the intelligence or learning of those who assisted him in translating the book be regarded as sufficient for such a task. Nor was the intelligence and learning of any one to whom the origin of the book has ever been ascribed equal to such an achievement. Indeed the Book of Mormon sounds depths on these subjects not only beyond the intelligence and learning of this small group of men referred to, but beyond the intelligence and learning of the age itself in which it came forth. Therefore it is useless to ascribe the knowledge it imparts on these subjects to human intelligence or learning at all.

CHAPTER XLI.

INTERNAL EVIDENCES, (Continued.)

THE EVIDENCE OF PROPHECY.

I have already, in volume one of *New Witnesses*, called attention to the value of fulfilled prophecies as evidence of the claims of a prophet divinely commissioned with a message to the world.^t Consequently

^t Chapter xx which the reader is asked to examine. Lest the student of the *Manual* should not have at hand Volume one of *New Witnesses*, I quote the following from chapter twenty of that book as being necessary for him to consider in order to appreciate the value of prophecy as evidence of divine inspiration either of a prophet or book: "Of the value of the fulfillment of prophecy as evidence of divine inspiration it is scarcely necessary to speak. It has ever been recognized, and that properly, as a species of miracle; and therefore has been accorded all the value attached to miracles. The Lord himself has recognized the value of the evidence of prophecy; for when he would have Israel distinguish between himself and the gods of the heathens, he issued this challenge to them: 'Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, and what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are Gods.' (Isaiah xli: 21-23). From this it appears that the power to foretell future events is regarded peculiarly as one belonging to God alone, or that spirit which emanates from him; and those who possess that power, and can point to the fulfillment of their prophecies in attestation of their inspiration and divine authority may be looked upon as possessing evidence of special and peculiar force in their favor. * * * I would remark that at least two things in relation to prophecy must be established: first, that the prediction ante-dates the events; and, second, that the events must be of a nature that no merely human foresight or judgment, unaided by divine inspiration or revelation, could have foretold them. Furthermore, I may add, that one's belief in the divine inspiration of a prophet would be materially increased, if his prophecies are of a nature to make them of importance either to the individuals or nations to whom they may be addressed. For I take it as a common-sense idea that God does not give revelation to men or inspire them in relation to trivial or unimportant things; but deals with those matters that are worthy of God's attention and communication. Hence in my opinion, many of those who have made pretensions to the prophetic gift stand condemned, because the things they bring forth are of a nature too trivial to be worthy the notice or intelligence of men, much less worthy the attention of God."

"There is more solid proof in favor of a prophet being divinely sent when his words are fulfilled than in all the miracles he can work." (Brigham Young, *Journal of Discourses* Vol. x: 194).

"Prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion, whose truth they were intended to testify: such are those to be found in various parts of the Scriptures relative to the coming of the Messiah, the destruction of Jerusalem, and the unexampled state in which the Jews have ever since continued

It is only necessary here to say that such evidence is equally strong in support of a book claiming a divine origin; provided, of course, that it contains prophecies by which it may be tested. The Book of Mormon contains such prophecies. Here it is necessary to explain, however, that much of the prophetic part of the Book of Mormon is not available as such a test; for the reason that very many of its prophecies relate to matters that had their fulfillment in ancient times, such predictions as relate to the time, place, and circumstances connected with the birth of Messiah;^u and other prophecies that had their fulfillment in the experience of the Nephites. For example: The Jaredites, who preceded the Nephites in occupying North America, were told by their prophets that except they repented the Lord would bring another people, as he had their fathers, to occupy the land in their stead. The Jaredites did not repent; and in due time the colony of Lehi was brought to America much as the original Jaredite colony had been; and thus the prophecy was fulfilled; but such is the nature of the prophecy and its fulfillment that it affords us no means by which we can test the divine inspiration of the book containing it, the prediction and the account of its fulfillment being found within the book itself; and we are in possession of no outside means independent of the Book of Mormon by which to test the prophecy or its fulfillment. Of like nature is the prediction that Ether made to Coriantumr, to the effect that except he repented his people should be destroyed and he alone should survive them, but only to see another people come upon the goodly land to possess it.^v All this came to pass in due time^w—since Coriantumr did not repent; but this affords us no means by which we may test the prophetic claims of the book containing such a prophecy because both prophecy and the account of its fulfillment are within the book itself. So also with the prediction concerning the advent of the Messiah on the American continent; the signs at his birth and death and his ministry, all of which events were foretold in great clearness to the Nephites; but these like the other prophecies alluded to, are of such a nature that they afford us no means of testing the prophetic claims of the book. Only those prophecies in the Book of Mormon which have had their fulfillment since the book was published, or that are yet to be fulfilled, are available—at least they are the only ones that will appeal to unbelievers—as evidence of the book's claims to a divine authenticity. Of these, fortunately, there are enough for a test such as is proposed; a test, which as it is among the most crucial that can be applied, so also is it among the most valuable of the internal evidences of the book's divine origin.

I begin by reference to two prophetic passages in which the Holy Ghost must necessarily be the agency through which the fulfillment is realized. I start with these because it must be evident that if the

—all so circumstantially descriptive of the events, that they seem rather histories of past, than predictions of future transactions." (Soame Jenyns, "A View of the Internal Evidence of the Christian Religion," p. 313).

^u So vividly foretold by the First Nephi, I Nephi xi.

^v Ether xiii.

^w Omni i: 19-22.

predictions are fulfilled through the agency of the Holy Ghost there can be no deception charged or doubt remain either of the genuineness of the prophecies or the reality of their fulfillment.

I.

A TESTIMONY SHALL BE GIVEN BY THE HOLY GHOST.

First, then, the prophecy that a testimony to the truth of the Book of Mormon should be given by the Holy Ghost. In closing up the Nephite record which had been given into his charge by his father Mormon, Moroni in a final word to those to whom the work in after ages would come, says:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."^x

I do not hesitate to pronounce this one of the boldest prophecies of Holy Writ, and certainly one which no imposter would dare place in a book he was palming off upon the world as a revelation from God, since it affords such immediate means of testing the truth of his pretensions. It is of the same character of test as that boldly supplied by the Son of God himself for testing the truth of the whole Christian scheme when he said:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself."^y

There can be no question as to the prophetic character of the passage from the Book of Mormon—When you receive this record, ask God in the name of Christ if it be true, and he will manifest the truth of it unto you by the power of the Holy Ghost. The only question to be considered after this is, has the prophecy of a promised testimony been fulfilled. Scores of thousands are ready to answer in the affirmative; tens of thousands who have died in the faith have left on record their testimony that the prophecy has been fulfilled; and back of the testimony of these thousands is their life of sacrifice, toil, suffering, contumely and persecution which they have endured for that testimony. Some of the witnesses to the fulfillment of this prophecy have even sealed their testimony with their blood—can evidence of a higher or more solemn character be pointed to in support of any truth?^z

^x Moroni x: 4, 5.

^y John vii: 16, 17.

^z So confident was President Brigham Young in the matter of the Holy Spirit bearing witness to the truth of the Book of Mormon that on one occasion he said:

"Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven and on earth, as it is with angels, and with prophets, with all good people, and with every sinner that dwells upon the earth.

In passing it may be well to call attention to the fact that the Book of Mormon in this prophetic promise that its truth shall be made known by the power of the Holy Ghost, as also its assertion "that by the power of the Holy Ghost ye may know the truth of all things"—hits upon a great truth, viz. that the Holy Ghost is God's especial witness of revealed truth. It was the Holy Ghost in its beautiful sign of a dove that bore witness to John that the peasant Nazarene was indeed the Christ.^a Paul says that "no man speaking by the Spirit of God calleth Jesus accurse, and that no man can say that Jesus is the Lord but by the Holy Ghost."^b John represents Jesus as saying, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me."^c Again the Comforter is called the Spirit of Truth, and of it Jesus says: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."^d Also: "When the Spirit of Truth [the Holy Ghost] is come, he will guide you into all truth."^e And so one might continue to multiply passages to the same effect, but enough is here set down to establish the point suggested, viz. that the Book of Mormon hits upon a very beautiful and universal principle to establish its own truth by a divine Witness, viz. the Holy Ghost. Observe also that this great doctrine is not introduced by way of argument nor as a deduction. It is mentioned, one might say, in a purely incidental manner. Nothing especially is made of it by Moroni who sets it down. No appeal is made to its strength or reasonableness. One feels that it is the statement of a great truth purely as a matter of fact that has been verified in the experience of Moroni, without any special consciousness of how it interlocks with and is supported by all the scriptures that treat of the same subject. On the theory of the Book of Mormon not being what it claims to be, but regarding it for the moment as the work of "imposters," I ask the upholders of that theory this question: How comes it that in speaking of the chief source of evidence for its truth, the "imposters" hit upon this universal principle by which revealed truths can be known? And, indeed, desiring to cover the whole subject involved in this prophetic promise of a divine Witness to the truth of the Book of Mormon, I ask how dare they promise a divine Witness to an "imposture" at all?

There is not a man or woman who on hearing the report of the Book of Mormon but the spirit of the Almighty has testified to them of its truth; neither have they heard the name of Joseph Smith but the spirit has whispered to them, 'He is the true Prophet.' It is the spirit which is invisible to the natural mind of man, that produces effects apparently without causes, and creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end." (A discourse by President Young, delivered in the Tabernacle, Salt Lake City, June 13, 1852. 'Deseret News' Vol. 4, No. 6.)

^a Matt. iii: 16; John i: 32-34

^b I Cor. xii: 3.

^c John xv: 26.

^d John xiv.

^e John xvi.

II.

"THEY SHALL HAVE THE GIFT AND POWER OF THE HOLY GHOST."

The second prophecy to which reference has been made, and which must necessarily be filled through the agency of the Holy Spirit, was given under these circumstances: The Lord made it known to the first Nephi that many precious truths of the gospel would be subverted by the wickedness of men-made churches in the last days, but the Lord gives a promise that he would manifest himself unto the descendants of Nephi, and that they should write many things which he, the Lord, would minister unto them. Things which would be plain and precious: "And after thy seed shall be destroyed and dwindle in unbelief," said the Lord, "behold these things shall be hid up to come forth unto the Gentiles by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation:"—

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."^r

In the presence of this prophecy I stand perplexed, not however for want of material to prove the prophecy true. A volume might be compiled of instances from the experiences of Elders who have sought to bring forth the Zion of God in the last days, who have clearly worked under the power and influence of the Holy Ghost; but this is out of the question here. All that can be done is to select instances of a typical character that will illustrate what is ment by the prophecy, and also prove its fulfillment. I shall select these quite at random, beginning with some related by the late President Wilford Woodruff, describing the circumstances under which he first heard of Mormonism, 1833.

"The whisperings of the Spirit of the Lord for a space of three years taught me that the Lord was about to set up his Church and Kingdom in the earth, in the last days, in fulfillment of promises made by ancient prophets and apostles who spoke as they were moved upon by the inspiration of Almighty God. While in this state of mind I went with my brother Azmon to Richland, Oswego county, New York. We bought a farm and commenced business. In December, 1833, two Mormon Elders, viz. Ezra Pulsipher and Elijah Cheney, came into our town and stopped at our house. Elder Pulsipher said he was commanded by the Spirit of the Lord to go into the north country, and he and Elder Cheney had walked from Favins, via Syracuse, near sixty miles, through deep snows, and our house was the first place he felt impelled to stop at. He appointed a meeting at the school house which I attended, and on hearing him preach I felt that his sermon was the first gospel sermon I had ever heard in my life. I invited these Elders home and spent the night in conversation and in reading the Book of Mormon. I was thoroughly convinced it was a true record of the word of God. My brother Azmon and myself offered ourselves for baptism, and on the thirty-first day of December, 1833, Elder Pulsipher went with us to the creek and baptized us."

The circumstances under which he was called to the ministry he gives as follows:

"I was still holding the office of a Teacher, and knowing for myself

^r 1 Nephi xiii: 35-37.

that the fulness of the Gospel of Christ, which God had revealed to Joseph Smith, was true, I had a great desire to preach it to the inhabitants of the earth, but as a Teacher I had no authority to preach the gospel to the world. I went into the forest near Lyman Wight's, [in Daviess county, Missouri, to which place Brother Woodruff had meantime removed] one Sunday morning, aside from the abodes of men, and made my desire known unto the Lord. I prayed that the Lord would open my way and give me the privilege of preaching the gospel. I did not make my request expecting any honor from man, for I knew that the preaching of the gospel was attended with hard labor and persecution. While I was praying, the Spirit of the Lord rested upon me, and testified to me that my prayer was heard, and that my request would be granted. I arose to my feet and walked some three hundred yards into a broad road rejoicing. As I came into the road I saw Judge Elias Higbee standing before me. As I walked up to him he said, 'Wilford, the Lord has revealed to me that it is your duty to go into the vineyard of the Lord and preach the gospel.' I told him if that was the will of the Lord I was ready to go. I did not tell him that I had been praying for that privilege. I had been boarding at Lyman Wight's with Judge Higbee for months and it was the first time he had ever named such a thing to me."

Soon after this Elder Woodruff was ordained a Priest, and sent on a mission to Arkansas and Tennessee, in company with an Elder.

During the ministry of Elder Woodruff in England, after he had become an Apostle in the Church, he records the following item of his experience, which was published by him in a little work called "Leaves from My Journal:"

"March 1st, 1840, was my birthday [anniversary], when I was thirty-three years of age. It being Sunday, I preached twice through the day to a large assembly in the City Hall, in the town of Hanley, and administered the sacrament unto the Saints. In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me, and the voice of God said to me, 'This is the last meeting that you will hold with this people for many days.' I was astonished at this as I had many appointments out in that district. When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was. At the close of the meeting four persons came forward for baptism, and we went down into the water and baptized them. In the morning I went in secret before the Lord, and asked him what his will was concerning me. The answer I got was, that I should go to the south, for the Lord had a great work for me to perform there, as many souls were awaiting for the word of the Lord."^s

Obedient to the instructions of the Spirit, Elder Woodruff went south into Herefordshire, where he "found a society called 'United Brethren,' numbering about six hundred members and fifty preachers. They were prepared for the reception of the Gospel, so that hearing his (Elder Woodruff's) testimony, they came forward and in thirty days he baptized one hundred and sixty, forty-eight of whom were preachers, including their presiding elder, Thomas Kington. Three clerks of the Church of England were sent by their ministers to see what he was doing, and he baptized them; also a constable who came to arrest him."^h Subsequently the field of labor widened and through the bless-

^s Leaves from My Journal, pp. 77-8.

^h F. D. Richards, Church Historian, in a sketch of the Life of Wilford Woodruff, "Improvement Era," Vol. I p. 871.

ings of God Elder Woodruff was enabled in the course of eight months to bring into the Church over eighteen hundred souls, including all of the six hundred United Brethren; also some two hundred preachers of various denominations.¹

Elder Woodruff also relates the following incident, among many others, as illustrating the operations of the Spirit of the Lord upon his mind for his bodily preservation:

"In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston to gather up the remnant of the Latter-day Saints and lead them to the valleys of the mountains. While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it. Dominicus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house. I had been in bed but a short time when a voice said to me: 'Get up, and move your carriage.' It was not thunder, lightning or an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost. I told by wife I must get up and move my carriage. She asked 'What for?' I told her I did not know, only the Spirit told me to do it. I got up and moved my carriage several rods, and set it by the side of the house. As I was returning to bed the same Spirit said to me, 'Go and move your mules away from that oak tree,' which was about one hundred yards north of our carriage. I moved them to a young hickory grove and tied them up. I then went to bed. In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground, and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was. In the morning I measured the trunk of the tree which fell where my carriage had stood, and I found it five feet in diameter. It came withing a foot of Brother Hyde's wagon, but did not touch it. Thus, by obeying the revelation of the Spirit of God to me I saved my life and the lives of my wife and child, as well as my animals. In the morning I went on my way rejoicing."²

The following is a statement from the biography of Elder Heber C. Kimball, one of the members of the first quorum of the Twelve in this latter-day dispensation, and afterwards for some years Counselor to President Brigham Young, speaking of the time when he first heard the gospel preached, in 1831:

"The glorious news of a restored gospel and a living priesthood, commissioned of and communicating with the heavens; the promise of the Holy Ghost with signs following the believer, as in days of old; the wondrous declaration of angels revisiting the earth, breaking the silence of ages, bringing messages from another world;—all this fell upon the heart of this God-fearing man, and on the hearts of his friends and companions, like dew upon thirsty ground. As the voice of a familiar spirit, it seemed an echo from the far past—something they had known before. Both Heber [C. Kimball] and Brigham [Young] received the word gladly, and were impelled to testify of its divinity. Then the power of God fell upon them. 'On one occasion,' says Heber, 'Father John Young, Brigham Young, Joseph Young and myself had come together to get up some wood for Phineas H. Young. While we were thus engaged we were pondering upon those things which had

¹ Leaves from My Journal, p. 81.

² Leaves from My Journal p. 88.

been told us by the Elders, and upon the Saints gathering to Zion, when the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with the great event, such as the sufferings and persecutions that would come upon the people of God, and the calamities and judgments that would come upon the world."^k

The late Elder George Q. Cannon relates the following as his experience when on a mission to the Hawaiian Islands. The company of missionaries of which he was a member had become disheartened in their labors, but Elder Cannon had resolved to stay there, "master the language and warn the people of those Islands if he had to do it alone." And now his own account of the incident:

"My desire to learn to speak [the Hawaiian language] was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mat conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the side of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! And it was so. From that time forward I had but little, if any, difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence; but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord."^l

A similar instance is related by President Joseph F. Smith, also connected with the Hawaiian mission, to which he was called in 1854. The following is his own narrative:

"I * * * * * was set apart * * * * * under the hands of Parley P. Pratt and Orson Hyde, Parley being mouth. He declared that I should obtain a knowledge of the Hawaiian language 'by the gift of God, as well as by study.' Up to this time my schooling had been extremely limited. My mother taught me to read and write, by the camp fires, and subsequently by the greater luxury of the primeval tallow-candle in the covered wagon and the old log cabin, 10x12 feet in size, when first the soles of our feet found rest, after the weary months of travel across the plains. When I say, therefore, that within four months after my arrival on the Sandwich Islands—two weeks of which time were consumed by the most severe sickness I had ever known—I was prepared to enter upon the duties of my ministry, and did so with a native companion, with whom I made a tour of the Island of Maui, visiting, holding meetings, blessing children, administering the sacrament, etc., etc., all in the Hawaiian language, it may be inferred that Parley's promise upon my head was literally fulfilled."

As remarked at the outset of this subdivision it would be no difficult matter to compile a volume of incidents of such manifestations of the spirit and power of God from the experiences of Elders of the Church in illustration of, and in proof of, this Book of Mormon prophet-

^k "Life of Heber C. Kimball (Whitney) p. 34-5.

^l My First Mission, p. 23.

ic-promise; but the foregoing must be relied upon as typical incidents, and I shall trust to them also to indicate what the force would be of a very large volume of such evidence, which, I am sure, from personal experience, from observation and knowledge of our Church annals, could be compiled.

I shall ask the reader, however, to consider in this connection, the very great body of religious truth which is developed in the revelations given in these latter days to the Church of Christ (chiefly compiled in the book called the Doctrine and Covenants), in which "Mormonism," so called, had its origin, and all of which are the result of the inspired visions to Joseph Smith, or due to the operations of the Holy Spirit upon the mind of that prophet. I therefore invoke this body of doctrine as demonstrating the truth of the prophecy-promise: "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."

I invoke in its support the chapter on "the Manner of the Prophet's Teaching" in volume I of the New Witnesses;^m I invoke the chapter on "Miracles—the Evidence of Fulfilled Promises;"ⁿ also the chapters on "The Evidence of Prophecy;"^o as also the chapter on "The Church Founded by Joseph Smith a Monument to His Inspiration;"^p let all this in the mind of the reader, be brought in, and made part of the argument in support of the fulfillment of the prophecy that those who seek to bring forth the Zion of God in the last days, shall have the gift and power of the Holy Ghost; and he will begin to see how invincibly strong the argument must be upon this point.

In addition to all this, however, I also add the evidence of inspiration that may be found in the operations of the Church leaders since the martyrdom of the first Prophet of the Church. The evidence of inspiration in Brigham Young and his associates, in the matter of conducting that marvelous Exodus from Nauvoo, Illinois, through a thousand miles of wilderness to the desert regions of the Rocky Mountains. The evidence of Divine inspiration manifested also in the establishment of settlements in the inter-Rocky Mountain region—which in time grew into commonwealths of the American Union. The evident inspiration in the policies adopted by these leaders—all essential to the preservation of the Saints in their organized capacity—necessary to the preservation of the Church of Christ, and now too universally recognized and applauded to need particularization. Men assign these achievements to the genius of Brigham Young; they establish his reputation in the eyes of the world as a leader of men. He is recognized as among the most remarkable men of the age, and is ranked as being among the first Americans. But to the Saints, these achievements merely establish the truth of one of the predictions of the Book of Mormon, viz., "Blessed are they who shall seek to bring forth my Zion in that day, for they shall have the gift and power of the Holy Ghost."

^mChapter xvi.

ⁿIbid, chapter xviii.

^oIbid, chapters xx, xxi, xxii, xxiii of New Witnesses, Vol I.

^pIbid, chapter xxiv.

III.

THREE WITNESSES SHALL BEHOLD THE BOOK "BY THE GIFT AND
POWER OF GOD."

In the writings of the first Nephi the following prediction with reference to Three Witnesses who should testify to the truth of the Book of Mormon is found:

"Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that Three Witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men."^a

A similar prediction is made in Ether:

"And unto three shall they [the Nephite plates] be shown by the power of God; wherefore they shall know of a surety that these things are true."^r

Of course I am prepared to hear it said that it would be an easy matter for an imposter to make such a prophecy as this with reference to a work which he was bringing forth; but would it be within the power of an imposter to cause an angel to come from heaven and stand before these Witnesses in the broad light of day and exhibit the Nephite plates and the Urim and Thummim? Could he cause the glory of God more brilliant than the light of the sun at noon day to shine about them? Could he cause the voice of God to be heard from the midst of the glory saying that the work was true, the translation correct, and commanding these witnesses to bear testimony to the world of its truth? Certainly all this would be beyond the power of an imposter to achieve however cunning he might be. Yet this is what the Three Witnesses declare was done. Of course it could still be urged that the Three Witnesses were in collusion with the prophet, but all probabilities of that matter have been considered at great length in a former Manual (nine chapters, from fourteen to twenty-two inclusive) and the weight of evidence is against any such theory, and therefore their testimony bears witness to the fulfillment of the remarkable prophecy here considered.

IV.

"THE BLOOD OF THE SAINTS SHALL CRY FROM THE GROUND AGAINST THEM."

The first Nephi writing of the conditions which would obtain when the Nephite record should come forth to the world says:

"The things which shall be written out of the book shall be of great worth unto the children of men and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the

^a II Nephi xxvii: 12, 13.

^r Ether v: 3.

Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord. And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel: and they say unto the people, Harken unto us, and hear ye our precept; for behold there is no God today for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say, There is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say, Eat, drink, and be merry, for tomorrow we die; and it shall be well with us. There shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up, because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they are all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."^s

This prophecy in substance is repeated by Mormon, including the singular prediction that the Book of Mormon should come forth "in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness."^t A more vivid description of Christendom in the early part of the 19th century could scarcely be written than that given in these passages. I shall be told, however, that it is a description which even an impostor could easily give circumstanced as was Joseph Smith. His experience through announcing his first revelation was sufficient to test the manner in which Christendom was prepared to receive an alleged new revelation from God, and he was sufficiently familiar with the prevailing "Christian" notion that the days of miracles were past, to formulate the part of the foregoing arraignment dealing with that subject. He also knew something of the pride and haughtiness of Christian sects, and with this knowledge as a foundation it can with some reason be urged that he could easily write the description of Christendom found in these quotations from the Book of Mormon. There is one item within the prophecy, however, both in the first Nephi's writings and also in Mormon's that Joseph Smith could not know except through the inspiration of God, viz. that "the blood of the Saints shall cry from the ground" against this cor-

^s II Nephi xxviii: 2-14.

^t Mormon viii.

rupted Christendom. The people of the great American Republic would as soon have been brought to believe in the return of the age of miracles as to believe that the time would come when the blood of Saints would cry from their soil to the God of Sabaoth for vengeance against any of them. Had not the day of religious persecution, at least within the enlightened republic of the new world, forever passed away? Had not the great government of the United States, destined to dominate by its influence the American continents, been founded upon the broad principles of religious and civil freedom? Were not the rights of conscience guaranteed by specific provisions both in the national constitution and in the state constitutions? Was not America in those days especially heralded as the asylum for the oppressed of every land? Was it not the boast of our statesmen that a nation had at last been founded where religious freedom was recognized as the chief corner stone in the temple of liberty? How bold indeed must that man be who would—while the people were yet enjoying this very feast of liberty—rise up and say that the blood of Saints should cry from American ground to God for vengeance! Yet such is the prediction of these old Nephite writers, whose words were translated into the English language by Joseph Smith. And the only question to be considered here is—since the reality of the prophecy cannot be questioned—has the prophecy been fulfilled? Let the blood of those Saints who were killed and who died from the effects of exposure during the expulsion from Jackson county, in 1833, answer.^u Let the blood of David W. Patten, one of the twelve Apostles in this last dispensation, together with the blood of young Patrick O'Banion and Gideon Carter, slain at Crooked River, Missouri, in 1838, answer.^v Let the blood of the innocent men, and children martyred at Haun's Mills, in Missouri, answer;^w let the innocent blood of all those whose lives were sacrificed at DeWitt and in and about Far West and during the expulsion of some twelve thousand Latter-day Saints from the state of Missouri in 1839, answer. Let the innocent blood of the Prophet Joseph Smith himself and that of his brother Hyrum slain in Carthage prison, in June, 1844—while under the plighted faith of the state of Illinois for their protection—answer. Let the blood of many others that were slain in Nauvoo and vicinity during the two years following, and also the martyrdom of many who died from exposure and want in the enforced exodus from Nauvoo to the Rocky mountains—the victims of "Christian" intolerance—answer. Let the blood of Elder John F. Gibbs and William Berry who were murdered in Tennessee while in the very act of opening a meeting for the preaching of the gospel, answer; as also the blood of their two friends, the Condor brothers, who were shot down in their father's house while trying to protect these Elders from their assailants. Let all these instances of martyrdom testify of the truth of this prophecy of the Book of Mormon; for these martyrdoms were endured for the word of God which it con-

^u Church History, Vol. I Chapter 31.

^v History of the Church, Vol. III Chapter xii.

^wIbid, Chapter xiii. Seventeen were killed outright and twelve were savagely wounded.

tains, and not for any crime alleged against those who suffered. Nay, in nearly all these cases crime was not even alleged.

A singular thing connected with these martyrdoms also is the fact that in no instance have the perpetrators of these murders been brought to justice. Perhaps it is fitting that it should be so. It seems to make the martyrdom more complete; and more fully meets the terms of the prophecy since, according to that prophecy, the blood of Saints in the day when the Nephite scriptures should be brought to light, was to cry unto the Lord from the ground for vengeance, clearly foreshadowing the fact that man would not avenge it

V.

BECAUSE MY WORD SHALL HISS FORTH, MANY SHALL SAY "A BIBLE! A BIBLE!"

Another item of interest in the coming forth of the Book of Mormon is the predicted clamor that should be raised against it. Here follows the prophecy—the Lord is speaking to the first Nephi:

"Behold, there shall be many at that day when I shall proceed to do a marvelous work among them; * * * * * when I shall remember the promises which I have made unto thee, Nephi; * * * * * that the words of your seed shall proceed forth out of my mouth unto your seed; and by words shall hiss forth unto my people which are of the House of Israel, and because my words shall hiss forth many of the Gentiles shall say, a Bible, a, Bible, we have got a Bible, and there cannot be any more Bible."^x

It is notorious that this cry was raised—and even now is raised at times—against the Book of Mormon. It was relied upon not only as the chief but also the all-sufficient argument against accepting the book, as is abundantly proved by reference to the arguments of the Elders in answer to the objections urged against it.^y For example in Orson Pratt's most excellent work, "Divine Authenticity of the Book of Mormon," it has such headings as these—and in the body of his work under the respective topics he meets and entirely overthrows all sectarian argument that the Book of Mormon ought to be rejected because it claims to be a new revelation: "To Expect More Revelation is not Unscriptural;" "To Expect More Revelation is not Unreasonable;" "More Revelation is Indispensibly Necessary,"—(a) For calling the Officers in the Church—(b) To Point out the Duties of the Officers in the Church—(c) To Comfort, Reprove and Teach the Church—(d) To Unfold to the Church the Future; "The Bible and Tradition Without Further Revelation an Insufficient Guide." From these topics may be gathered the class of objections urged against the Book of Mormon; and as Elder Pratt so admirably treats that subject, I do not deem it necessary to enter into that field, since all may inform themselves how complete the victory of the Elders has been in that controversy by reference to Elder Pratt's works. I am interested in the matter

^x II Nephi xxix: 1-3.

^y See New Witnesses, Vol. I, Chapter viii; also Vol II, ch. xxxvii, pp. 7-9 and notes.

here only to the extent of pointing out the fact that the prophecy that the Book of Mormon would be met with the cry—"A Bible, a Bible, we have a Bible and there cannot be any more Bible," has been fulfilled.²

Closely associated with the sectarian notion of the cessation of revelation and miracles was also the idea that the Hebrew scriptures comprised all the records in which God had vouchsafed a revelation to man. That is, the Hebrew volume comprised the whole of sacred scripture. In 1829 at the city of Cincinnati during the very great debate which then took place between Alexander Campbell and Robert Owen, an unbeliever in the Bible, on the Evidences of Christianity, the following very positive question was submitted in writing to Mr. Campbell:

"Are the books composing the Old and New Testaments the only books of divine authority in the world?"

To this question Mr. Campbell gave this very emphatic answer—and up to that time at least, I do not hesitate to say that he voiced the sentiments of all Christendom; and this was the answer of Mr. Campbell:

"I answer emphatically yes."^a

The "yes" he writes in italics.

The foregoing should be modified by this explanation, viz: all divisions of Christendom are not agreed upon all the books that comprise what is called the Bible. It is well known that the Catholics regard as canonical some books which the Protestants hold to be apocryphal, and in addition to the written word of God I am mindful that the great Roman Catholic church adds the unwritten word of God. In other words, the traditions of the church are regarded as the word of God. The Protestants generally accept the books of the English authorized version of the Holy Scriptures translated in 1611, and known as King James' Translation, pointing out by name those books which were regarded as of doubtful origin and which for that reason they call the apocrypha.^b The Roman Catholic church accepts the books enumerated in what is known as the Douay edition of the Bible, of 1609; revised and corrected in 1750. It would therefore be proper to say that each of these great divisions of Christendom would claim that the list of books comprised within the respective editions of the Bible which they accept are the only books of divine authority in the world.

The answer which the Lord in the Book of Mormon is represented

² Those who would have further evidence upon the subject are referred to all the early controversial literature of the Church, and especially to a Public Discussion of Elder John Taylor's with three ministers in France, which "Discussion" is published with the early editions of Orson Pratt's works, and in which among other similar passages occurs the following: "Rev. M. Carter. "But the great consideration is, that these persons (Mormon Elders) pretend to add to, and supercede the Word of God. Now the Bible is the sheet-anchor of Christians, and it neither needs the Book of Mormon nor any other book, nor the assistance of Joe Smith or any other Joe. The awful voice of prophecy has spoken for the last time, and the cause of inspiration is closed."

^a Evidences of Christianity p. 352.

^b II Peter i: 21.

as making to this sectarian view of revelation; as also to this clamor against the Book of Mormon, is in every way worthy of him:

"Thou fool, that shall say, a Bible, we have got a Bible, and we need no more Bible. * * * Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that we shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.

"And I do this that I may prove unto many, that I am the same yesterday, today, and for ever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever. Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east and in the west and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to his works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possession; and my word also shall be gathered in one."^c

I say this answer is worthy of God to utter, and worthy of man to heed. It lifts us entirely out of narrow, sectarian views of revelation, and breaths a universal spirit of interest and love for mankind. It carries within itself an evidence of a divine inspiration. Its very worthiness of God is a testimony of its truth. How petty and unworthy in contrast with it is that sectarian Christian view that would limit God's revealed word to the few books contained in the Bible! How partial and unjust does that same sectarian view of revelation make God appear! If there is one doctrine more emphasized in the teachings of the New Testament than another, it is that God is no respecter of persons; "but in every nation he that feareth him, and worketh righteousness, is accepted with them."^d With this fact in mind let us test the two conceptions of God's dealings with man in the matter of revelation. The narrow, sectarian, "Christian" view, and the Book of Mormon view; and this for the purpose of ascertaining which would be the more worthy of God, which most like him. We have learned in previous chapters of this work that America was inhabited by highly civilized

^c II Nephi xxix: 7-14.

^d Acts x: 34, 35.

races before the discovery of it by Europeans; that in the western world there flourished civilizations equal to those of the same period in the eastern hemisphere; cities that, judging from their ruins, equaled in greatness Tyre and Sidon and Nineveh and Babylon; and empires that rivalled in power and extent, Egypt, Persia and Macedonia. Millions of God's children through successive generations lived in them and died and were buried. The sectarian view of revelation would ask us to believe that God sent prophets and holy men to teach and instruct his children in the eastern hemisphere; that he revealed to them something of his own character and attributes; that by revelation direct from heaven, accompanied by demonstrations of his own marvelous power, he made known to them something of the object of their existence, and gave them the hope of eternal life; that in the meridian of time he sent his Only Begotten Son among them, in order that life and immortality might be more clearly brought to light; that the matchless Son of God by example as well as by precept taught the inhabitants of the old world the way of life—the divine will—in a word taught the Gospel—organized a church to perpetuate his doctrines—commissioned apostles and others to carry on the work of salvation; and thus made ample provisions for carrying the Gospel throughout Asia, Africa and Europe—for the Church of Christ in the East was organized where these natural divisions of the old world center—yet, while the Lord made all these efforts for the instruction and salvation of his children in the eastern hemisphere, this sectarian idea that the Bible contains all the revelations God has ever given, would compel us to believe that he altogether neglected his children of the western world. No prophet was sent to them with a message to explain the mystery of existence, to let them know whence their origin, the object of their existence, or bid them indulge the pleasing hope of immortality. No angel from the bright worlds on high came to reveal the splendor of heaven, or show the path which leads to endless bliss; no messenger came even from the wilderness crying repentance to them, and making the announcement that the kingdom of heaven was at hand; no Messiah of gentle meekness, yet of serene majesty, taught them the mystery of the divine love which works out man's redemption, healed their sick, raised their dead, or even so much as blessed their children. No: according to the sectarian Christian theory of the extent of revelation, God neglected them entirely—left them to perish in darkness and ignorance and unbelief; unknowing and unknown! Is such a view as this worthy of God? Does it comport with the attributes of impartial love towards his children? Is it not a travesty upon the qualities of justice and mercy as we believe those qualities to exist in God? Does it not smack rather of man's bigotry and narrowness, and above all of human ignorance?

Turn now to the Book of Mormon theory of revelation as set forth in the words just quoted from the writings of the first Nephi, and couple with them the words of another Nephite prophet:

"Behold, the Lord doth grant upon all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

What a contrast in the sectarian and Book of Mormon view of revelation! The one so narrow, and so contracted to limits unworthy of God! The other so world-embracing, noble, generous, and worthy of God! The one so exclusive as to limit divine inspiration to the prophets of the Hebrew race; the other so broad as to include all the great teachers of mankind—

“The Bactrian, Samian Sage, and all who taught the right.”

In these Book of Mormon passages we have the grandest conception respecting God's dispensations of his word found in human speech. They recognize God's obligation—born of his Fatherhood and love—to make known his word and will in some form to all nations and races of men. They recognize as constituting a noble brotherhood of God-inspired men, the sages of all races and ages who have taught mankind better things than they knew before. The wise men among Assyrians and Egyptains as well as the shepherd-patriarchs Adraham, Isaac and Jacob, are to be regarded as inspired of God. Jethro the priest of Midian, though not of Israel, as well as Moses, possessed divine wisdom, and even counseled the Hebrew prophet-prince, to the latter's advantage. The sages of Greece, from Thales to Socrates, Plato and Aristotle, belong to the same glorious band. So also the great teacher of India, Siddhartha, Buddah—the enlightened; Kongfutse, the teacher of God's children in China; Mohammed, the prophet of Arabia; the teachers of philosophy and reformers of Europe—some professed Christians, some not. some even making war upon apostate Christendom; but I include all those within the honored band of the God-inspired who have come with some measure of the truth to bless mankind, to alleviate somewhat the hard conditions in which men struggle, and who have raised the thoughts and hopes of man to higher and better things. “The path of sensuality and darkness,” says a profound modern teacher of moral philosophy, “is that which most men tread; a few have been led along the upward path: a few in all countries and generations have been wisdom-seekers or seekers of God; they have been so because the Divine Word of Wisdom has looked upon them, choosing them for the knowledge and service of himself.”^e Not that these teachers, sages, prophets have each come with a fullness of truth; or that they have possessed the gospel of Jesus Christ with divine authority to administer its sacred ordinances; not so. Such truths as they possessed were often fragmentary and mingled with them was much that was human, hence imperfect, and confusing. But so much of truth as they possessed was God-given, and they but instruments of God to set it free that the truth might bless mankind. Our Book of Mormon passages only require us to believe concerning this world-band of inspired teachers, that they come with that measure of God's word which in the divine wisdom it is fitting that men among whom they are

^e The teacher alluded to is Fredrick Denison Maurice, Professor of Modern Philosophy in the University of Cambridge. I feel much obliged to this teacher myself, and cannot recommend too highly, I am sure, his “History of Moral and Metaphysical Philosophy,” two volumes, London, Macmillan and Co., 1872.

called to labor should receive; and this doctrine in relation to the dispensation of God's word to man is so generous and noble in its scope, so far above the narrow, sectarian conceptions of the age and vicinity where the Book of Mormon was brought forth that it constitutes a striking evidence in support of its claims.

VI.

THE LOST BOOKS OF THE BIBLE.

Closely connected with this matter of the world's clamor against the Book of Mormon, and their protestations in favor of the Bible, is the declaration of I Nephi as to the treatment of that same Bible by apostate Christendom. In one of the great visions granted to this Nephi, and expounded by an angel, he beholds a book, the Bible, go forth from the Jews to the Gentiles. Now Nephi's account of the matter:

"And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them."^a

It is disputed, by some, that any such thing as is here described has taken place with reference to the Bible, and labored arguments are made to prove that contention.^b

Into that contention it is not necessary to enter at length. It will be sufficient to show that there are many books referred to in the several books comprising the Old and New Testament that are not to be found in that collection. Books that are spoken of as containing revelations; books written by prophets and apostles, and evidently as much entitled to a place in the canon of scriptures as those that are now there. What has become of them? Who is responsible for their absence? Pointing to the excellence of those books we have is no compensation for the absence of those we have not. So long as the books

^a I Nephi xiii: 24-29.

^b See "Golden Bible," (Lamb). Appendix "A" pp. 323-340.

of scripture we hold in reverence, as containing the word of God, speak of other books and epistles that contained revelations from the Spirit of God that are not in the Bible, it is useless to contend that our collection of sacred books, called the Bible contains the whole word of God. These absent books may, as Nephi declares they do, contain many precious and plain parts of God's truth, which would have preserved the Christian world from many of the doctrinal errors into which it has been plunged for want of knowledge. Again I ask, who is responsible for the absence of these books? Nephi declares that "a great and abominable church" is responsible for their absence, that that church took them away. I do not believe that Nephi here had reference to any one of the many divisions of Christendom. Nephi, in fact, recognized the existence of two churches only. One he styles, "the church of the Lamb of God;" and the other he bluntly calls "the church of the devil."^c "And whoso belongeth not to the church of the Lamb of God, belongeth to that great church which is the mother of abominations; the whore of all the earth."

The church then that withheld from the world the part of the word of God, as developed in the teachings and writings of the apostles, was undoubtedly apostate Christendom; massed under the general title of the "great and abominable church," without reference to any of its divisions or sub-divisions; and that is the power that withheld and destroyed some parts of the scriptures. In proof of which I cite the following references to sacred books and writings both in the Old and New Testament, which are not to be found in it.

First, books of the Old Testament:

The scriptures that existed in the days of Abraham, older than the five books of Moses, for Abraham was before Moses. These scriptures are referred to by Paul as follows: "And the scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." (Gal. iii: 8).

The book of the covenant, through which Moses instructed Israel. (Exo. xxiv: 7).

The book of the wars of the Lord. (Num. xxi: 14).

The book of Jasher. (Josh. x: 13, and Sam. i: 18).

The book of the manner of the kingdom. (Sam. x: 25).

Books containing three thousand proverbs, a thousand and five songs, a treatise on natural history by Solomon. (I Kings iv: 32, 33).

The acts of Solomon. (I Kings xi: 41).

The book of Nathan the prophet. (I Chron. xxix: 29).

The book of Gad the Seer. (I Chron. xxix: 29).

The book of Nathan the prophet. (I Chron. xxix: 29 and II Chron. ix: 29).

The prophecy of Ahijah, the Shilonite. (II Chron. ix: 29).

The visions of Iddo the Seer. (II Chron. ix: 29).

The book of Shemaiah the prophet. (II Chron. xii: 15).

The story of the prophet Iddo. (II Chron. xiii: 22).

The book of Jehu. (Chron. xx: 34).

^c I Nephi xiv: 10.

Second, books of the New Testament.

It is evident from the preface of St. Luke's Gospel, that many who were eye witnesses of the things most surely believed among the Christians, took it in hand by means of writing books to set them forth in order. (Luke i: 1-4). But of the writings of those eye witnesses, it can scarcely be said that he have the works of "many" of them.

Jude, speaking of some characters which he likens unto "raging waves of the sea foaming out their own shame," says, "And Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 15, 16). From this it appears that Enoch, the seventh from Adam, was favored with a vision even of the second coming of the Son of God, and prophesied of judgment overtaking the ungodly at that coming. This prophecy of Enoch's was in existence in the days of Jude, "the servant of Christ," or else he would not be able to quote from it. May not this prophecy of Enoch's have been among the "scripture" with which Abraham was acquainted, mentioned above?

There should also be another epistle of Jude. That writer says, "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints." (Jude 3). We have but one epistle of Jude yet he wrote another epistle to the saints on a very important subject, "The common salvation," and he "gave all diligence" in writing upon it. Would not the epistle on the "common salvation" be as important as that one we have from Jude's pen?

Paul, in writing to the Ephesians, states that God made known unto him, by revelation, a certain mystery; "as," says he, "I wrote afore in few words whereby when ye read ye may understand my knowledge in the mystery of Christ." (Eph. iii: 3). Here Paul evidently refers to another epistle which he had written to the Ephesians, but of which the world today has no knowledge. This epistle contained a revelation from God.

When the great apostle to the Gentiles wrote to the Colossians, he gave them these directions: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Loadicea." (Col. iv: 16). Here, then, is another epistle of Paul's which he himself refers to, but of which the world knows nothing— it is not in the Bible.

In the first letter to the Corinthians you find this statement: "I wrote unto you in an epistle, not to keep company with fornicators." (I Cor. v: 9). That book, then, which the world has so long regarded as the first epistle to the Corinthians, is not really the first epistle which Paul wrote to the church at Corinth, for in the quotation given above, taken from the so-called First Epistle to the Corinthians, the writer speaks of an epistle which he previously had written to them, in which he counseled them "not to keep company with fornicators."

Doubtless many other instructions and important principles were contained in this other Epistle to the Corinthians.

How many other books and epistles, written by inspired men of those days, were suppressed by "the great and abominable church"—apostate Christendom—we may not know, but these here incidentally mentioned have certainly been suppressed. Moreover, I have not mentioned all that are spoken of. I have carefully avoided referring to any about which doubts can be entertained, or which could be said to form parts of the books we have. Deeming it better that the list of absent books should be shorter than to mention any of which it could be said they are to be found as fragments, or portions of the books now in the Bible, but known by other names.⁴

It may be argued, with reference to the Old Testament at least, that it came from the Jews to the Gentiles in its present form, and that it was not the Gentiles, not the apostate church of the third and fourth century of the Christian Era that mutilated in any form the Old Testament scriptures. But let us not take too narrow a view of Nephi's vision-prophecy concerning the corruption of the word of God, or the power which he saw corrupting it. It may be that he had in mind in his vision as much the apostate Jewish church as the apostate Christian church, and looking upon the question from that view point we know this: that a century or two before the advent of Christ the Jews apparently had grown weary of the honorable mission which God had given to them; namely, that of being his witness among the nations of the earth; and their leading teachers, especially in the two centuries preceding the coming of the Messiah, were taking every step that their ingenuity could devise for harmonizing the truths which God had made known to them with the more fashionable conceptions of God as entertained by one or the other of the great sects of philosophy among the Romans. The way had been prepared for the achievement of this end, in the first place, by the translation of the Hebrew scriptures into the Greek language, (the first great instance of the "Book that proceedeth forth from the mouth of a Jew" going to the Gentiles) which version of the Old Testament is usually called the Septuagint, or the LXX. This latter name is given to it because of a tradition that the translation was accomplished by seventy, or about seventy, elders of the Jews. The most generally accepted theory concerning it, however, is that it was a work accomplished at various times between 280 B. C. and 150 B. C. The books of Moses being first translated as early as the time of Ptolemy Philadelphus, 284-246 B. C., while the Prophets and Psalms were translated somewhat later. It is not, however, the time or manner in which the translation was accomplished that we are interested in, but the character of the translation itself; and of this, Alfred Edersheim, in his "Life and Times of Jesus, the Messiah," in the division of his work which treats of the preparation for the Gospel, says of this Greek translation:

"Putting aside clerical mistakes and misreadings, and making allowance for errors of translation, ignorance, and haste, we note certain

⁴ Such is Lamb's argument on this point. "Golden Bible," p. 325.

outstanding facts as characteristic of the Greek version. It bears evident marks of its origin in Egypt, in its use of Egyptian works and references, and equally evident traces of its Jewish composition. By the side of slavish and false literalism there is great liberty, if not license, in handling the original; gross mistakes occur along with happy renderings of very difficult passages, suggesting the aid of some able scholars. Distinct Jewish elements are undeniably there, which can only be explained by reference to Jewish tradition, although they are much fewer than some critics have supposed. This we can easily understand, since only those traditions would find a place which at the early time were not only received, but in general circulation. The distinctly Grecian elements, however, are at present of chief interest to us. They consist of allusion to Greek mythological terms, and adaptations of Greek philosophical ideas. However few, even one well-authenticated instance would lead us to suspect others, and in general give to the version the character of Jewish Hellenising. In the same class we reckon what constitutes the prominent characteristics of the LXX version, which, for want of better terms, we would designate as rationalistic and apologetic. Difficulties—or what seemed such—are removed by the most bold methods, and by free handling of the text; it need scarcely be said, often very unsatisfactorily. More especially, a strenuous effort is made to banish all anthropomorphisms, as inconsistent with their ideas of the Deity.”^e

Later the same authority points out the fact that the Septuagint version of the Hebrew scriptures became really the people’s Bible to that large Jewish world through which Christianity was afterwards to address itself to mankind. “It was part of the case,” he adds, “that this translation should be regarded by the Hellenists as inspired like the original. Otherwise it would have been impossible to make final appeal to the very words of the Greek; still less to find in them a mystical and allegorical meaning.”^f

The foundation thus laid for a superstructure of false philosophy there was not wanting builders who were anxious to place a pagan structure upon it. About the middle of the second century B. C., one Aristobulus, a Hellenist Jew of Alexandria, sought to so explain the Hebrew scriptures as “to bring the Peripatetic philosophy out of the law of Moses, and out of the other Prophets.” Following is a sample, according to Edersheim, of his allegorizing:

“Thus, when we read that God stood, it meant the stable order of the world; that he created the world in six days, the orderly succession of time; the rest of the Sabbath, the preservation of what was created. And in such manner could the whole system of Aristotle be found in the Bible. But how was this to be accounted for? Of course, the Bible had not learned of Aristotle, but he and all other philosophers had learned from the Bible. Thus, according to Aristobulus, Pythagoras, Plato, and all the other sages, had really learned from Moses, and the broken rays found in their writings were united in all their glory in the Torah.”^g

Following Aristobulus in the same kind of philosophy was Philo, the learned Jew of Alexandria, born about the year 20 B. C. He was supposed to be a descendant of Aaron, and belonged to one of the wealthiest and most influential families among the merchants of Egypt; and he is said to have united a large share of Greek learning with Jewish enthusiasm. He followed most earnestly in the footsteps of Aristobulus.

^e “Jesus, the Messiah,” by Edersheim, Vol. I pp. 27-8, eighth edition.

^f Ibid, p. 29.

^g Ibid, p. 36.

According to him, all the Greek sages had learned their philosophy from Moses, in whom alone was all truth to be found. "Not indeed, in the letter," says Edersheim, "but under the letter of Holy Scripture. If in Numbers xxiii: 19 we read "God is not a man," and in Deut. i: 31 that the Lord was "as a man," did it not imply on the one hand the revelation of absolute truth by God, and on the other, accommodation to those who were weak? Here then, was the principle of a two-fold interpretation of the word of God—the literal and the allegorical. * * * * * To begin with the former: the literal sense must be wholly set aside, when it implies anything unworthy of the Deity—anything unmeaning, impossible, or contrary to reason. Manifestly this canon, if strictly applied, would do away not only with all anthropomorphisms, but cut the knot where difficulties seemed insuperable. Again, Philo would find an allegorical, along with the literal, interpretation indicated in the reduplication of a word, and in seemingly superfluous words, particles, or expressions. These could, of course, only bear such a meaning on Philo's assumption of the actual inspiration of the Septuagint version."

When one thinks of the mischief that may arise from such perversions of scripture by the application of Philo's principles of interpretation, we do not marvel that some of the Jews regarded the translation of the Seventy "to have been as great a calamity to Israel as the making of the golden calf." "The Jews who remained faithful to the traditions of their race," says Andrew D. White, "regarded this Greek version as a profanation, and therefore there grew up the legend that on the completion of the work there was darkness over the whole earth during three days. This showed clearly Jehovah's disapproval."⁸

Referring to the Talmudic canon of interpretation of the Greek version, Edersheim says, "they were comparatively sober rules of exegesis." But "not so," he remarks, "the license which Philo claimed, of freely altering the punctuation of sentences and his notion that, if one from among several synonymous words was chosen in a passage, this pointed to some special meaning attaching to it. Even more extravagant was the idea that a word which occurred in the Septuagint might be interpreted according to every shade of meaning which it bore in the Greek, and that even another meaning might be given it by slightly altering the letters."

In all this one may see only too plainly the effort to harmonize Jewish theology with Greek philosophy—an effort to be rid of the plain

⁸ A History of the Warfare of Science with Theology," Vol II pp. 289, 290.

By the way, may not this tradition about the three days darkness over the whole earth at the completion of this regarded profanation of the Jewish scriptures, when they thus went forth for the first time to the Gentiles, be a misapplication of the prediction which Nephi declares was spoken of by the old Jewish prophet, Zenos—whose works Lehi's colony carried with them into the wilderness—whom Nephi declares "spake concerning the three days of darkness which should be a sign of his [Messiah's] death unto those who should inhabit the isles of the sea" (1 Nephi xix: 10)? May not the matter referred to by Professor White be an interpretation of this old Jewish prophecy concerning the three days of darkness?

anthropomorphism of the Hebrew scriptures, for the incomprehensible "being" of Greek metaphysics.

Thus not only is it evident that books are omitted from the Hebrew scriptures, but by faulty translations and by false interpretations the pure stream of God's revelation has been corrupted. In pointing out the purposes for which the Book of Mormon was written, I said, among other things, that its purpose was to restore to the knowledge of mankind plain and precious truths concerning the Gospel which men have taken out of the Jewish scriptures, or obscured by their interpretations. And this I insist it does, and in proof of the assertion refer to the many great truths mentioned in the two preceding chapters; especially those truths concerning the purpose of Adam's fall; the object of man's earth-life existence, the doctrine of opposite existences and the whole scheme of the Gospel. To these I may add, also, that the Book of Mormon reaffirms and by reaffirming authoritatively restores the great truth of the anthropomorphism of God. That is, it affirms that in form God is like man; or, in other words, and in a better form of the comparison, man was created in the image or likeness of God. It restores also the great truth of the anthropopathy of God. That is to say, in mental, moral, and spiritual attributes God is like man; or, more correctly speaking, man is the offspring of Deity, and they possess those attributes of mind or spirit alike, differing only in the degree of their development. Man is of the same race as God—the offspring of Deity. This is not taught in any formal manner, but is to be learned from the whole tenor of the book. The following passages, however, when combined, may be regarded as special revelations of this truth: III Nephi xi: 24-35, xxvii: 27, xxviii: 10. I Nephi xi: 8-11, and Ether iii: 6-16.^b

VII.

NO GENTILE KINGS IN AMERICA.

The prophet Jacob, brother of the first Nephi, addressing himself to the Nephites, said:

"Behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles; and I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them for ever, that hear my words."^c

There are many decrees of God concerning America as a choice land, which will be noted in the place I have assigned for their consideration, but here I am concerned only with this remarkable prophecy, viz. that the land of America (both continents) is consecrated to liberty, and there shall be no king upon the land "who shall rise up unto the Gentiles." Note the limits of the prophecy. It is not extended to the

^b See collection of passages in the author's "Mormon Doctrine of Deity," pp. 213-217.

^c II Nephi x: 10-14.

native races of America, but to the Gentiles who shall inhabit the land. That is to say, there shall be no kings upon the land "who shall rise up unto the Gentiles."

A rather bold prediction this, whether the utterances be accredited to Jacob, in the first half of the 5th century B. C., or to Joseph Smith in 1830. In any event the prophecy, so far, has been fulfilled; and to-day from the frozen north of Alaska to the straits of Magellan in the south continent, the "new world," under the consecration of God, is blessed with freedom, and republican, not monarchical institutions, obtain.

It may be objected that this prophecy has failed because of two notable attempts to establish monarchies by European governments, one in Brazil, the other in Mexico. Let us investigate these two attempts. By an accidental discovery along the east shore of South America (1500 A. D.), by Cabral, a Portuguese navigator, that section of the south continent now known to us as Brazil, became a colony of the kingdom of Portugal. It remained so until 1822, when Dom Pêdro, the son of king John VI of Portugal, sided with the people of Brazil in declaring the independence of the country, and was crowned Emperor under the title of Dom Pedro I.

His rule, however, was tyrannical, and the people at length rose against him, in 1831, dragged him to the public square of Rio de Janeiro and forced him to remove from his head the imperial crown, and thus his reign ended in public disgrace.

His son became emperor under the title of Dom Pedro II. As he was a child of but six years when his father abdicated in his favor, Brazil was governed by regents until 1841, when the Prince, having attained his majority was proclaimed emperor. It is said of him that from the first he proved himself an intelligent, liberal and humane ruler, and during his reign Brazil made great advancement in civilization and material prosperity. He was so strongly attached to constitutional forms, and governed so entirely through his ministers, that he can scarcely be regarded as a monarch at all. In November, 1889, he acquiesced in the wishes of the people, abdicated his throne in favor of a republican form of government, and retired to Portugal. Since that time Brazil has remained a republic.

The attempt to establish monarchy in Mexico arose under the following circumstances: In 1862, France, Great Britain and Spain sent a joint military expedition to Mexico to enforce payment of certain claims. When their ostensible object was attained Great Britain and Spain withdrew; but Napoleon III, Emperor of France, confident that the war between the states of the American Union would end in dissolution of the Union, regarded the conditions as favorable to the establishment of a Latin empire in the Western world which he hoped would be a counterpoise to the Anglo Saxon republics; and invited Archduke Maximilian, brother of the Austrian Emperor to accept the crown of the proposed new government, Napoleon promising to maintain an army of twenty-five thousand French soldiers for his protection. This proposition the Archduke accepted, and was hailed emperor of Mexico.

Meantime the United States government refused to recognize any authority in Mexico except that of the deposed President of the Republic,

Juarez; but in consequence of the civil war then at its height was unable to resist this flagrant violation of the Monroe Doctrine.* The civil war closed, however, notice was served upon the French emperor that his soldiers must be withdrawn from Mexico, and he judged it expedient to comply, though it was a dastardly desertion of Maximilian, whose situation at once became precarious. In vain his faithful consort, Carlotta, journeyed from court to court in Europe intreating assistance for her husband, and denouncing Napoléon's dissention of him. Her successive disappointments finally overthrew her reason. No hand in Europe was raised to maintain monarchy in Mexico. Juarez, the deposed President of the republic of Mexico, made short work of the empire. He captured Maximilian, and had him shot as a usurper, June 19, 1867. The event cast a gloom over all Europe, but no king nor potentate sought to avenge the execution. May it not be that those nations were as much awed, though unconsciously, by the spirit of the decree of God concerning the land of America, as by the policy of the government of the United States laid down in the Monroe Doctrine? And, indeed, may not the Monroe Doctrine itself be regarded as a heaven inspired decree by a competent national agency to make of effect the old Nephite prophecy, "there shall be no kings on this land?" "The French empire," says Edwin A. Grosvenor, professor of European History in Amherst College, and author of "Contemporary History of the World"—"The French empire never recovered from the shock of this Mexican failure."

The foregoing attempts in Brazil and Mexico to found monarchies in the new world cannot properly be regarded as proving the failure of the Book of Mormon prophecy. The monarchies existed for a short time only, and were so precarious while they lasted, and ended so disastrously for those making the attempt to establish them, that they emphasize the force of the prophecy rather than prove its failure. They are as slight exceptions tending to prove a rule. It is not said in the Book of Mormon that an attempt would not be made to set up a king, but that such attempts should end disastrously for those making them; and that no kings should be established, that is permanently established in the new world. Surely no candid mind will read this prophecy and consider all the facts involved in the attempts to establish monarchies in America, but will say that they have ended disastrously, and that this prophecy has been verily fulfilled.

* This "Monroe Doctrine" derives its name from a message sent to Congress by President James Monroe in 1823, in the course of which he said: "The American continents, by the free and independent condition which they had assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power. He further declared that any attempt by a European power to oppress or control an independent American nation, would be regarded as "the manifestation of an unfriendly disposition towards the United States."

CHAPTER XLII.

INTERNAL EVIDENCES.

THE EVIDENCE OF PROPHECY (Continued).

The first Nephi speaking to his people in the 5th century B. C., makes a number of prophecies respecting things that shall take place in the last days, following the coming forth of the scriptures of his people [i. e. the Book of Mormon] to the Gentiles. These predictions are found on one page of the Book of Mormon; and are at once so numerous and of such high import as to make that page unique in prophetic literature. With one exception, viz., the vision of Daniel, recorded in the second chapter of his prophecies, which deals with the succession of the several great earth-empires, I do not believe an equal number of prophecies of such high importance can be found within the whole range of prophetic literature in the same amount of space.

A PAGE OF PROPHECIES.

"3. And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

"4. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"5. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"6. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and not many generations shall pass away among them, save they shall be a white and a delightsome people.

"7. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

"8. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

"9. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked;

"10. For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy: and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

"11. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."^a

A few lines extending on the next page completes the picture of peace and happiness that shall ultimately be diffused over the earth in that day:

"12. And then shall the wolf dwell with the lamb, and the leopard

^a II Nephi xxx: 3-11.

shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

"13. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox.

"14. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

"15. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."^b

Let us consider these prophecies seriatim.

I.

MANY SHALL BELIEVE THE WORDS OF THE BOOK.

"For after the book of which I have spoken [i. e. the Book of Mormon] shall come forth and be written unto the Gentiles and sealed up again unto the Lord, there shall be many which shall believe the words which are written."

Whether this declaration be accredited to the first Nephi, five hundred years B. C., or allowed no other authorship than Joseph Smith, and no greater antiquity than 1830, when the Book of Mormon was published, it is equally prophetic in character. And if it be insisted upon that it had no earlier origin than Joseph Smith's utterance of it, then it becomes all the more remarkable as a prophecy; for by the time it was put forth by him, he had very good reason—human reason—to doubt if the Book of Mormon would be extensively believed, or believed in at all; for by this time such opposition had appeared against it, and such ridicule and derision heaped upon himself and associates; and everywhere there had been such a manifestation of opposition to the forth-coming book, that naturally one would wonder if it would not be overwhelmed by a universal ignoring of it. Still there stands the prediction:

"There shall be many which shall believe the words which are written."

The only question is, Has it been fulfilled?

In answer we have only to point to the present membership of the Church in all the world, say three hundred thousand people. But to the number of those who now believe it, and hold it to be a volume of sacred scripture, there must be added all those who have died in the faith; and again those who once accepted it in their faith and afterwards, by transgression, lost the spirit of the work and departed from the Church; but who, singularly enough, in the majority of cases, still continued to assert their faith in the truth of the Book of Mormon. And then to all these numbers there must be added that still greater number of people who have been brought to a belief in the Book of Mormon, but who have not had sufficient moral courage to forfeit their good standing among their fellows, and make other sacrifices involved in a public profession of their faith.

Let the numbers of these several classes be added together and beyond question the prophecy has been fulfilled. Many have believed in the Nephite scriptures.

^b II Nephi xxx: 12-15.

As a further instance of the wide accentation of the Book of Mormon, it should be mentioned that it has passed through many editions in the English language, both in America and England; and has also been translated into and published in the following languages: French, German, Danish, Italian, Dutch, Welch, Swedish, Spanish, Hawaiian and Maori.

II.

THE BOOK OF MORMON TO BE TAKEN TO THE AMERICAN INDIANS—"AND THEY SHALL REJOICE."

Following the declaration that "many shall believe the words which are written" is the statement, "and they shall carry them forth unto the remnant of our seed." That is to the remnant of the seed of Lehi, the American Indians. And then follows this:

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews."^c

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Here we stand in the midst of prophecies. By which I mean that some of the predictions have been fulfilled, and others are yet to be fulfilled in the future, and involve the coming to pass of very remarkable events. Before calling attention to the parts that have been fulfilled I cite the prophecies under this subdivision as evidence against the claim that is sometimes made against the Book of Mormon that all its prophetic parts end about the time the Book of Mormon came forth, viz. in 1830. The prophecies that many shall believe the book; that they shall carry its message to the American Indians; that the Indians shall rejoice in the things the book makes known to them; that not many generations from that time the Indians shall become "a white and delightsome people"—as also indeed the prophecies relating to the Jews—all concern events that are to take place subsequent to the year 1830.

^c "Descendants of the Jews." This expression, I believe, is used in this instance as equivalent to "Descendants of the house of Israel." That is, the American Indians will know they are Israelites. This sense of the phrase "the Jews" is used in other parts of the Book of Mormon: for instance, "That the father may bring about * * * his great and eternal purposes, in restoring the Jews, or all the House of Israel, to the land of their inheritance." We have already pointed out in previous foot notes that according to the Book of Mormon the American Indians are a mixture of the tribes of Manasseh, Ephraim and Judah (see pp. 95, 325-6); and therefore we think the phrase "descendants of the Jews," does not mean to confine native American race descent to the Jews alone, but merely to say that they are descendants of the House of Israel, for which "Jews" here stands as equivalent.

But now to take up the several prophecies being treated together under this sub-title II.

The "many" who believe the Book of Mormon, according to the prophecy, are to carry it forth unto the remnant of Lehi's people, the American Indians. It is notorious that they have done so. The Church had been organized but six months when in fulfillment of a divine appointment^a a mission was sent to the Lamanites consisting of Oliver Cowdery, Peter Whitmer, Jun., Parley P. Pratt, and Ziba Peterson. On returning from that mission Elder Pratt after recounting their travels through the western states of the American Union, gives the following summary of what was done: "Thus ended our first mission in which we had preached the Gospel in its fullness and distributed the records of their forefathers among three tribes, viz., the Catteraugus Indians, near Buffalo, N. Y.; the Wyandots, of Ohio; and the Delawares, west of the Missouri."^{*}

Since that time numerous missions have been undertaken among the Indians which have met with more or less success. Since the Church has been located in the Rocky Mountains various tribes have been visited by the Apostles and other Elders, and some success has been attained in colonizing Indians and teaching them the ways and arts of civilization. Some success has also attended the preaching of the Gospel among the natives in Mexico; and similiar efforts, though as yet unfruitful, have been made in some of the states of Central America. It is more than likely that the Sandwich Islanders are descendants of Nephite colonists who went from America to the Hawaiian Islands, about the time of Hagoth's migrations in ships from the shores of the land Bountiful—near where the isthmus of Panama joins the South American continent. Their traditions and racial peculiarities all favor this view; and if our supposition be true, then the success of preaching the gospel to the descendants of the Nephites has been considerably augmented, for a number of thousands of these islanders have embraced the gospel, some of whom have gathered to the stakes of Zion, and others have been established in a prosperous colony in their own land.

While success in bringing the native American race to a knowledge of their forefathers and an acceptance of the written work of God revealed to their forefathers has been limited, yet it has been sufficiently extensive to fulfill the terms of the Book of Mormon prophecy, and certainly sufficient to create the most sanguine belief in a further fulfillment of it.

"Then shall they rejoice." This declaration, of course, indicates that the native American races would believe the message of the Book of Mormon; and so indeed they have, as is witnessed by the fact of many of them joining the Church of the Latter-day Saints.

In his account of the first mission to the Indians Elder Pratt gives the substance of an address of Oliver Cowdery's to the chief of the Delaware tribe of Indians, and the leading men of the tribe, who had

^a See Doc. & Cov. Section xxix and Section xxxii.

^{*} History of the Church Vol. I p. 185 note. Aut. P. P. Pratt, pp. 56-61.

assembled to hear the message which the missionaries had to deliver; Elder Pratt also gives the substance of the chief's reply, in which the latter especially expresses his gladness^f at the message delivered to them. Elder Pratt represents the Chief as saying:

"We feel truly thankful to our white friends who have come so far and been at such pains to tell us good news, and especially this new news concerning the Book of our forefathers: it makes us glad in here"—placing his hand on his heart. "It is now winter; we are new settlers in this place; the snow is deep; our cattle and horses are dying; our wigwams are poor; we have much to do in the spring—to build houses and fence and make farms; but we will build a council house and meet together, and you shall read to us and teach us more concerning the Book of our fathers, and the will of the Great Spirit."^g

During the sojourn of the Church at Nauvoo representatives of several tribes of Indians called upon the Prophet Joseph from time to time. One notable instance was the visit of a number of Pottawatamie chiefs in the summer of 1843, of which visit the Prophet in his journal gives the following brief account:

"I had an interview with several Pottawatamie chiefs, who came to see me during my absence."^h

Elder Woodruff's journal gives the following more elaborate account of this event:

"The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. Wilford Woodruff and some others were present. They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

"At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the court-room with about thirty of the Elders. The following is a synopsis of the conversation which took place as given by the interpreter:

"The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer, 'Yes.'

"He then said: 'As a people we have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indians left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have

^f It may be suspected that Elder Pratt colored his account of this speech to fit the prophecy of the Book of Mormon, but if that were so some reference to its fulfillment of the prediction—"then shall they rejoice"—would naturally be looked for; but it is a singular thing that nowhere in the early literature of the Church is reference made to this prophetic page. The full account of this first Indian mission will be found in the *History of the Church* Vol. I pp. 111-120 and pages 182-185.

^g *History of the Church* Vol. I pp. 184-5.

^h *Mill. Star* Vol. xxi p. 634. The prophet had been visiting relatives in Dixon, and while there fell into the hands of his enemies who sought to take him to Missouri. He escaped them, however, by a writ of habeas corpus, on which he was tried and acquitted at Nauvoo.

you tell us what to do. Our horses have become poor traveling, and we are hungry. We will now wait and hear your words.'

"The Spirit of God rested upon the Lamanites, especially [upon] the orator. Joseph was much affected and shed tears. He arose and said unto them: 'I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.'

"The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians; it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you.'

"When the Prophet's words were interpreted to the chiefs, they all said it was good. The chief asked, 'How many moons it would be before the Great Spirit would bless them?' He [the Prophet] told them, 'Not a great many.'

"At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented."¹

One other thing in these several prophecies should be observed, the very emphatic implication that the native American race will persist. The prevailing idea, however, is quite to the contrary. I may say it is the universal opinion that the native American race is threatened with extinction; and, in fact, that it is now on the high way to that finality. Against such general opinion, however, the Book of Mormon utters the surprising declaration not only that the American race shall not become extinct, but that fallen as its fortunes are, and degraded as it is, yet shall it become, and that before many generations pass away, "a white and delightsome people!" Than this declaration I can think of nothing more boldly prophetic, nor of any inspired utterance which so squarely sets itself against all that is accepted as the probabilities in the case. But with complete confidence we await the time of the fulfillment of God's decree; of its signal triumph over the opinions of men.

III.

THE JEWS SHALL BEGIN TO BELIEVE IN CHRIST, AND TO GATHER.

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people."

There was nothing in the affairs of the Jews in the early decades of the 19th century that would lead any one to suppose that there was

¹ Mill. Star Vol. xxi pp. 634-5.

to be any marked change in the sentiments of that people towards Jesus of Nazareth; or that the time had come when there would be any disposition on their part to assemble upon the land of their forefathers—which is evidently ment by part of the prophecy just quoted. Yet the prophecy immediately before us makes both these astounding predictions; and, what is more to the point, both are now in progress of fulfillment. First let us consider the change which the Jewish mind is undergoing respecting Jesus of Nazareth.

To show the sentiment quite prevalent among the Jews during the life time of the Prophet Joseph, and to show that he was quite aware of its existence, I quote an entry from his journal under date of May, 1839.

"Tuesday, May 21, 1839.—To show the feeling of that long scattered branch of the House of Israel, the Jews. I here quote a letter written by one of their number, on hearing that his son had embraced Christianity:

RAËBI LANDAU'S LETTERS TO HIS SON.

Breslau, May 21st, 1839.

My Dear Son.—I received the letter of the Berlin Rabbi, and when I read it there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! Now do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict, makes me forget all the former, does horribly surpass them; as well respecting its sharpness, as its stings! I write you lying on my bed, because my body is afflicted not less than my soul, at the report that you were about to do something which I had not expected from you. I fainted; my nerves and feelings sank, and only by the help of a physician, for whom I sent immediately, I am able to write these lines to you with a trembling hand.

Alas! you, my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you; we are not conscious of any guilt against you, but at all times we thought it our duty to show to you, our first born, all love and goodness. I thought I should have some cheering account of you, but, alas! how terribly I have been disappointed!

But to be short; your outward circumstances are such that you may finish your study or [suffer] pain. Do you think that the Christians, to whom you will go over by changing your religion, will support you and fill up the place of our fellow believers? Do not imagine that your outward reasons, therefore, if you have any, are nothing. But out of true persuasion, you will, as I think, not change our true and holy doctrine, for that deceitful, untrue and perverse doctrine of Christianity.

What! will you give up a pearl for that which is nothing, which is of no value in itself? But you are light-minded; think of the last judgment; of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass; when you cannot go out of the way! Think of your death bed, from which you will not rise any more, but from which you will be called before the judgment seat of the Lord!

Do you not know, have you not heard, that there is over you an all-hearing ear and an all-seeing eye? That all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, Why hast thou forsaken that holy law which shall have an eternal value: which was given by

my servant Moses, and no man shall change it? Why hast thou forsaken that law, and accepted instead of it lying and vanity?

Come, therefore, again to yourself, my son! remove your bad and wicked counselors; follow my advice, and the Lord will be with you! Your tender father must conclude because of weeping.

A. L. LANDAU, Rabbi.

That the sentiments of this letter respecting Jesus and Christianity are not peculiar to Rabbi Landau, but are representative of the sentiments of the Hebrew race at that time, I may quote the words of Dr. Isadore Singer, editor of the "Jewish Encyclopedia," written in a letter to George Croly, author of "Tarry Thou Till I Come"—a version really of the legend of the "Wandering Jew" published in 1901. The letter here quoted was received from Dr. Singer in reply to one from the author of "Tarry Thou," asking the question, "What is the Jewish Thought today of Jesus of Nazareth?"

Dr. Singer answered:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact:

"When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once.

"Now, it is not strange in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people.

"ISADORE SINGER."

New York, March 25, 1901.

The question submitted by Mr. Croly to Jewish theologians, historians and orientalists resulted in quite a large collection of Jewish opinions of Christ, all of which are published in the appendix of "Tarry Thou;" and of which the following communications are thoroughly characteristic:

"The Jew of today beholds in Jesus an inspiring ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the Old Testament characters, the firmness of self-assertion so necessary to the full development of manhood, all those social qualities which build up the home and society, industry and worldly progress, he is the unique exponent of the principle of redeeming love. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagogue, the Christian Church with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love."

KAUFMAN KOHLER, Ph. D.,
Rabbi of Temple Beth-El.

"If the Jews up to the present time have not publicly rendered homage to the sublime beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in

his name. The Jews have drawn their conclusions from the disciples as to the Master, which was wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried with tenderness and admiration: "Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the gospels—flowers of Jewish literature and only Jewish."

MAX NORDAU, M. D.

Paris, France.

Critic and Philosopher.

"The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel of Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none in our estimation and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest.

EMIL G. HIRSCH, Ph. D., LL. D., L. H. D.,

Rabbi of Sinai Congregation, Professor of Rabbinical Literature in Chicago University, Chicago, Ill., January 26, 1901.

Later, viz. 1905, Dr. Isadore Singer, himself made such a collection of Jewish opinions on Jesus, which were published by the "New York Sun," and of which the following are typical:

"It is commonly said that the Jews reject Jesus. They did so in the sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? The long hoped for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct."

DR. MORRIS JASTROW,

Professor of Semitic Languages in the University of Pennsylvania.

"I look upon him as a great teacher and reformer, one who aimed at the uplifting of suffering humanity, whose every motive was kindness, mercy, charity, and justice, and if his wise teaching and example have not always been followed the blame should not be his, but rather those who have claimed to be his followers."

SIMON WOLF,

President of the Independent Order B'nai B'rith.

"If he had added to their [the Jewish prophet's] spiritual bequests new jewels of religious truth, and spoken words which are words of life because they touch the deepest springs of the human heart, why should we Jews not glory in him? The crown of thorns on his head makes him only the more our brother, for to this day it is borne by his people. Were he alive today who, think you, would be nearer his heart,—the persecuted or the persecutors?"

DR. GUSTAV GOTTHELL.

The foregoing sentiments do not indicate the acceptance of Jesus by the Jews at his full value, as the Messiah, or as the express revelation of God to man, or as God manifested in the flesh; but they do give evidence of a very marked change of sentiment among the Jews toward Jesus of Nazareth—and surely mark a "beginning" of belief in Christ, which has but to enlarge to become an acceptance of him as the Messiah, so long expected by their race; and surely they indicate in quite a remarkable manner the beginning of the fulfillment of the part of the prophecy here being considered, that declares that "the Jews which are scattered shall also begin to believe in Christ."

Again:

"And the Jews which are scattered * * * * shall begin to gather in upon the face of the land."

Of course the idea that the Jews will sometime be gathered to the lands possessed by their forefathers is no new thought. It is not presented here as such. The Old Testament scriptures are full of predictions concerning the return of the Jews to Palestine of which the following are samples:

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them.^j

The house of Jacob shall possess their possessions.^k

For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.^l

The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.^m

For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land.ⁿ

"Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: * * * * and David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. * * * * Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.^o

The fulfillment of these predictions has been the hope of scattered Israel, and from time to time societies have been formed to keep alive such hope as the promises inspired. It may be thought that said Jewish societies have accomplished but little. But really that little was much. They nourished in secret and through ages of darkness that spark of hope, the fire of which, when touched by the breath of God shall burst forth into a flame that not all the world shall be able to stay. These efforts in the past have made possible a larger movement which is now attracting the attention of the world, known as the "Zionite Movement." In reality this is but the federation of all Jewish societies that have had for their purpose the realization of the hopes of scattered Israel.

The Zionite movement proper, however, may be said to have arisen within the last ten years, since it was in 1896 that it held its first general conference. This at Basel, Switzerland, in August 1896. Since then

^j Amos. ix: 14.

^k Obadiah 17.

^l Deut. vii: 6.

^m Zechariah ii: 12.

ⁿ Isaiah xiv: 1.

^o Ezekiel, xxxvii: 21-27.

its conferences have been held annually and have steadily increased both in interest and the number of delegates representing various Jewish societies until now (1905) it takes on the appearance of one of the world's great movements. It is not so much a religious movement as a racial one; for prominent Jews of all shades of both political and religious opinions have participated in it. After saying through so many centuries at the feast of the Pass Over, "May we celebrate the next Pass Over in Jerusalem," the thought seemed to have occurred to some Jewish minds that if that hope was ever to be realized some practical steps must be taken looking to the actual achievement of the possibility—hence the "Zionite Movement."

The keynotes of that movement are heard in the following utterances of some of the Jewish leaders in explanation of it:

"We want to resume the broken thread of our national existence; we want to show to the world the moral strength, the intellectual power of the Jewish people. We want a place where the race can be centralized."—(Leon Zoltokoff).

"It is for these Jews (of Russia, Roumania and Galicia) that the name of their country (Palestine) spells 'Hope.' I should not be a man if I did not realize that for these persecuted Jews, Jerusalem spells reason, justice, manhood and liberty."—(Rabbi Emil G. Hirsch).

"Jewish nationalism on a modern basis in Palestine, the old home of the people."—(Max Nordau).

"Palestine needs a people, Israel needs a country. Give the country without a people to the people without a country."—(Israel Zangwill).

In a word, it is the purpose of "Zionism" to redeem Palestine, and give it back to Jewish control, create, in fact a Jewish state in the land promised to their fathers.

A few years ago negotiations were entered into with the Sultan of Turkey, within whose political dominions Palestine is included, for the purchase of the Holy Land for the Jews, and some announcements in the press by Dr. Herzl, of Austria, just previous to the assembling of the Zion conference in 1902, for a time justified the high hopes that were entertained of securing the promised land by purchase. These hopes, however, were doomed to disappointment by reason of a sudden change coming over the ruler of Turkey with reference to the matter. It is more than likely that his advisors persuaded him that the establishment of a Jewish state under his suzerainty would be adding one more perplexing feature in the administration of that heterogeneous collection of such states which already constitute the loose-jointed empire over which the Sultan presides, by the sufferance of the European powers. The matter of the Sultan's present refusal to grant, or sell Palestine to Jews is not a serious difficulty in the progress of such a wide spread movement as Zionism, however, for ere now the Lord has changed the hearts of rulers in order to bring to pass his great purposes, and may do so again. So Israel Zangwill, one of the most enthusiastic leaders in the movement, views that subject; and in like spirit also he views the difficulty of obtaining the necessary millions to purchase the land. On this subject he says:

"It matters little that the Zionists could not pay the millions, if

suddenly called upon. They have collected not two and a half million dollars. But there are millions enough to come to the rescue once the charter was dangled before the Zionites. It is not likely that the Rothschilds would see themselves ousted from their family headship in authority and well-doing. Nor would the millions left by Baron Hirsch be altogether withheld. The Sultan's present refusal is equally unimportant, because a national policy is independent of transient moods and transient rulers. The only aspect that really matters is whether Israel's face be or be not set steadily Zionward—for decades, and even for centuries."

An interesting feature at the last Zion conference held in August of 1904, was the tender by the British foreign minister, Lord Landsdowne, on behalf of the British government, of a tract of fertile territory in Uganda, British East Africa, for the establishment of the Jewish colony. It is an elevated tract of country extending some two hundred miles along the Uganda railway, between Mau and Nairobi. It is said to be well watered, fertile, cool, covered with noble forests, almost uninhabited and as healthful for Europeans as Great Britain. This tender on the part of the British government was a cause of some confusion in the Basle conference, and is now a cause of great anxiety to the Zionists. It is a Jewish state in Palestine, not a colony in East Africa that the great body of Zionists are looking forward to; and when it was moved in the conference that a commission of nine be appointed to look into details and decide upon the advisability of sending an expedition to investigate the proposed site of the colony, even this preliminary step was so opposed by the Russian delegates that they arose en masse and left the conference hall, in protest against such a movement. The commission, however, was appointed and the investigation is in progress. Since the close of the Basle conference many of those interested in the proposition have been searching their scriptures and some claim to have found prophetic warrant for such a movement and come to regard the settlement in Africa as a preliminary to the final movement into Palestine. The prophecies supposed to justify this view are to be found in the following from Isaiah:

"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts; and shall be called, the city of destruction.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them.

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it."^a

Whatever many come of this proposed colony in Africa it can never be regarded as more than an incident in the progress of this great movement among the Jews. The land of their final inheritance is Palestine, not Africa, nor Egypt; and if the Jews shall halt for a time in the land of Uganda, under the benign protection of the British government, it will be only a temporary abiding place, where, however, they may ob-

^a Isaiah xix: 21.

tain a very necessary experience in controlling a state and bringing their people to a unity of faith and practice under the old law of Israel.

What I am concerned with in this strange movement among the Jews, however, is not the details of it, but the fact of it; and the further fact that "Zionism" is doubtless the inauguration of a series of movements that shall culminate in the complete fulfillment of this great Book of Mormon prophecy.

In addition to the prediction of the Book of Mormon which brought the subject of the gathering of the Jews to their land vividly before the Prophet Joseph's mind, he claims that in the Kirtland Temple, in 1836, Moses, the great Hebrew prophet, appeared to himself and Oliver Cowdery and conferred upon them the keys of the gathering of Israel, and the power of restoring the tribes to the lands of their fathers.^r Acting under the divine authority thus received, Joseph Smith sent an apostle of the Lord Jesus Christ to the land of Palestine to bless it and dedicate it to the Lord for the return of his people. This apostle was Orson Hyde, and he performed his mission in 1840-2. Again in 1872 an apostolic delegation consisting of the late President George A. Smith (cousin of the Prophet) and the late President Lorenzo Snow were sent to Palestine. The purpose of their mission in part is thus stated in President Young's letter of appointment to George A. Smith.

"When you get to the land of Palestine we wish you to dedicate and consecrate that land to the Lord that it may be blessed with fruitfulness preparatory to the return of the Jews in fulfillment of prophecy and the accomplishment of the purposes of our heavenly Father."^s

Acting, then, under the divine authority restored to earth by the Prophet Moses, this Apostolic delegation—as well as the Apostle first sent—from the summit of Mount Olivet blessed the land, and dedicated it for the return of the Jews. It is not strange, therefore, to those who look upon such a movement as Zionism with faith in God's great latter-day work, to see this spirit now moving upon the minds of the Jews prompting their return to the land of their fathers. To them it is but the operation of the Spirit of God in their souls, turning their hearts to the promises made to the fathers.

Meantime, and quite apart from the Zionite movement, changes are taking place in the promised land that augur well for the fulfillment of this Book of Mormon prophecy. For instance, the British Consul reports for 1876 give the number of Jews in Judea at from fifteen to twenty thousand. Twenty years later, viz. in 1896, the same authority gives the number of Jews at from sixty to seventy thousand; and what was more promising for the future both for the people and the country inhabited, this new Jewish population was turning its attention to the cultivation of the soil, which but requires the blessings of God upon it to restore it to its ancient fruitfulness, and which will make it possible for it to sustain once more a numerous population.

Thus in the preparations evidently being made for the return

^r See Doc. & Cov. Sec. 110.

^s Biography of Lorenzo Snow p. 496.

of the Jews to the land of their forefathers, and their beginning to believe in Jesus, this remarkable Book of Mormon prophecy is in the way of fulfillment.

IV.

THE WORK OF THE LORD TO COMMENCE AMONG ALL NATIONS TO BRING ABOUT THE RESTORATION OF HIS PEOPLE ISRAEL, AND A UNIVERSAL REIGN OF PEACE AND RIGHTEOUSNESS.

"And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

The 19th century of the Christian era, especially the last three quarters of it, will be regarded as a most wonderful period of human progress. An age of inventions and discoveries in all departments of human knowledge and human activities. During that time, through human invention, machinery was so multiplied and made to serve the industrial requirements of man that we may say that the race was emancipated from the drudgery under which it had sweltered for ages. In field and factory machinery was made to perform the labor which in ages hitherto had been done by human hands. Husbandry, by reason of so much machinery being applied to agricultural pursuits, became a gentlemanly occupation as compared with the farm drudgery of former years. The increased product in all lines of manufactures multiplied comforts and placed them within the reach of all, so that the standard of living among the common people was considerably raised.

This period also witnessed great advancement in the matter of transportation. On land it developed from the ox team and horse carriage to the automobile and lightning express train, capable of covering from fifty to seventy miles per hour. It saw Europe and America converted into a net work of railroads, binding all parts of the respective continents together with easy, safe and swift means of traffic, and carried to the markets of every city the various products of all the countries of the globe. Water transportation within the same period developed from the slow sailing vessel dependent on the winds and ocean currents to the modern "ocean greyhound" capable of making its way against both ocean current and winds at a speed never realized by the sailing vessel with both wind and ocean currents in its favor. The stormy Atlantic, to cross which in the early years of the century was a tedious and dangerous journey of many weeks, by the close of the 19th century was a matter of five days pleasure trip. All mystery and dread of "old ocean" had disappeared, and men no longer mourned the fate of "those who go down to the sea in ships," since ocean travel is far less dangerous than overland travel, and the oceans so far from being regarded any longer with the old time awe and mystery are now looked upon as merely convenient highways for the commerce of the world. By the speed of ocean travel we may say that all the continents and islands of the globe are married.

Running parallel with this development of transportation on land and sea, is what may be called the growth of our instantaneous means of communication. At the opening of the period we are considering the pony express and mail coach were our most rapid means of com-

munication, and looking back to those days such means of communication seem marvellously inadequate to civilized life. At the close of the century, however, by means of ocean cables and telegraph lines, and telephone instrumentalities—to say nothing of the more wonderful wireless telegraphy now coming into use—we are in instant communication with all the great centers of civilization, and each morning may read the world's daily history gathered by these agencies for our instruction.[†]

In the same period in the matter of illumination we went from the tallow dip and farthing rush light to gas and electricity. From the slow working hand press to the lightning Hoe multicolor printing press, capable of printing, in different colors, folding, pasting and counting from twenty-four thousand to one hundred thousand impressions per hour. Within our period improvements in telescopes have revealed new wonders of the universe. Improvement in microscopes have revealed wonders undreamed of in former times both in organic and inorganic nature. In the laboratories of the world new mysteries of light and heat and other elementary forces of nature were revealed. Substances which aforesaid had been regarded as opaque were found in some lights to be transparent. Indeed in all the arts and sciences such progress was made as had not before been made in a period of a thousand years. There seemed to have come an awakening of intellectual power in men, and the whole world was transformed by means of it. Political liberties were enlarged, old tyrannies were rendered for the present and future impossible in many countries, because of the consciousness of inherent power in the people.

Our period witnessed also the rise and progress of the peace movement. A movement whose chief purpose is to substitute peaceful arbitration as a method of settling international differences for the dreadful arbitrament of war. The first peace society was formed in America early in the century—1815—and while not attracting much attention at first, the movement gradually increased in importance until at last it arose from a merely national movement to an international one, as is evidenced from the fact that at its great conference at the Hague in 1899 there were accredited representatives from the following nations: United States, Great Britain, Russia, Germany, France, Austria-Hungary, Belgium, China, Denmark, Holland, Italy, Japan, Sweden, Norway, Persia, Portugal, Roumania, Servia, Siam, Switzerland, and Turkey. It was this conference of 1899 that finally established the world's permanent court of arbitration at the Hague to which several important international questions have already been referred and settled. And while the peace movement and arbitration has not yet relieved the world from recurrence of dreadful wars, still the establishment of the permanent court for international arbitration is a mighty stride in the interest of the world's peace. It gives more than hope. It establishes confidence that the time will come when there will be a disarmament of the nations, and the old prophet's dream figured forth in his vision of the nations beating their spears into pruning hooks and their swords

[†] For the marvellous development of these inventions see details in chapter xxxiii of Manual.

into plow shares will be realized, and the nations shall learn war no more.

It cannot be that this wonderful transformation of the world within our period has no significance. A new era has certainly dawned upon the world. Old things are passing away. All things are becoming new. Surely such changing conditions in material things prophesy corresponding changes in men as individuals and in their community life. These material improvements will doubtless be met by corresponding improvements in moral and spiritual wellbeing. There is undoubtedly a close connection between this influx of intellectual light and the splendid opening of the great new dispensation of the gospel of Jesus Christ. When the Lord renewed divine communication to man in the visions and revelations granted to Joseph Smith there seemed to have accompanied this influx of spiritual light the intellectual light of which I have been speaking, and which has accomplished such transformations in the affairs of men and nations as are here noted. To the spirit which is in man this Spirit of the Lord has given inspiration to some purpose. It is not difficult to believe—nay to conceive the contrary seems impossible—that the Lord, according to the Book of Mormon prophecy, has commenced about the restoration of his people Israel upon the earth and usher into the world that blessed reign of truth, peace and righteousness so long hoped for; so long the theme of poets, sages, statesmen and prophets; when with righteousness the Lord shall judge the pure and reprove with equity for the meek of the earth; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them; when the cow and the bear shall feed, and their young ones shall lie down together; when the lion shall eat straw like the ox, and the suckling child shall play on the hole of the cockatrice's den; when they shall not hurt nor destroy in all God's holy mountain; when the earth shall be full of the knowledge of the Lord as the waters cover the sea; when man shall know how sweet and pleasant it is for men to dwell together in unity and peace; and when, to correspond with these moral and spiritual conditions of the world, the material forces and resources of the earth shall be developed; distance annihilated; all the ends of the earth brought together in instant communication; poverty and crime banished; when labor shall have its own and the idler shall not sit in the lap of luxury, a burden to labor, but all shall contribute by intelligent industry to an enlightened world's necessities. The realization of the dream has long been deferred, but we are taught by scripture that if the vision tarry, wait for it, and it will come. Surely we may wait in confidence when in such a marked manner as here indicated the hand of God is to be seen fashioning and directing those events which shall culminate in the perfect realization of all the good that has been decreed for the earth and the inhabitants thereof.

V.

THE SIGN OF THE MODERN WORLD'S AWAKENING.

An interesting feature in the awakening of the world, considered in the last subdivision of this chapter, is the fact that not only did this

awakening begin about the time the Book of Mormon was published to the world, but it is one of the prophecies of the book that it should be so. That is to say, the coming forth of the Book of Mormon was to be the signal for the awakening, and the "sign" of the commencement of the work of the Lord among all nations, kindreds, tongues, and people, to bring to pass the restoration of his people and the accomplishment of his purposes in all the earth.

In the course of his ministry among the Nephites, the Messiah directed especial attention to, and laid great stress upon one of the prophecies of Isaiah, which follows:

"Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God."

Later in his ministry, when referring again to this prophecy, he remarked: "When they [the foregoing words of Isaiah] shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. *
* * * * * And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people. * * * * * And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them. And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then [referring to Isaiah] shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye."^u

And now as to the sign which he gave by which the branch of the house of Israel in the American continents might know that this work of restoring the house of Israel to the land of their inheritance, together with the spiritual and intellectual awakening that should attend upon that event. Of this Jesus said:

"And, verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long desolation, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father—[when these things] shall

be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them. Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you—* * * * * when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles, unto your seed * * * * * it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he [God] hath made unto the people who are of the house of Israel. * * * * * And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people * * * * * to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.”^v

VI.

CONDITIONAL PROPHECIES—THE EVIDENCE OF THINGS WORTHY OF GOD TO REVEAL

In closing these chapters on the prophecies of the Book of Mormon, I direct attention to what I shall call conditional prophecies. Not for the purpose of referring to their fulfillment, either accomplished or prospective, as evidence of the truth of the book, but as exhibiting the fact that the Book of Mormon has a prophetic message for the present generation worthy of God to reveal, and one that it concerns the Gentile races now occupying the continents of America to know. These prophecies deals with the terms upon which the Gentile races may maintain for themselves and perpetuate to their posterity the inheritance they have secured in the goodly land of Joseph—the American continents. First let it be remembered that these continents, according to the Book of Mormon, are a promised land, especially to the seed of Joseph, son of the Patriarch Jacob, and also to the Gentiles whom God shall lead hither. To the leader of the Nephite colony the Lord said:

“And in as much as ye shall keep my commandments ye shall prosper, and shall be lead to the land of promise. Yea even a land which I have prepared for you; yea, a land which is choice above all other lands.”

Subsequently, as is well known, the Nephite colony arrived in America, repeatedly referred to by them and their descendants as “the land of promise.”

Before his demise the prophet Lehi, who lived to arrive with his colony upon the promised land, made the following prophecy concerning the occupancy of the land by his people:

“Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever; and also all those who should be led out of other

^v III Nephi, Chapter 21.

countries by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men knowing the great and marvellous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgment of him that is just shall rest upon them; Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions; and he will cause them to be scattered and smitten. Yea, as one generation passeth to another, there shall be bloodshed, and great visitations among them."^a

This prophecy was fulfilled in the experiences of Lehi's descendants. Though in the course of their history they had some long periods, and some intermitted seasons of righteousness they eventually, even after the personal ministrations of the Son of God among them, departed from righteousness, rejected Jesus Christ, and the decreed judgment fell upon them to the uttermost. The Gentile races finally came to the land, and took possession of it, while the descendants of the once favored race that occupied it were dispossessed and broken, and scattered.

Subsequently the promises made to the Nephites had also been given to the Jaredites who had preceded them in the possession of the land. To the brother of Jared, the leader of the Jaredite colony, the Lord said: "I will go before thee into a land which is choice above all the lands of the earth."^b

Moroni, while abridging the records of the Jaredites, which give an account of that people's migration to America, refers to the decrees of God concerning the land in the following passage:

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land

^a II Nephi i: 5-12.

^b Ether i: 42.

of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

Jesus also in the course of his ministry among the Nephites refers to these same decrees concerning the land; or, better say, makes them, since he is the "God of the land." His words follow:

"The Father hath commanded me that I should give unto you [the Nephites] this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles."^c

Then follows an explanation of how, through the seed of Abraham, all the kindreds of the earth are blessed:

"Unto the pouring out of the Holy Ghost through me [Jesus Christ] upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel; and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father."^d

Speaking further of the "great and marvelous work" which the Lord should bring forth in the last days, he again refers to the Gentiles upon the promised land, in the following words:

"Therefore it shall come to pass, that whosoever will not believe

^c III Nephi 20:14-20.

^d III Nephi 20: 27, 28.

in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant. And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as the young lion among the flock of sheep, who, if he go through both treadeth down and teareth to pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witch-crafts out of thy hand, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lying, and deceiving, and envying, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they [the Gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them and they shall come in unto the covenant, and be numbered among this remnant of Jacob, unto whom I have given this land for their inheritance. And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst."^e

Here then is the conditional prophecy that it concerns the proud Gentile races now inhabiting the American continents to know. These continents are a promised land; they are given primarily to the descendants of the Patriarch Joseph as an inheritance, but the Gentile races are also given an inheritance in them with the descendants of Joseph. The whole land, however, is dedicated to righteousness and liberty, and the people who possess it, whether of the house of Israel or Gentiles, must be a righteous people, and worship the "God of the land, who is Jesus Christ." In that event God stands pledged to preserve the land and the people thereof from all other nations, and to bless them with very great and peculiar blessings guaranteeing to them freedom and peaceful possession of the land forever. If the Gentile races shall observe these conditions they and their children are to share in the blessings of the land in connection with the descendants of the Patriarch Joseph. If they depart from justice, reject righteousness and Jesus Christ, then the judgments decreed will overtake them until they are wasted away. This is the decree of God respecting the Western hemisphere, and is one of the important messages that the Book of Mormon has to deliver to the present generation.

Nor is it the Book of Mormon alone that bears this message. So far as the people of the United States are concerned, I might say, if

^e III Nephi xxi: 11-25.

not one of their own prophets, at least their greatest statesman gave substantially the same warning to the people of that nation, and I believe his utterances are equally applicable to the people occupying the other parts of the American continents. Read the following quotation from the speech delivered a few months before its author's death, and tell me if the American statesman, Daniel Webster, did not catch the same glow of inspiration when predicting the terms upon which the people now occupying our country may hold their heritage, as that which warned the hearts of the Book of Mormon writers and speakers, whose words are quoted in the preceding passages. Mr. Webster's speech was delivered before the "New York Historical Society," on February 22nd—Washington's birthday—1852; as the great American died in October following, the address was one of his last speeches.

"Unborn ages and visions of glory crowd upon my soul, the realization of all which, however, is in the hands and good pleasure of Almighty God; but, under his divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity. If classical history has been found to be, is now, and shall continue to be, the concomitant of free institutions, and of popular eloquence, what a field is opening to us for another Herodotus, another Thucydides, and another Livy!

"And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion,—if we and they shall live always in the fear of God, and shall respect his commandments,—if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life,—we may have the highest hopes of the future fortunes of our country; and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that, while our country furnishing materials for a thousand masters of the historic art, it will afford no topic for a Gibbon. It will have no Decline and Fall. It will go on prospering and to prosper.

"But, if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity. Should that catastrophe happen, let it have no history! Let the horrible narrative never be written! Let its fate be like that of the lost books of Livy, which no human eye shall ever read; or the missing Pleiad, of which no man can ever know more, than that it is lost, and lost forever!"

I think my statement will be within reasonable limits when I say that this sublime doctrine and warning of Mr. Webster's has the same source of inspiration as the utterances of the Book of Mormon writers. I believe that all who read and compare these passages will conclude there is something more than mere coincidence in their agreement.

As before stated, it is not my purpose in calling attention to these conditional prophecies to point to their fulfillment, either accomplished or prospective, in evidence of the truth of the Book of Mormon. Their worth as evidence to the truth of the book rests solely upon the importance of the matter with which they deal. The demand of the world is, and it is a reasonable one, that a book purporting to be a revelation from God should deal with subjects that it is important for men to know, and I regard the terms that constitute the conditions upon which the

American continents may be securely held by the people who possess them, as a matter of the highest importance for the people to know, and hence worthy to be found in a book purporting to be a revelation from God. Such knowledge is no less important than to know the source whence the continents of America are peopled; the providences of God in dealing with them; and the fact that the Son of God visited the western hemisphere, and taught to the inhabitants thereof the gospel, and established here his church for the perpetuation of the truth and for the salvation of men. All this is revealed in the Book of Mormon, and makes up a mass of knowledge that it concerns mankind to know, and hence is worthy of God to reveal. Had the Book of Mormon dealt with light or trivial things—things unworthy of God to reveal, mankind would require no further evidence that its claims to a divine origin were baseless; and conversely: if the book reveals a mass of knowledge—worthy of God to reveal and important for man to know—then it is evidence of considerable weight that the book is of God.

CHAPTER XLIII.

INTERNAL EVIDENCES.

THE SPIRIT OF THE BOOK.

"I can no more remember the books I have read than the meals I have eaten," said Emerson, "but they have made me." In this way the American philosopher recognizes the simple truth that the reading of books has something to do with the making of a man—that they affect the mind. A book has a spirit as distinctly as a painting or a piece of sculpture has "feeling"—of course I mean a real work of art into which something from the soul of the artist has passed. The best thing about a painting or piece of sculpture is said to be that which cannot be described; so also the best part of a book is the spirit of it, which may not always be describable. And that elusive, mysterious quality we call its spirit may arise from something quite apart from its rhetoric, or logic or diction. It may be even as the voice of God: not in the strong wind, that rends the mountains and breaks in pieces the rocks before the Lord; not in the earthquake nor in the fire; but in the still, small voice which follows the wind and earthquake and fire.^a So with a book: its spirit may owe its existence to its simple truth—to the spirit of truth in them that made it.

"Do you ever think," said a writer in one of our popular magazines—"Do you ever think what is the effect of a book on your mind? * * * Is your mind purer for it, or clearer? Has it filled your mind with good or bad images? Has it raised your standard or lowered it? * * * Every Book you read and understand affects you for better or worse. It has some effect upon you, and if you are sane you are bound to find what that is."

In common with all books the Book of Mormon has its spirit, produces its effects upon the minds of men; and as it claims to be a work originally written and also translated through the inspiration of God, and deals primarily with sacred things, it is to be expected that the spirit of this book will have not only a good, but even a divine influence; that it will be of a faith-promoting, doubt-dispersing, comfort-bringing character. Its effects upon the minds of men, therefore, may be another test of its claims to a divine origin; and to that test I now submit it.

In his work entitled "My First Mission," the late President George Q. Cannon makes the following statement respecting the influence exerted over his spirit by reading the Book of Mormon under the trying conditions in which he was placed while serving as a missionary in the Hawaiian Islands:

"Some of my readers may be placed in circumstances similar to those which surrounded me a part of the time on the Sandwich Islands, and it may be profitable to tell them how I kept from losing courage and be-

^a See I Kings, xix.

coming home-sick. My love for home is naturally very strong. For the first year after I left home I could scarcely think about it without my feelings getting the better of me. But here I was in a distant land, among a people whose language and habits were strange to me. Their very food was foreign to me, and unlike anything I had ever before seen or tasted. I was much of the time separated from my companions, the Elders. Until I mastered the language and commenced preaching and baptizing the people, I was indeed a stranger among them.

"Before I commenced holding regular meetings, I had plenty of time for meditation and to review all the events of my short life, and to think of the beloved home from which I was so far separated. It was then I found the value of the Book of Mormon. It was a book which I always loved. If I felt inclined to be lonely, to be low spirited, or home-sick, I had only to turn to its sacred pages to receive consolation, new strength and a rich outpouring of the Spirit. Scarcely a page that did not contain encouragement for such as I was. The salvation of man was the great theme upon which its writers dwelt and for this they were willing to undergo every privation and make every sacrifice.

"What were my petty difficulties compared with those afflictions which they had to endure? If I expected to share the glory for which they contended, I could see that I must labor in the same Spirit. If the sons of King Mosiah could relinquish their high estate, and go forth among the degraded Lamanites to labor as they did, should not I labor with patience and devoted zeal for the salvation of these poor red men, heirs of the same promise?

"Let me recommend this book, therefore to young and old, if they need comfort and encouragement. Especially can I recommend it to those who are away from home on missions. No man can read it, partake of its spirit and obey its teachings, without being filled with a deep love for the souls of men and a burning zeal to do all in his power to save them."

In the experience and sentiments expressed in the foregoing passage, Elder Cannon but voices the experience and sentiments of very many Latter-day Saints, including thousands of missionaries who have felt all that he has described with reference to the effects of the Book of Mormon upon his spirit. The experiences of this host of believers may be properly appealed to as evidence for the effect of the book upon their minds; and I cannot believe but that it is also an evidence of its truth. Men have gone to the Book of Mormon in dispondency, and have come away cheered; they have gone to it in sorrow, and have come away comforted; they have gone to it at times when overwhelmed for the moment by the mists which the speculations of men sometimes throw over truth, and have come away from it enlightened—with faith and hope and charity renewed. It created for them a firmer faith in God. In the presence of its spirit doubt took wings. Its moral and spiritual standards they find to be the highest and noblest. Indeed so perfect is its morality that no one has yet been able to bring a complaint against it on the ground of moral defect; and it was doubtless a consciousness of its moral excellence that led the Prophet Joseph Smith himself to declare on one occasion, when in council with the Twelve Apostles, that the Book of Mormon was the most correct of any book on earth, and that a man could get nearer to God by abiding by its precepts than by following any other book whatsoever.^b If in its historical parts believers find it dealing with events that exhibit selfishness, unholy ambitions,

^b The Prophet's Journal, November 28, 1841.

and all the follies and crimes common to all times and all nations and races of men, they never find its treatment of such things of the kind that blazons evil deeds, or consecrates crime, much less of the kind that cannonizes the vicious. In its pages they see things in their true light. There is no shuffling, but evil deeds receive their proper condemnation in the simple, straight forward language of its inspired men. For believers the Book of Mormon differs from the books of men, as the works of nature differ from the works of men. And with what relief men of deep spiritual natures turn from the works of men to the works of nature! From artistic parks, to nature's jumbled wilderness; from well kept gardens to even desert plains or valleys; from grass-lined, men-made lakelets to some huge waterbody, mountain rimmed, of unknown depths and wonderous coloring: from crowded cities with their din and strife to mountain tops, or lonely ocean's shore, where the freed soul in solitude can hold communion with his God—where deep may call to deep, and inspiration gather for life's battles!

All this and more believers find in the pages of the Book of Mormon, and the book that breathes such a spirit must surely have somewhat of divinity in it; and the existence of the divine spirit in the book must be somewhat of evidence that its claims are honest, and its contents true. This, or else we must believe that men gather grapes of thorns, and figs of thistles; that impure fountains send forth pure streams!

I should be told, however, that the class of witnesses here appealed to, viz, those believers in the Book of Mormon who receive from its pages this spiritual comfort, are for the most part simple folk, who bring little or nothing in the way of scholarship to the examination of the book; and few of them ever stop to consider it in a thoroughly analytical manner at all. I shall not deny the charge, in truth, I rather rejoice in the fact; and I think I am justified in such rejoicing since I must needs think it takes on some of the coloring of that joy which Jesus expressed when he said, on the occasion of some of his simple minded disciples exulting in the possession of certain spiritual graces—"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."^c The fact that this spiritual grace and comfort from the volume of American scripture is enjoyed chiefly by people of humble spirit, is an evidence to me that a certain truth expressed by ancient apostles is universal in its nature—good in all ages and among all people, viz, "God resisteth the proud, but giveth grace unto the humble."^d

When men speak of pride their hearers have in mind chiefly the "purse-proud"—the pride of the rich made haughty by the power which wealth gives; or else they think of "birth-pride"—the distinction that comes from the accident of birth; or of "political-pride," that comes from civic position; or perhaps the "pride of the brave and strong," gratified by recognition in high martial stations. But there is another

^c Luke X: 21.

^d James iv: 6. Peter v: 5.

pride more offensive to God perhaps, than pride in any one of the forms mentioned. I mean "intellectual pride," the pride of knowledge, of opinion, the pride which so often attends upon the worldly learned man who has not as yet progressed so far in learning as to bring to the mind that humility of spirit which rightly belongs to, and will at last be found with, profound learning. For my own part I can think of nothing that could be a greater offense against the majesty of God than for a man with his limited intellectual power presuming to pass judgment upon and reject the things of God, because, forsooth, these things do not conform to his opinion of what the things of God should be like; or because the way in which they are revealed does not conform to the manner in which he thinks God should impart his truths. Such pride always has and always will separate men from receiving knowledge by divine communication. While the meek and humble of spirit, borne down with the sense of their own limitations, find grace and spiritual enlightenment and comfort in the things which God reveals; and often arrive at hidden treasures of knowledge, and even of wisdom, unknown to the intellectually proud whom God resisteth.

In this connection, too, it should be remembered the class of people for whom the Book of Mormon was especially prepared. While a revelation to all the world, and containing profound truths the depths of which man by human wisdom has not yet sounded, it is primarily designed for the benighted, native American races, fallen from the high station their forefathers once held in God's favor; and its simple plainness and faith-promoting power will yet constitute it a mighty instrumentality in bringing those races to a knowledge of God, and a true understanding of their relationship to him. Hence I say, it is pre-eminently fitting that this book should be of such character as to appeal to the understanding of the simple, and those who are willing and happy to be taught of God. And then, in any event, religion is and ought to be a "simple business," since among even highly civilized nations there are many unlearned people who can understand only that which is simple, and religion concerns alike the ignorant and the learned, the poor and the rich. But plain to the point of being simple as the Book of Mormon is, when men are once made aware of its power to rest the mind, to cheer the heart, to uplift the soul, they go to its pages for help as the lame and blind and sick were wont to go to old Bethesda's pool, to whose waters an angel's touch had imparted healing virtues.

The spirit of the Book of Mormon, then, its beneficent influence upon men's minds, are among the strongest evidences of its truth. This will appear all the more if the reader will but call to mind the fact that this influence does not arise from the cleverness of its construction; for its structure, as men view books, is complex, confusing and clumsy. Its spirit and influence do not arise from its strict logical treatment of historical events, much less from its philosophical treatment of them; compared in these particulars with the works of Hume, Maculay, Gibbon, Hallam or George Bancroft, it would be esteemed contemptible. Nor do the beneficent effects of the book upon the minds of men arise from its rhetoric, its beauty of diction, or the pleasing correctness of its language; in all these particulars it is admitted to be faulty; it has few

or none of these merely human excellencies for which it may be desired. Whatever power it possesses to cheer, comfort and encourage men; whatever power to build up hope, create faith or promote charity, exists not by virtue of its human excellencies, but in spite of their absence; therefore such influence for good as it possesses must be attributed to the spirit of God; and for that reason the book itself must be accorded a divine origin.

CONCLUDING REFLECTIONS ON INTERNAL EVIDENCES.

This is all I intend to say directly on the subject of the Internal Evidences of the truth of the Book of Mormon; what else remains that could properly fall under this division of the subject will be said in connection with the answers to objections to the claims of the book. Before leaving the subject, however, I ask the reader to recall in one view the various internal evidences considered up to this time, that it may be remembered how numerous they are, and how strong and conclusive they are when considered as cumulative argument.

The Internal Evidences of the Book of Mormon consist in the following facts:

The book in style and language is consistent with the theory of its construction;

It responds to the demands both of unity and diversity in its style, under the theory of its structure;

It has all the characteristics of an abridgment;

It meets all the requirements of the circumstances in the matter of names—originality, differences between Jaredite and Nephite, and the customs of Hebrew peoples with reference to names:

Its governments are in harmony with the political principles of the age in which those governments are said to have existed;

The events to which importance is given are such as would be expected from the character of its writers;

The complexity of its structure is in harmony with the theory of its origin;

It meets the requirements in originality of structure, manner of coming forth, theory of peopling America, the nativity of its peoples, accounting for Christian truths in America, and in its doctrines;

Its prophecies, so many and important, so far as the wheels of time have brought them due, are fulfilled, and others are in course of fulfillment;

It deals with subjects worthy of God to reveal, and important for man to know;

It has an atmosphere about it, a spirit, that bears witness to its truth.

PART IV.

OBJECTIONS TO THE BOOK OF MORMON.

"NO SANE MAN DREAMS OF MAINTAINING THAT A RELIGION IS TRUE BECAUSE OF THE DIFFICULTIES WHICH IT INVOLVES: THE UTMOST THAT CAN REASONABLY BE MAINTAINED IS THAT IT MAY BE TRUE IN SPITE OF THEM."—"Limits of Religious Thought," Mansel, Preface.

PART IV.

Objections to the Book of Mormon.

CHAPTER XLIV.

COUNTER THEORIES OF ORIGIN.

By counter theories of the origin of the Book of Mormon, I mean those theories that have been advanced to explain its existence in some other way than the accounting for its origin given by Joseph Smith. The necessity for a counter theory was early recognized. Sectarian Christendom felt that Joseph Smith's story of the book's origin must be overthrown, else what would come of this new revelation, this new dispensation of God's word? Joseph Smith's account of the origin of the book was a direct challenge to the teachings of modern Christendom that revelation had ceased; that the awful voice of prophecy would no more be heard; that the volume of scripture was forever closed; and that the Bible was the only volume of scripture. Hence Christendom must find some other origin for this book than that given by Joseph Smith. The first objection then to be considered is the objection to the book's origin by proposing counter theories of origin.

I.

ALEXANDER CAMPBELL'S THEORY:

Alexander Campbell, founder of the sects of the "Disciples," or "Campbellites," as they are more commonly called, was the first who in any formal, public manner assailed the Book of Mormon, and proposed a counter theory for its origin than that given by Joseph Smith.

Alexander Campbell was born in Ireland, 1788, but educated at Glasgow University, Scotland, where he graduated with the title of Doctor of Divinity. He came to the United States in 1809, settling in Bethany, Virginia, and for some time filled the position of pastor of the Presbyterian church at that place. He soon parted from this communion, however, and began religious work on independent lines; and organized a society whose doctrine was that the Bible should be the sole creed of the church. This led to the establishment of a "Reformed Baptist Church," which finally took the name of "Disciples" or "Christians." Mr. Campbell has generally been accounted—and indeed was—one of the most learned divines of the country and century in which he lived. He founded a college at Bethany, Virginia; and was also the founder of the "Christian Baptist," which finally merged (1830) into the "Millennial Harbinger," both, as their titles indicate being religious periodicals. He

was the author of a number of works on religious subjects, but is generally remembered through his public debates with Robert Owen, the celebrated English Deist; Archbishop Purcell, of the Roman Catholic Church, whose diocese was Cincinnati and vicinity; Rev. N. L. Rice, of the Presbyterian Church; and the Rev. William McCalla.

It will be seen from the foregoing sketch of this celebrated man, that so far as scholarship and trained ability in religious controversy is concerned, he was competent to analyze and make a severe criticism of the Book of Mormon. Before going to that, however, I think there is one other fact bearing on his career that should be noted. It will perhaps be remembered that Walter Scott and Sidney Rigdon were associated with Mr. Campbell in his reform operations in the state of Pennsylvania and Ohio. Up to 1830, the last named gentlemen had perhaps as much to do in founding the sect of the "Disciples" as Mr. Scott or Mr. Campbell himself. The cardinal points in the reformation proposed by this gentlemen were, first: the recognition of the Bible as the only creed of the church; and after that, faith in God and Christ, and the Holy Spirit; repentance of sin, and baptism in water by immersion for the remission of sins. It will be seen at once that in these doctrines the reformers were really preaching a number of the first principles and ordinances of the gospel; and when Sidney Rigdon became interested in Mormonism and visited the prophet Joseph in New York, December, 1830, a revelation was given through the prophet to Sidney Rigdon, in which the Lord claimed this reform work, in a way as his:

"Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost. But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old."^a

From this it appears that Sidney Rigdon was unconsciously inspired of God in teaching faith, repentance, and baptism for the remission of sins. In evidence that this work performed by these reformers was a preparatory work to the coming forth of the fullness of the gospel, I may say that perhaps more people joined the church in an early day from this sect of "Disciples" than from any other denomination whatsoever. But if Sidney Rigdon was inspired of God in this work, and was sent forth even as John the Baptist to prepare the way for the coming of a still greater work, may it not also be true that Alexander Campbell was inspired of God, and in like manner sent forth to prepare the way for the coming forth of the greater work? Undoubtedly; for if Sidney Rigdon could be thus sent forth, one could easily believe that Alexander Campbell, with his larger knowledge and greater capacity, would more likely be sent forth on such a mission. When, however, the new dispensation of the gospel was brought to his attention, and he came in contact with the Book of Mormon, instead of accepting it, as Sidney Rigdon did, he rejected it; pride of opinion, pride of intellectual

^a Doctrine and Covenants, Sec. 35.

attainments, pride as a leader of men, and the founder of a sect are doubtless the causes which induced the spiritual darkness that prevented him from seeing the truth; or, if he saw it, prevented him from accepting it; and hence he chose to reject it, and assail it, and for a number of years was its most pronounced antagonist.

I have already remarked upon the educational and intellectual abilities of Mr. Campbell as fitting him for the work of thorough analysis and criticism of the Book of Mormon; but when one compares his criticism of the book with his debate with Robert Owen, in which he makes a most masterful defence of the Christian Religion; or with his debate with Archbishop Purcell which, at the time it took place, was called "The Battle of the Giants"—one can but feel that his performance with reference to the Book of Mormon was wholly unworthy of him, unworthy both of his great intellect and high character. In his assault upon that book there is a bitterness, and even a vulgarity, entirely absent from his other works, and utterly unaccountable for, unless one can think that in the background of his consciousness there was a realization that the work he assailed was true, and hence his assault is tinged with a bitterness likely to result from such a circumstance.

I shall have occasion to refer to several, in fact to all of Mr. Campbell's objections, in the course of this division of my treatise, but at present I shall confine myself to his theory of the Book of Mormon's origin.

This theory respecting the origin of the Book of Mormon was that Joseph Smith was its author. This he repeats at various places in his criticism.

"Smith," he says, "its real author, as ignorant and as impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact," etc.

Again:

"The book proposes to be written at intervals and by different persons during the long period of 1020 years, and yet for uniformity of style, there never was a book more evidently written by one set of fingers, nor more certainly conceived in one cranium since the first book appeared in human language, than this same book. If I could swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man. And as Joseph Smith is a very ignorant man and is called the 'author' on the title page, I cannot doubt for a single moment but that he is sole author and proprietor of it."^b

From this it appears that the reasons which induced Alexander Campbell to conclude that Joseph Smith was the "sole author and proprietor" of the Book of Mormon, are,

First: that he is called the author and proprietor of it on the title page,^c and

^b Mr. Campbell's criticism of the Book of Mormon was published in the "Millennial Harbinger," volume II, pages 86-96, February, 1831.

^c The same phrase appears in the testimony of the Eight Witnesses, as published in the first edition of the Book of Mormon.

Second: that there is a uniformity of style throughout the book.

The reason for Joseph Smith calling himself "author and proprietor" of the Book of Mormon is easily accounted for. The copy-right law of the United States, in force at the time of the publication of the Book of Mormon, secured the rights to copies of maps, charts, and books, "to the authors and proprietors of such copies during the times therein mentioned," but the law said nothing respecting the rights of translators of books, hence Joseph Smith adopted the legal phraseology of the law, and secured the copy-right to the Book of Mormon as "author and proprietor," since he could not obtain the copy-right as "translator."^d

That Joseph Smith from the first claimed only to be the translator of the Book of Mormon is evident from the preface to the first edition, where he says:

"I would inform you that I 'translated' by the gift and power of God, and caused to be written 116 pages (of manuscript) which I took from the Book of Lehi, which was an account abridged from the plates of Lehi by the hand of Mormon," etc.

Throughout the preface he speaks of his work as a "translation," so that it cannot be said that Joseph Smith claimed at any time to be other than a stranslator of the work, hence any argument based upon the fact that Joseph Smith announced himself as "author and proprietor" of the Book of Mormon is merely technical and without force.*

As to the argument based upon the uniformity of literary style throughout the book, I have already called attention to the requirements both of unity and diversity of style, resulting in the conclusion that the construction of the book does not require a wide diversity of literary style, because of the fact that it is composed chiefly by four writers, two living in the sixth century B. C., and the other two living 400 A. D.^f

Moreover, it is conceded in these pages that the translation by Joseph Smith was made in such language and literary style as he was competent to execute, and hence uniformity in literary style is to be looked for in the translation since the language is his."^g

Campbell's theory of the origin of the Book of Mormon, notwithstanding his learning and acknowledged literary ability, failed to be convincing; the evidence of the fact is seen in that his theory was soon abandoned for another, hence it can be concluded that it was entirely unsatisfactory—that is, it failed. Indeed Mr. Campbell himself, as soon

^d See announcement of copy-right privileges in first edition of the Book of Mormon, 1830.

^e Yet in a work as late as 1902, on the subject of Mormonism, published by Dodd, Mead & Co., great importance is attached to this "author and proprietor" phrase, and indeed much of the force of the author's argument is based upon it. See "Founder of Mormonism" I, Woodbridge Riley, Chapter 4.

^f See chapter ix, Manual of 1903-1904, also this work pp. 350-2.

^g See also chapter xlvi.

as the "Spaulding theory" of the book's origin was launched, abandoned his own and gave to that his support.^a

II.

THE SPAULDING THEORY OF THE ORIGIN OF THE BOOK OF MORMON.

Taking its source in Erie county, Penn., and flowing generally in a north-westerly course into Ohio, thence northward through Ashtabula county, Ohio, until it empties into Lake Erie, is Conneaut Creek. It meanders through a country somewhat rich in mounds and other evidences of the existence of civilized races that anciently inhabited America. Very naturally the people inhabiting that section of the country were interested in these subjects. Here resided in the early years of the nineteenth century one Solomon Spaulding, a graduate, it is said, of Dartmouth College, Hanover, New Hampshire. According to those who give the facts of his history, he was born in Ashford, Connecticut, 1761, and graduated at Dartmouth in 1785 with the degree of A. B. He subsequently studied theology, and began preaching in 1800, but on account of failing health he went into the merchandise business at Cherry Valley, New York. He failed in merchandising, and moved to New Salem Ashabula county, Ohio, 1807 or 1808.

New Salem is on the banks of Conneaut Creek, and sometimes is called "Conneaut." Here Mr. Spaulding went into the foundry business, but failed in that also. In 1809 he began writing a religious romance, incited to the undertaking by reason of the numerous evidences of the civilized races by which he was surrounded at Conneaut. This work, from the consensus of the recollections of those who claimed to have heard portions of it read, he called the "Manuscript Found," from the circumstance of his romance being based upon the pretended finding of the manuscript in a cave in the vicinity of New Salem. It feigned to give an account of the migration of a colony to America in ancient times.

Mr. Spaulding continued to live in New Salem until 1812, when he removed from that place to Pittsburg, Penn., where it is supposed that he resided some two years. It is claimed that while living here Mr. Spaulding placed his manuscript story in the hands of a Mr. Patterson, a printer and publisher of Pittsburg, who retained it for some time; read it and urged Mr. Spaulding to write a title page and preface for it, saying that he would publish it, and that it might be "a source of profit." This, for some unaccountable reason, Mr. Spaulding refused to do. At length the manuscript was returned to its author, "and soon after," said Mrs. Spaulding in a narrative attributed to her, "we moved to Amity, Washington county, Penn., where Mr. Spaulding in 1816 died."

It is claimed, by the advocates of this Spaulding theory of the origin of the Book of Mormon, that Sidney Rigdon, through a Mr. Lambdin, an employe of Patterson's publishing establishment, became ac-

^a See "Latter-day Saints Messenger and Advocate" Vol. II, p. 242, where Mr. Campbell is represented as recommending Howe's "Mormonism Unveiled," which first set forth and was mainly devoted to the Spaulding theory of the Book of Mormon's origin.

quainted with this manuscript story; borrowed it and copied it, as some say; stole it according to the theory of others. Afterwards by some means unexplained, and as I think unexplainable, Sidney Rigdon became associated with Joseph Smith living in Manchester Township, New York, or in Susquehanna county, Penn.—from 250 to 300 miles distant from any point where Sidney Rigdon resided during those years when the Book of Mormon was coming forth, whether taken from Spaulding's manuscript or from the Nephite Plates—collaborated with him, and published Spaulding's romance, with religious doctrinal matter added by Rigdon, as the Book of Mormon. This is the theory most generally accepted by those who recognize the importance of overthrowing the account of its origin given by Joseph Smith.

I wish now to call attention to the circumstance under which this theory came to be substituted for the much more tenable, though inadequate one, advanced some years earlier by Alexander Campbell.

This settlement on Conneaut Creek, called New Salem, was on the route usually traveled by the Saints and Elders in their journey from New York to Kirtland, Ohio, and from Kintland, Ohio, to the branches of the Church, established in Canada, New York, and Pennsylvania, hence the people of that neighborhood were frequently brought in contact with Mormonism, and the story of its origin was often before them.

In the fall of 1833, a number of affidavits were taken from the former neighbors and friends of Solomon Spaulding, and one was given by his brother, John Spaulding, and one by the latter's wife, Martha Spaulding. They at the time were residing in Crawford, Pennsylvania, and both testified they had "recently read the Book of Mormon," and recognized in it the general outlines of Solomon Spaulding's story, claimed especially to remember the names "Nephi and Lehi;" the words "Nephites and Lamanites;" as also the ancient scriptural style and the frequent use of the phrase "and it came to pass;" and that the American Indians are descendants of the Jews, or "lost tribes of Israel."

Mr. Henry Lake, an associate in business with Mr. Spaulding, living at Conneaut in the fall of 1833, in connection with others that will be named, living in the same neighborhood, testified that Solomon Spaulding read to him from the "Manuscript Found;" that it represented the American Indians as the descendants of the "lost tribes" of Israel, and that he suggested to Mr. Spaulding that the frequent use of the phrase "and it came to pass" rendered the book ridiculous.

John N. Miller testified substantially to the same things saying in addition that Spaulding's story landed his colony near the "Straits of Darien," which he was confident he called "Zarahemla."

Aaron Wright testified to substantially the same things as the foregoing. That the American Indians, according to Spaulding's story, were descendants of the "lost tribes" of Israel, and claims especially that the historical part of the Book of Mormon is substantially what he heard read from the "Manuscript Found," though he excepts out of the work, as not being Spaulding's the religious matter.

Oliver Smith testified substantially to the same things, saying in effect that on reading the Book of Mormon he at once recognized it as the writings of Solomon Spaulding.

Nahum Howard, testified that he had recently read the Book of Mormon, and believed that all but the religious part of it was the same as that written by Spaulding.

Artemas Cunningham, living in Perry, Geauga county, Ohio, testified that in 1811 he waited upon Solomon Spaulding at his home in New Salem, to collect debts, and that the later read to him on that occasion some parts of his manuscript story, after partially examining the Book of Mormon he became convinced that Spaulding had written its outlincks before he left Conneaut.

It is upon the testimony of these parties that the Spaulding theory rests. Subsequently many others claimed to have information upon the subject, and gave affidavits and statements to newspapers almost ad infinitum, constantly varying the claims and adding items that so burdened the theory with inconsistencies and contradictions that it breaks down, as we shall see, under the accumulation. But now as to the manner in which this theory came to be exploited.

As in former dispensations of the gospel, so in this last dispensation, the gospel net gathers of all kinds. Some are fit for the Master's use, and some fit only to be cast back into the world, as worthless fish are cast back into the sea. Of such was one "Doctor" Philastus Hurlburt. He made his first appearance in Kirtland in the early spring of 1833, where, after investigating Mormonism, he accepted it, and on the 18th of March of that year was ordained an Elder. Soon afterwards he went on a brief mission to the east, where he was guilty of unchristianlike conduct in his deportment with women. On his return to Kirtland he was confronted with this charge, and at a conference of High Priests was deprived of his license as an Elder, and excommunicated from the Church. From this decision he appealed to the Council of the First Presidency, and because of his confession and apparent repentance he was restored. Shortly afterwards, however, he boasted of having deceived both the Prophet and the council, and he was again excommunicated from the Church, after which he avowed himself the enemy of the Prophet Joseph and of Mormonism, and sought by all means within his power to destroy both. His threats against the prophet's life became so violent that he was arraigned before the court in Chardon, the county seat of Geauga county, and bound over in the sum of two hundred dollar bonds, to keep the peace, and to pay the cost of the proceedings.¹

The title of "Doctor" given to this man, and which when rightfully held gives evidence of respectability as well as of professional standing did not grow out of the fact that he was a physician, nor was it a title of honor at all with him, but was given to him because he was the "seventh son" in his family, who, according to the old folk-lore superstition, should be made a physician, hence he was called "Doc" or "Doctor." According to the statement of Joseph E. Johnson, who was acquainted with him at Kirtland, Hurlburt was a man of fine physique, very good looking but pompous and ambitious, which lead him to seek position in the Church and solicit marital connection with the "first families;" but his evil character thwarted all such efforts.

¹ See Church History, Vol I, Chapter 25; Vol. II, Ch. 4.

It is this man who is chiefly responsible for the Spaulding theory of the origin of the Book of Mormon. Having heard of Spaulding's "Manuscript Found" on Conneaut Creek, he immediately entered into negotiations with the Prophet's enemies in and about Kirtland, and by them was employed to gather up the affidavits to which reference has been made, as also, if possible, to secure the Spaulding manuscript for the purpose of comparing it with the Book of Mormon. He also went to the former home of the Prophet, for the purpose of collecting all the scandal and rumors that could be gathered up or manufactured against the Smith family, as also all the stories and neighborhood gossip which became current about the coming forth of the Book of Mormon. Meantime, however, the true character of Hurlburt became so generally known and was so unsavory, that those who had employed him to gather this material for the contemplated anti-Mormon book found it necessary to drop Hurlburt, and leave the publication in the hands of others.

Among those who had interested themselves in these plans for the destruction of the Book of Mormon and the Church, was E. D. Howe, of Painesville, Ohio. Painesville is but a few miles distant northeast of Kirtland. One of Mr. Howe's reasons for anger against the Church was the fact that both his wife and sister had become converts to the new faith. It is said that he purchased the materials that had been gathered for Hurlburt's Anti-Mormon book, and published it under the title of "Mormonism Unveiled," (1834). It is the first Anti-Mormon book of any pretensions, and has been the chief source of "information" for all the Anti-Mormon publications which have followed it, that pretend to relate at all the early events connected with the coming forth of the great latter-day work. It took some six years to dispose of the first edition, as the second edition was not issued until 1840. So little influence, however, did "Mormonism Unveiled" have against the Book of Mormon that many people in the very region of its origin continued to accept the Book of Mormon, and became members of the Church of the Latter-day Saints.

After the publication of Howe's book in 1834, there were no further developments in the Spaulding theory of the Book of Mormon's origin until May, 1839, when attention was again called to it through the publication of what purported to be either an affidavit or signed statement¹ by Mrs. Matilda Davison. This lady was formerly Solomon Spaulding's wife, and lived with him until his death in 1816. Four years later she married Mr. Davison, and at the time of the publication of the signed statement here referred to, was living with her daughter, Mrs. M'Kenstry, at Monson, Massachusetts. Her statement follows:

ALLEGED STATEMENT OF MRS. DAVISON, FORMERLY THE WIFE OF SOLOMON
SPAULDING.

"As the Book of Mormon, or Golden Bible (as it was originally called) has excited much attention, and is deemed by a certain new

¹ By some, it is claimed that Mrs. Davison's statement was put forth in the "Boston Recorder" as an affidavit, but I have never seen it in the form of an affidavit. All versions of it that have fallen into my hands, are merely in the form of a signed statement.

sect of equal authority with the Sacred Scriptures, I think it a duty which I owe to the public to state what I know touching its origin.

"That its claims to a divine origin are wholly unfounded needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

"Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination, and a great fondness for history. At the time of our marriage he resided in Cherry Valley, New York. From this place, we removed to New Salem, Ashtabula county, Ohio, sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man, and passionately fond of history, took a lively interest in these developements of antiquity; and in order to beguile the hours of retirement and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. Spaulding progressed in deciphering the manuscript; and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburg, in Pennsylvania. Here Mr. Spaulding found a friend and acquaintance, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well-known in that region, and as Rigdon himself has frequently stated, became acquainted with Mr. Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, etc., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been

examined by my daughter, Mrs. M'Kenstry, of Monson, Mass., with whom I now reside, and by other friends.

"After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the manuscript found was written. A woman preacher appointed a meeting there; and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlburt, one of their numbers, to repair to this place and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlburt brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbors when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to the purposes of delusion. Thus an historical romance, with the addition of a few pious expressions, and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as Divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation and the authors exposed to the contempt and execration they so justly deserve.

(Signed)

"MATILDA DAVISON."

This statement was published at the instance of Dr. John Storrs, a Congregational minister of Holliston, Massachusetts. The incentive for his action was the fact that a number of his congregation had become converts to the Mormon faith and he was angry.¹ Mrs. Davison, however, denied ever having given such a signed statement, as appears from the following communication published in the "Quincy Whig," at Quincy, Illinois. It was published in the Illinois paper shortly after the "Davison Statement" appeared in the "Boston Recorder," under the following title:

"A CUNNING DEVICE DETECTED."

"It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows.

"Copy of a letter written by Mr. John Haven, of Holliston, Middlesex Co., Massachusetts, to his daughter, Elizabeth Haven, of Quincy, Adams Co., Illinois.

"Your brother Jesse passed through Monson, where he saw Mrs. Davison and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent

¹ See Thompson's "Evidences" pp. 176-7.

several hours with them, during which time he asked them the following questions, viz.:

"Question.—'Did you, Mrs. Davison, write a letter to John Storrs, giving an account of the origin of the Book of Mormon?'"

"Answer.—'I did not.'"

"Q.—'Did you sign your name to it?'"

"A.—'I did not, neither did I ever see the letter until I saw it in the 'Boston Recorder,' the letter was never brought to me to sign.'"

"Q.—'What agency had you in having this letter sent to Mr. Storrs?'"

"A.—'D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter.'"

"Q.—'Have you read the Book of Mormon?'"

"A.—'I have read some of it.'"

"Q.—'Does Mr. Spaulding's manuscript and the Book of Mormon agree?'"

"A.—'I think some few of the names are alike.'"

"Q.—'Does the manuscript describe an idolatrous or a religious people?'"

"A.—'An idolatrous people.'"

"Q.—'Where is the manuscript?'"

"A.—'D. P. Hurlburt came here and took it, said he would get it printed and let me have one-half the profits.'"

"Q.—'Has D. P. Hurlburt got the manuscript printed?'"

"A.—'I received a letter stating that it did not read as he expected, and he should not print it.'"

"Q.—'How large is Mr. Spaulding's manuscript?'"

"A.—'About one-third as large as the Book of Mormon.'"

"Q.—'To Mrs. McKinstry: 'How old were you when your father wrote the manuscript?'"

"A.—'About five years of age.'"

"Q.—'Did you ever read the manuscript?'"

"A.—'When I was about twelve years old I used to read it for diversion.'"

"Q.—'Did the manuscript describe an idolatrous or a religious people?'"

"A.—'An idolatrous people.'"

"Q.—'Does the manuscript and the Book of Mormon agree?'"

"A.—'I think some of the names agree.'"

"Q.—'Are you certain that some of the names agree?'"

"A.—'I am not.'"

"Q.—'Have you read any in the Book of Mormon?'"

"A.—'I have not.'"

"Q.—'Was your name attached to that letter, which was sent to Mr. John Storrs, by your order?'"

"A.—'No, I never meant that my name should be there.'"

You see by the above questions and answers, that Mr. Austin, in his great zeal to destroy the Latter-day Saints, has asked Mrs. Davison a few questions, then wrote a letter to Mr. Storrs, in his own language. I do not say that the above questions and answers were given in the form that I have written them, but these questions were asked, and these answers given. Mrs. Davison is about seventy years of age, and somewhat broke.

"This may certify that I am personally acquainted with Mr. Haven, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Haven's letter.

(Signed

"A. Badlam."

The foregoing statement from the "Quincy Whig" is considerably strengthened by a work published by "Funk & Wagnalls," (1885) by Mrs. Ellen E. Dickinson, a grand daughter of William H. Sabine, a brother of Mrs. (Spaulding) Davison, who is alleged to have given out the signed statement referred to. Mrs. Dickinson, whose work is called "New Light

on Mormonism," devotes a number of her chapters to the elaboration of the Spaulding theory, and in an appendix publishes twenty-seven documents bearing upon the subject of the Spaulding manuscript; but nowhere, either in the body of her work or in this appendix, publishes the alleged statement of Mrs. Davison, which is pretty clear evidence that the statement was never given by Mrs. Davison nor authorized by her. Mrs. Dickinson from the amount of research she devoted to the subject could not have been ignorant of its existence, and more especially as she was a relative of Mrs. Davison—grand-niece—and wrote her book as the representative of the Spaulding relatives to set forth the Spaulding theory in its proper light.^k Of course had Mrs. Dickinson done her full duty in the premises as an author, she would have made reference to this forged statement credited to her grand-aunt and repudiated it in her name; but such a course as that is more than is to be expected of an Anti-Mormon author. However, her silence with reference to this statement and her failure to place it in her collection of documents on the subject, amounts to the same thing—a repudiation of it.

But even if Mrs. Davison's repudiation of the article, to which her name was attached by others, did not exist, and if the repudiation of it by her grand-niece by refusing it admission into her collection of documents on the Spaulding theory did not exist, there is enough in the statement itself to establish its utter unreliability. These are:

First: The description of the manner in which John Spaulding, brother of Solomon Spaulding, learned of the identity between the Book of Mormon and his brother's "Manuscript Found." According to the "Davison Statement," he was at New Salem when a public speaker read excerpts from the Book of Mormon, and immediately recognized the work of his brother. Whereupon, his amazement and grief found vent in "a flood of tears," and he rose "on the spot" and expressed his sorrow and regrets that his brother's writings should be used for a purpose so "vile and shocking." In the statement of John Spaulding, published in Howe's "Mormonism Unveiled," there is nothing of all this dramatic circumstance. In that statement^l there is no agony of grief; no flood of tears; no denunciation on the spot; no reference to a purpose "vile and shocking;" just a plain statement that he had "recently read the Book of Mormon;" and the claim that he found nearly the same historical matter in it as in his brother's writings; some names that were alike; and that the "Manuscript Found" held to the theory that the American Indians were descendants of the "lost tribes;" and evidently supposes that the Book of Mormon held the same theory. Had any such circumstance as described in the "Davison Statement" occurred, it would undoubtedly have appeared in John Spaulding's statement published by Howe five years before this second version was put forth. Had such incidents really taken place, they would have been too rich in dramatic incident to have escaped the publishers of "Mormonism Unveiled."

Second: The "Davison Statement" represents that it was through a

^k See Preface to "New Light on Mormonism."

^l See *Mormonism Unveiled*, p. 278-280, first edition, 1834.

"woman preacher" that the Book of Mormon was presented at the public meeting at New Salem, where John Spaulding denounced it on the spot. It is well known that the Church of the Latter-day Saints at that time had no "woman preacher," hence no such circumstance could have occurred.

Third: The "Davison Statement" represents Sidney Rigdon as being connected with the printing office of Mr. Patterson, of Pittsburg, but strangest of all it represents that gentleman as having frequently admitted that connection, whereas, as we shall see later, Sidney Rigdon every where and at all times expressly denied any such connection.

These inconsistencies of the "Davison Statement" with the well known facts in the case reveal its utterly fraudulent character; and here we may pause just long enough to remark the desperate straits the opponents of the Book of Mormon were driven to in those days, when they must needs resort to such methods of opposition as are apparent in this bogus statement. Does it not cast suspicion upon the whole Spaulding theory? a suspicion which not all the supposed respectability that goes with titles of "Doctor of Divinity," "Reverend," "Ministers of the Gospel," etc., can remove?

After this attempt to galvanize into life the Spaulding theory by the Reverend John Storrs,—by methods, as we have seen, that were infamous!—it slumbered until the year 1880, when Mrs. Ellen E. Dickenson, the grand-niece of Mrs. Davison, again revived it by the publication of an article in "Scribner's Magazine" for August, of that year. The chief item of interest in Mrs. Dickenson's production was an affidavit by Mrs. M. S. McKenstry, the daughter of Solomon Spaulding, who claimed to have some childhood recollections of her father's manuscript story. Her affidavit follows:

"MRS. MATILDA (SPAULDING) MCKINSTRY'S STATEMENT REGARDING 'THE MANUSCRIPT FOUND.'

"Washington, D. C., April 3, 1880.

"So much has been published that is erroneous concerning 'The Manuscript Found,' written by my father, the Rev. Solomon Spaulding, and its supposed connection with the book called the Mormon Bible, I have willingly consented to make the following statement regarding it, repeating all that I remember personally of this manuscript, and all that is of importance which my mother related to me in connection with it, at the same time affirming that I am in tolerable health and vigor, and that my memory, in common with elderly people, is clearer in regard to the events of my earlier years rather than those of my maturer life.

"During the war of 1812 I was residing with my parents in a little town in Ohio called Conneaut. I was then in my sixth year. My father was in business there, and I remember his iron foundry and the men he had at work, but that he remained at home most of the time, and was reading and writing a great deal. He frequently wrote little stories, which he read to me. There were some round mounds of earth near our house which greatly interested him, and he said a tree on the top of one of them was a thousand years old. He set some of his men to work digging into one of these mounds, and I vividly remember how excited he became when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics. He talked with my mother of these discoveries in the mound, and was writing every day as the work progressed. Afterward he read the manuscript which I had seen him writing, to the neighbors, and to a clergyman, a friend of his who came to see him. Some of the names that

he mentioned while reading to these people I have never forgotten. They are as fresh to me today as though I heard them yesterday. They were 'Mormon,' 'Maroni,' 'Lamerite,' 'Nephi.'

We removed from Conneaut to Pittsburg while I was still very young, but every circumstance of this removal is distinct in my memory. In that city my father had an intimate friend named Patterson, and I frequently visited Mr. Patterson's library with him, and heard my father talk about books with him. In 1816 my father died at Amity, Penn., and directly after his death my mother and myself went to visit at the residence of my mother's brother, William H. Sabine, at Onondaga Valley, Onondaga Co., N. Y. Mr. Sabine was a lawyer of distinction and wealth, and greatly respected. We carried all our personal effects with us, and one of these was an old trunk, in which my mother had placed all my father's writings which had been preserved. I perfectly remember the appearance of this trunk, and of looking at its contents. There were sermons and other papers, and I saw a manuscript about an inch thick, closely written, tied with some of the stories my father had written for me, one of which he called 'The Frogs of Wyndham.' On the outside of this manuscript were written the words, 'Manuscript Found.' I did not read it, but looked through it, and had it in my hands many times, and saw the names I had heard at Conneaut, when my father read it to his friends. I was about eleven years of age at this time.

"After we had been at my uncle's for some time my mother left me there and went to her father's house at Pomfret, Conn., but did not take her furniture nor the old trunk of manuscripts with her. In 1820 she married Mr. Davison, of Hartwicks, a village near Cooperstown, N. Y., and sent for the things she had left at Onondaga Valley, and I remember that the old trunk with its contents, reached her in safety. In 1828 I was married to Dr. A. McKinstry, of Monson, Hampden Co., Mass., and went there to reside. Very soon after my mother joined me there, and was with me most of the time until her death, in 1844. We heard, not long after she came to live with me—I do not remember just how long—something of Mormonism, and the report that it had been taken from my father's 'Manuscript Found;' and then came to us direct an account of the Mormon meeting at Conneaut, Ohio, and that, on one occasion, when the Mormon Bible was read there in public, my father's brother, John Spaulding, Mr. Lake and many other persons who were present, at once recognized its similarity to 'The Manuscript Found,' which they had heard read years before by my father in the same town. There was a great deal of talk and a great deal published at this time about Mormonism all over the country. I believe it was in 1834 that a man named Hurlburt came to my house at Monson to see my brother,^m who told us that he had been sent by a committee to procure 'The Manuscript Found,' written by the Rev. Solomon Spaulding, so as to compare it with the Mormon Bible. He presented a letter to my mother from my uncle, William H. Sabine, of Onondaga Valley, in which he requested her to loan this manuscript to Hurlburt, as he (my uncle) was desirous 'to uproot' (as he expressed it) 'this Mormon fraud.' Hurlburt represented that he had been a convert to Mormonism, but had given it up, and through 'The Manuscript Found' wished to expose its wickedness. My mother was careful to have me with her in all the conversations she had with Hurlburt, who spent a day at my house. She did not like his appearance, and mistrusted his motives; but having great respect for her brother's wishes and opinions, she reluctantly consented to his request. The old trunk, containing the desired 'Manuscript Found,' she had placed in the care of Mr. Jerome Clark, of Hartwicks, when she came to Monson, intending to send for it. On the repeated promise of Hurlburt to return the manuscript to us, she gave him a letter to Mr. Clark to open the trunk and deliver it to him. We afterwards heard that he did receive it from Mr. Clark at Hartwicks, but from that time we have never had it in our possession, and I

^m "Brother" in "New Light," from which I quote, but I think it a misprint. I think it should be "morthier."

have no present knowledge of its existence, Hurlburt never returning it or answering letters requesting him to do so. Two years ago I heard he was still living in Ohio, and with my consent he was asked for 'The Manuscript Found.' He made no response, although we have evidence that he received the letter containing the request. So far I have stated facts within my own knowledge. My mother mentioned many other circumstances to me in connection with this subject which are interesting, of my father's literary tastes, his fine education, and peculiar temperament. She stated to me that she had heard the manuscript alluded to read by my father, was familiar with its contents, and she deeply regretted that her husband, as she believed, had innocently been the means of furnishing matter for a religious delusion. She said that my father loaned this 'Manuscript Found' to Mr. Patterson, of Pittsburg, and that, when he returned it to my father, he said: 'Polish it up, finish it, and you will make money out of it.' My mother confirmed my remembrances of my father's fondness for history, and told me of his frequent conversations regarding a theory which he had of a prehistoric race which had inhabited this continent, etc., all showing that his mind dwelt on this subject. 'The Manuscript Found,' she said, was a romance written in Biblical style, and that while she heard it read she had no especial admiration for it more than for other romances he wrote and read to her. We never, either of us, ever saw, or in any way communicated with the Mormons, save Hurlburt, as above described; and while we had no personal knowledge that the Mormon Bible was taken from 'The Manuscript Found,' there were many evidences to us that it was, and that Hurlburt and others at the time thought so. A convincing proof to us of this belief was that my uncle, William H. Sabine, had undoubtedly read the manuscript while he was in his house, and his faith that its production would show to the world that the Mormon Bible had been taken from it, or was the same with slight alterations. I have frequently answered questions which have been asked me by different persons regarding 'The Manuscript Found,' but until now have never made a statement at length for publication.

(Signed)

"M. S. McKENSTRY.

"Sworn and subscribed to before me this 3d day of April, A. D. 1880, at the city of Washington, D. C.

"CHARLES WALTER, Notary Public."

The items to be noted in this affidavit are:

First: That Mrs. McKinstry was in her sixth year, (i. e., five years old) in 1812, the year that the Spaulding family left Conneaut, Ohio, for Pennsylvania. Four years later, in 1816, her father died, so that she was in her tenth year when that event took place, hence all her recollections concerning the matter were those of a child between the ages of five and nine years. When it is remembered how the half recollections of childhood blend in with, and are modified by—or half made up—of things that one hears about such days, no very great importance can be attached to the statements she makes from personal knowledge of what "Manuscript Found" contained.

Second: When about eleven years of age, when living at her uncle's, in Onondaga Valley, New York, (to which place she had removed with her mother) she finds in an old trunk the writings of her father, and among them a manuscript about an inch thick, closely written, and entitled "Manuscript Found." She did not read it, but had it in her hands many times, and saw the names she claims to have heard at Conneaut.

Third: The visit of Hurlburt many years later, 1834, to herself and mother then residing at Monson, Massachusetts, who presented a letter from her uncle, W. H. Sabine, in which he requested Mrs. Davison

(formerly wife of Spaulding, it will be remembered) to loan the manuscript of Spaulding's to Hurlburt for the purpose of "uprooting Mormonism."

Fourth: That Mrs. Davison gave an order to Hurlburt on Mr. Jerome Clark of Hartwicks, New York, with whom she had left the trunk containing the manuscript.

Fifth: That Hurlburt obtained "Manuscript Found" upon this order, and that Mrs. Davison could never afterwards obtain any information from him concerning it.

The interest created by Mrs. Dickenson's article in Scribner's, led to her making a more ambitious effort, and in 1885 she published a book of some 275 pages under the title, "New Light on Mormonism," (which by the way, is a sad misnomer, since it is but a rehash of all the stale, Anti-Mormon stories in existence) which failed of making any great stir in the world, just as all Anti-Mormon books up to date, by the way, have failed.

The last phase in the development of the Spaulding theory is a denouement; namely, the discovery and publication of Spaulding's "Manuscript Found," which determines forever the fact that it was not the source whence the Book of Mormon was derived.

In 1839 or 1840, a Mr. L. L. Rice purchased the "Painesville Telegraph," a newspaper, of Mr. Howe, the publisher of "Mormonism Unveiled." The transfer of the printing department, types, press, etc., was accompanied with a large collection of books and manuscripts, and undoubtedly the Spaulding manuscript, which Hurlburt had delivered to Howe, was with the rest. Some years afterwards, Mr. Rice closed up his business affairs in Painesville and finally made his home in Honolulu, Sandwich Islands, taking with him his books, papers, etc. In 1884 Mr. James H. Fairchild, President of Oberlin College, Ohio, visited Mr. Rice, and suggested that the latter look through his numerous papers for the purpose of finding among them anti-slavery documents (a controversy in which Mr. Rice had been much interested when living in Ohio) that might be of value. Mr. Rice accepted the suggestion, and in his search discovered a package marked in pencil on the outside "Manuscript Story, Conneaut Creek;" and on the last page of the manuscript the following inscription:

THE WRITINGS OF SOLOMON SPAULDING PROVED BY ARON WRIGHT, OLIVER SMITH, JOHN MILLER AND OTHERS, THE TESTIMONIES OF THE ABOVE GENTLEMEN ARE NOW IN MY POSSESSION.
D. P. HURLBURT.

This document proved to be the long lost romance of "Dr." Spaulding. President Fairchild gave the following account of the document and its discovery in the January number, 1885, of the "Bibliotheca Sacra," published at Oberlin, Ohio:

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years State printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College library.

In pursuance of this suggestion Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes which occupied the territory now belonging to the states of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that, to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper and endorsed in Mr. Rice's handwriting, 'A Manuscript Story.'

"There seems no reason to doubt that this is the long-lost story. Mr. Rice, himself, and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

"JAMES H. FAIRCHILD."

The means now of ascertaining whether the Book of Mormon came from Spaulding's manuscript was completed. A verbatim et literatim transcript was obtained from Mr. L. L. Rice by President Joseph F. Smith, who in 1884 and 1885 was residing in the Sandwich Islands. This, in 1886, was published by the "Deseret News" exactly according to the transcript, with all its errors of grammar and authorgraphy, as also with all the alterations, erasures, etc., made by its author, indicated. After a careful examination of it, I think everybody will come to the same conclusion that President Fairchild did; namely, that there is "no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two." which fact completely explodes the theory that Spaulding's manuscript was the origin of the Book of Mormon. Mr. Rice is of the same opinion as President Fairchild, though more emphatic in the expression of it. He says:

"I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this manuscript was the author of the Book of Mormon."

Then in a postscript to the letter from which the above is a quotation, he says:

"Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon Bible would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this, or heard anything of its contents, to get up the story that they were identical."

Subsequently and in another letter he said:

"My opinion is, from all I have seen and learned, that this is the only writing of Spaulding, and there is no foundation for the statement of Deming and others' that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburg, etc."^u

^a See letters of Mr. Rice to Mr. Joseph Smith, President of the "Re-organized Church," "History of the Church of Jesus Christ," Vol. IV. Pages 471-473.

Mr. Rice finally deposited the original Spaulding manuscript with the Oberlin College, where it now lies secure for the inspection of the curious, and a standing refutation to the extravagant claims that have been made respecting the part it played in the origin of the Book of Mormon.

Let us now review the course of those who originated this Spaulding theory, and foister it upon the world. It was evidently conceived by "Doctor" Philastus Hurlburt, the enemy of the Prophet Joseph and of Mormonism. He had heard of Spaulding's writings in Pennsylvania, also at Conneaut, Ohio, and in his hatred of Mormonism determined to show some connection between the writings of Spaulding and the Book of Mormon, in the hope of destroying faith in the divine origin of the latter. He appealed to other enemies of the Prophet, and with their financial assistance started out to collect affidavits and statements that would prove his theory. Hurlburt, under Mrs. Davison's order, as already seen, obtained Spaulding's story "The Manuscript Found," undoubtedly the identical story which Spaulding had read to his neighbors on Conneaut Creek. This is proved by the fact that the document which Hurlburt turned over to Howe^e corresponds with every description that is given concerning the size and character of the manuscript.

Mrs. Davison, in her conversation with Jesse Haven, declares that the manuscript would be "about one-third as large as the Book of Mormon"^p (that is, would produce about one-third of the printed matter in that book?).

Mrs. McKenstry, in describing "Manuscript Found" which she had in her hands many times, says that the manuscript was "about one inch thick, and closely written." This agrees closely with the statement of Mrs. Davison on the subject.

Mr. Howe, in his book, declares that the "Manuscript Found" in

^p See p. —

^e This is confirmed by a letter written by Hurlburt himself, in 1881, at the request of Mrs. Ellen E. Dickenson, as follows:
Gibsonburg, Ohio, January 10, 1881.

To all whom it may concern:

In the year eighteen hundred and thirty-four (1834) I went from Geauga Co., Ohio, to Munson, Hampden Co., Mass., where I found Mrs. Davison, late widow of the Rev. Solomon Spaulding, late of Conneaut, Ashtabula Co., Ohio. Of her I obtained a manuscript, supposing it to be the manuscript of the romance written by the said Solomon Spaulding, called "The Manuscript Found," which was reported to be the foundation of the "Book of Mormon." I did not examine the manuscript until I got home, when, upon examination, I found it to contain nothing of the kind, but being a manuscript upon an entirely different subject. This manuscript I left with E. D. Howe, of Painesville, Geauga Co., Ohio, now Lake Co., Ohio, with the understanding that when he had examined it he should return it to the widow. Said Howe says the manuscript was destroyed by fire, and further the deponent saith not.

(Signed)

D. P. HURLBURT.^u

^u "New Light on Mormonism" p. 245.

Mrs. Spaulding Davison's trunk was "in Spaulding's hand writing, containing about one quire of paper."^r

All witnesses who came in contact with this manuscript story declare that the title of it was "The Manuscript Found;" or "Manuscript Found." This is the statement of nearly all the witnesses on Conneaut Creek, whose testimony appears in Howe's "Mormonism," and that it contained the names of "Nephi," "Lehi," "Mormon," "Lamanites," etc., and was based on the theory that the American Indians were the "Lost tribes of Israel." But when Hurlburt returned to Conneaut with this precious "Manuscript Found," according to Howe's own statement, it was not at all what it had been represented to be. He says of the manuscript, that it purported "to have been translated from the Latin found on 24 rolls of parchment in a cave on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's being driven upon the American coast while proceeding from Rome to Britain a short time previous to the Christian Era; this country then being inhabited by the Indians. This old manuscript has been shown to several of the foregoing witnesses,^s who recognize it as Spaulding's. The foregoing accurately describes the "Manuscript Found," since obtained of Mr. L. L. Rice and published; and by both its title and its size is identified to be the manuscript read by Spaulding to his neighbors.

This manuscript must have been a very great disappointment to the conspirators against the Book of Mormon. They had staked their all on the fact of Spaulding's "Manuscript Found" being the foundation matter of the Book of Mormon, but when found it proved to be so dissimilar that they could not, with any face, understate to maintain that this manuscript was the source whence the Book of Mormon was derived. What must be done to meet this dilemma? That those who had gone this far in opposing the work of God would repent of their folly, and admit their defeat would be too much to expect. No; instead of doing that they resorted to the following subterfuge. I quote Howe:

"This manuscript has been shown to several of the foregoing witnesses who recognize it as Spaulding's, he having told them that he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the "Manuscript Found."^t

Two things, in this statement, are extremely unfortunate for the reputation of Mr. Howe, and those who have been beguiled into accepting the theory of his book respecting the origin of the Book of Mormon:

First: The fact that in none of the statements of the witnesses who heard Mr. Spaulding read his manuscript is there any account of his having made two drafts of his story, one which he found too modern to suit the antiquities of America, and written in modern style; and the other going farther back in time and written in the old scripture style, in order to make it appear more ancient. All this seems to have been an

^r Howe's *Mormonism*, p. 288.

^s He refers to the witnesses living on Conneaut Creek, whose testimony is previously quoted in his book.

^t Howe's "Mormonism" Page 288, first edition, 1834.

after thought, when it was learned that "The Manuscript Found" did not warrant the theory that it was the foundation of "the Book of Mormon."

Second: That Mr. Howe himself wickedly conceals the fact that this old Roman story of Spaulding's bore the title "Manuscript Found;" and in addition to concealing that fact declares that the witnesses say "that it bears no resemblance to the "Manuscript Found," when, as a matter of fact, this Roman story itself was entitled "Manuscript Found." Comment is unnecessary; the bare facts expose the villainy of these conspirators.

Relative to the manner in which the Spaulding manuscript came into the hands of Joseph Smith, the theories differ. Howe supposes that Lambdin, alleged partner of Patterson in the printing business at Pittsburg, placed in the hands of Sidney Rigdon the "Manuscript Found," to be "embellished, altered, and added to as he might think expedient" to transform it into what is now the Book of Mormon.^v When Howe put forth this theory, Lambdin had been dead some eight years.^v

Query: Did Howe select this dead man as the medium through which the Spaulding manuscript reached the hands of Sidney Rigdon, and thence to Joseph Smith, for the reason that the dead man could not arise to contradict it, as we shall see Patterson did when that gentleman was appealed to in order to confirm his connection with Sidney Rigdon?

The Rev. John Storrs, in the bogus signed statement he put forth as coming from Mrs. Davison, represents her as saying that Rigdon became acquainted with Spaulding's manuscript "and copied it," and that this was a "matter of notoriety and interest to all connected with the printing establishment." According to this "Davison Statement," the manuscript was returned to Mr. Spaulding before he left Pittsburg for Amity (where he died), and that the manuscript after this was "carefully preserved" by Mrs. Spaulding, until delivered to Hurlburt, in 1834.

Rev. Clark Braden, a Campbellite minister, in a protracted debate on the Book of Mormon in Kirtland, 1834, declares that Sidney Rigdon stole the Spaulding manuscript, and that Mrs. (Spaulding) Davison—he should have said rather the Rev. John Storrs, the real author of the "Davison statement"—was mistaken in saying that Rigdon "copied it" and returned the original to Mr. Spaulding.^w

Mrs. McKenstry's affidavit on the subject, published in Scribner's for August, 1880, says he (Solomon Spaulding) loaned the manuscript to Mr. Patterson; that he read it and returned it to its author, with the suggestion that he "polish it up and finish it," and that he might make money out of it, but when Mr. Patterson was appealed to for information on the subject he said he had "no recollection of any such manuscript being brought there (i. e. to his establishment in Pittsburg) for publication."^x

Mrs. Ellen E. Dickenson, grand-niece of Solomon Spaulding and the

^u Howe's "Mormonism" Page 289-290.

^v Ibid Page 289, Lambdin died 1826.

^w Braden & Kelly Debate, Page 44.

^x Howe's "Mormonism," page 289.

author of "New Light on Mormonism," holds that the Spaulding manuscript remained safely in the hands of the family until turned over to Hurlburt. At this point she thinks several things may have befallen the manuscript. One, that Hurlburt "sold the manuscript to the Mormons for a sum of money which he used in purchasing a farm near Gibsonburg, Ohio, where he now [1880] resides; and that the Mormons burned the manuscript at Conneaut." Another, that "Hurlburt sold it with a sworn agreement that it should not be given to the world until after his death." Then she concludes:

"There are circumstances which support both theories; but the author's opinion, after a careful study of the matter, is, that Hurlburt made a copy of the original manuscript, which he sold to E. D. Howe, of Painesville, to use in writing the book "Mormonism Unveiled," and sold the original to the Mormons, who destroyed it. The life of Hurlburt since his return from his errand of duplicity to Munson shows conclusively that he wishes to hide himself from the world, and that he is burdened with a secret which he does not intend shall come to light through any act or revelation of his own." * * * * * beyond a shadow of doubt Hurlburt, after getting the genuine Spaulding romance at Munson, destroyed it or saw it destroyed by the Mormons at Conneaut, in 1834, after his being paid for his share of this transaction."

This theory Mrs. Davison maintains throughout her book with something more than a half hysterical style meant to be very sensational.

Thus these originators and promulgators of the Spaulding theory, having started with conjecture and falsehood, go on varying, changing, and patching up their story until they are involved in innumerable inconsistencies and contradictions, which constantly makes more apparent the absurdity of this attempt to construct a counter theory for the origin of the Book of Mormon to that given by Joseph Smith. The theory, however, fails by dint of its own inconsistencies, and by the discovery and publication of the manuscript with which the theory started; and that in another way, and in addition to the fact that there is no incident, or name, or set of ideas, common to the two productions. The publication of the "Manuscript Found" not only demonstrates that this particular manuscript was not the foundation of the Book of Mormon, but it demonstrates, also, that no other writings of Solomon Spaulding's could possibly be the Book of Mormon. Spaulding's manuscript, as published, makes a pamphlet of some 112 pages, of about 350 words to the page, enough matter to give a clear idea of his literary style. I am sure that no person, having any literary judgment will think it possible for the author of "Manuscript Found" to be the author of the Book of Mormon. Composition in writers becomes individualized as distinctly as the looks, or appearance, or character, of separate individuals; and they can no more write in several styles than individuals can impersonate different characters. True, by special efforts this latter may be done to a limited extent by a change of tone, costume and the like, but underneath these impersonations is to be seen the real individual; and so with authors. One may sometimes affect a light, and sometimes a serious vein, in prose and poetry. He may imitate a solemn scriptural

^y "New Light on Mormonism" Page 62.

^z Ibid Page 71.

style or the diction of some Greek or Roman author, but underneath it all will be seen the individuality of the writer from which he cannot separate himself any more than he can separate himself from his true form, features, or character. Since we have in this "Manuscript Found" enough of Mr. Spaulding's style to determine its nature, if this manuscript of his was used either as the foundation or the complete work of the Book of Mormon, we should be able to detect Spauldingisms in it; identity of style would be apparent; but these things are entirely absent from every page of the Book of Mormon. Mr. Rice does not overstate the matter when he said: "I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this manuscript was the author of the Book of Mormon." And again, he is right when he says: "it is unlikely that any one who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this"—the Spaulding Story.

Another point at which the Spaulding theory goes to pieces is in the utter inability of its advocates to bring together the parties to the conspiracy in which the Book of Mormon is supposed to have had its origin. They fail even to bring Joseph Smith in contact with the Spaulding manuscript; they also fail to connect Sidney Rigdon with the manuscript; they fail to bring together Joseph Smith and Sidney Rigdon, previous to the publication of the Book of Mormon. In all these things, vital to the maintenance of their theory, they fail. Joseph Smith and Sidney Rigdon, until after the publication of the Book of Mormon, are from 200 to 300 miles apart, with no means of communication or of collaboration, which would be necessary if the Spaulding theory were correct. Of the necessary extent and greatness of this conspiracy, Elder George Reynolds justly remarks:

"Whole families must have been engaged in it. Men of all ages and various conditions in life, and living in widely separate portions of the country must have been connected with it. First we must include in the catalogue of conspirators the whole of the Smith family, then the Whitmer's, Martin Harris and Oliver Cowdery; further, to carry out this absurd idea, Sidney Rigdon and Parley P. Pratt must have been their active fellow-conspirators in arranging, carrying out and consummating their iniquitous fraud. To do this they must have traveled thousands of miles and spent months, perhaps years, to accomplish —what? That is the unsolved problem. Was it for the purpose of duping the world? They, at any rate the great majority of them, were of all men most unlikely to be engaged in such a folly. Their habits, surroundings, station in life, youth and inexperience all forbid such a thought. What could they gain, in any light that could be then presented to their minds, by palming such a deception upon the world? This is another unanswerable question. Then comes the staggering fact, if the book be a falsity, that all these families, all these diverse characters, in all the trouble, perplexity, persecution and suffering through which they passed, never wavered in their testimony, never changed their statements, never "went back" on their original declarations, but continued unto death (and they have all passed away save a very few), proclaiming that the Book of Mormon was a divine revelation, and that its record was true. Was there ever such an exhibition in the history of the world of such continued, such unabating, such undeviating falsehood? If falsehood it was. We cannot find a place in the annals of their lives where they wavered, and what makes the matter more remarkable is that it can be said of most of them, as is elsewhere said of the three witnesses, they became offended with the Prophet Joseph, and a number of them openly rebelled against him; but they never retracted one word with re-

gard to the genuineness of Mormon's inspired record. Whether they were friends or foes to Joseph, whether they regarded him as God's continued mouthpiece or as a fallen Prophet, they still persisted in their statements with regard to the book and the veracity of their earlier testimonies. How can we possibly with our knowledge of human nature make this undeviating, unchanging, unwavering course, continuing over fifty years consistent with a deliberate, premeditated and cunningly-devised and executed fraud!"^a

III.

THE THEORY THAT SIDNEY RIGDEN WAS THE AUTHOR OF THE BOOK OF MORMON.

It will be seen, by those who have followed us through the treatise on the Spaulding theory, that Sidney Rigdon is considered a factor in that supposed scheme. It is generally thought that it was he who supplied the religious matter of the book, and who determined the parts of the Hebrew scripture that should be interwoven with the historical parts of the book. Such prominence, in fact, is given to Sidney Rigdon in bringing forth the Book of Mormon that I decided to consider his connection with it under this separate heading.

Mr. Sidney Rigdon always, and most emphatically, denied the story of his connection with Patterson and his printing establishment. In the January number—1836—of the "Latter-day Saints Messenger and Advocate" he denounces Howe's book and those who advocated it. Referring to Mr. Scott, Mr. Campbell and other professed ministers of the gospel, he said:

"In order to avoid investigation this brotherhood will condescend to mean, low subterfuges, to which a noble minded man would never condescend; no, he would suffer martyrdom first. Witness Mr. Campbell's recommendation of Howe's book, while he knows, as well as every person who reads it, that it is a batch of falsehoods."

Later in a letter to Messrs. Bartlett & Sullivan, written from Commerce, (afterwards Nauvoo) May 27, 1839, in a communication called forth by the publication of the bogus statement purporting to come from Mrs. Davison and published by the Rev. John Storrs, Elder Rigdon said:

"Commerce, May 27, 1839.

"Messrs. Bartlett and Sullivan:—In your paper of the 18th instant, I see a letter signed by somebody calling herself Matilda Davison, pretending to give the origin of Mormonism, as she is pleased to call it, by relating a moonshine story about a certain Solomon Spaulding, a creature with the knowledge of whose earthly existence I am entirely indebted to this production; for surely, until Dr. Philastus Hurlburt informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence; and all I know about his character is, the opinion I form from what is attributed to his wife, in obtruding my name upon the public in the manner in which she is said to have done, by trying to make the public believe that I had knowledge of the ignorant, and, according to her own testimony, the lying scribbles of her deceased husband; for if her testimony is to be credited, her pious husband, in his lifetime, wrote a bundle of lies for the right-

^a Myth of the "Manuscript Found" (1883) pp. 35, 36.

eous purpose of getting money. How many lies he had told for the same purpose, while he was preaching, she has not so kindly informed us; but we are at liberty to draw our own conclusions, for he that would write lies to get money, would also preach lies for the same object. This being the only information which I have, or ever had, of the said Rev. Solomon Spaulding, I, of necessity, have but a very light opinion of him as a gentleman, a scholar, or a man of piety, for had he been either, he certainly would have taught his pious wife not to lie, nor unite herself with adulterers, liars, and the basest of mankind.

"It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was in Pittsburg, and who is said to have kept a printing office, and my saying that I was concerned in the said office, etc., is the most base of lies, without even a shadow of truth. There was no man by the name of Patterson, during my residence at Pittsburg, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business, and failed before my residence there. This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburg. He was then acting under an agency, in the book and stationery business, and was the owner of no property of any kind, printing office or anything else, during the time I resided in the city."^b

One can but regret the tone and coarseness of this letter of Sidney Rigdon's, but it cannot be denied but that it is a very emphatic contradiction of the charge that he was connected with the Spaulding manuscript theory of the Book of Mormon's origin, and it is very natural that a man of the nervous temperament of Sidney Rigdon would be very much vexed at connecting him with such a theory of the origin of the Book of Mormon.

On the matter of Sidney Rigdon not being connected with the origin of the Book of Mormon we have also the statement of Oliver Cowdery made on his return to the Church at Kanesville, (now Council Bluffs), in October, 1848, a statement that was made in the presence of 2000 Saints. In the course of his remarks, Oliver Cowdery then said:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called by that book, 'Holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet."^c

Parley P. Pratt, who, with Oliver Cowdery, was the first to present the Book of Mormon to Sidney Rigdon some six months after its publication, is also on record as denying the story of Sidney Rigdon's connection with the origin of the Book of Mormon. When the "Davison statement" was copied from the "Boston Recorder" into the "New York Era," Elder Pratt promptly denied the falsehood. The "Era" pub-

^b "Boston Journal," see also Smucker's "History of the Mormons," where the letter is given in full, pp. 45-8.

lished the "Davison statement" on the 20th, and in its issue of the 27th Elder Pratt published a somewhat exhaustive treatise in which the following occurs:

"The piece in your paper states that 'Sidney Rigdon was connected in the printing office of Mr. Patterson' (in Pittsburg), and that this is a fact well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (romance) and to copy it if he chose. This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly or indirectly, and we defy the world to bring proof of any such connection. * * * The statement that Sidney Rigdon is one of the founders of the said religious sect is also incorrect.

"The sect was founded in the state of New York, while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the 6th of April, 1830, and I embraced it in September following."

Again, in 1840, in a work entitled "Late Persecutions of the Church of Jesus Christ of Latter-day Saints," referring to the persecutions in Missouri, in the course of which he also gave an account of the rise and progress of the doctrine of the Church, Elder Pratt says, relative to this Spaulding story:

"There is one story, however, which I will notice here, because some religious journals have given some credit to it. It is the story of Solomon Spaulding writing a romance of the ancient inhabitants of America, which is said to be converted by Mr. Sidney Rigdon, into the Book of Mormon. This is another base fabrication got up by the devil and his servants to deceive the world. Mr. Sidney Rigdon never saw the Book of Mormon until it had been published more than six months; it was then presented to him by the author of this history."^e

From another source there is also an emphatic denial of Sidney Rigdon's connection with the coming forth of the Book of Mormon. This is the statement of Mr. Rigdon's son, John W. Rigdon. This gentleman wrote a somewhat extended biography of his father, Sidney Rigdon, which he placed in its manuscript form in the Church Historian's office, at Salt Lake City, and it is now in Salt Lake City. Mr. John W. Rigdon's account of his father as connected with the Book of Mormon agrees with the statement of Elder Pratt, and then near the close of his narrative he relates his own experience in connection with Mormonism, and his attempt to learn the truth from his father respecting the latter's early connection with the Book of Mormon. John W. Rigdon tells of his own visit to Utah, in 1863, where he spent the winter among the Mormon people. He was not favorably impressed with their religious life, and came to the

^e Manual 1903-1905, III Part, Page 155.
 lowing occurs:

^e "Late Persecutions," etc., Introduction p. xi, xii.

conclusion that the Book of Mormon itself was a fraud. He determined in his own heart that if ever he returned home and found his father, Sidney Rigdon alive, he would try and find out what he knew of the origin of the Book of Mormon. "Although," he adds, "he had never told but one story about it, and that was that Parley P. Pratt and Oliver Cowdery presented him with a bound volume of that book in the year 1830, while he (Sidney Rigdon) was preaching Campbellism at Mentor, Ohio." What John W. Rigdon claims to have seen in Utah, however, together with the fact that Sidney Rigdon had been charged with writing the Book of Mormon, made him suspicious; and he remarks:

"I concluded I would make an investigation for my own satisfaction and find out if I could if he had all these years been deceiving his family and the world, by telling that which was not true, and I was in earnest about it. If Sidney Rigdon, my father, had thrown his life away by telling a falsehood and bringing sorrow and disgrace upon his family, I wanted to know it and was determined to find out the facts, no matter what the consequences might be. I reached home in the fall of 1865, found my father in good health and (he) was very much pleased to see me. As he had not heard anything from me for some time, he was afraid that I had been killed by the Indians. Shortly after I had arrived home, I went to my father's room: he was there and alone, and now was the time for me to commence my inquiries in regard to the origin of the Book of Mormon, and as to the truth of the Mormon religion. I told him what I had seen at Salt Lake City, and I said to him that what I had seen at Salt Lake had not impressed me very favorably toward the Mormon Church, and as to the origin of the Book of Mormon I had some doubts. You have been charged with writing that book and giving it to Joseph Smith to introduce to the world. You have always told me one story; that you never saw the book until it was presented to you by Parley P. Pratt and Oliver Cowdery; and all you ever knew of the origin of that book was what they told you and what Joseph Smith and the witnesses who claimed to have seen the plates had told you. Is this true? If so, all right; if it is not, you owe it to me and to your family to tell it. You are an old man and you will soon pass away, and I wish to know if Joseph Smith, in your intimacy with him for fourteen years, has not said something to you that led you to believe he obtained that book in some other way than what he had told you. Give me all you know about it, that I may know the truth. My father, after I had finished saying what I have repeated above, looked at me a moment, raised his hand above his head and slowly said, with tears glistening in his eyes: 'My son, I can swear before high heaven that what I have told you about the origin of that book is true. Your mother and sister, Mrs. Athalia Robinson, were present when that book was handed to me in Mentor, Ohio, and all I ever knew about the origin of that book was what Parley P. Pratt, Oliver Cowdery, Joseph Smith and the witnesses who claimed they saw the plates have told me, and in all of my intimacy with Joseph Smith he never told me but the one story, and that was that he found it engraved upon gold plates in a hill near Palmyra, New York, and that an angel had ap-

peared to him and directed him where to find it; and I have never, to you or to any one else, told but the one story, and that I now repeat to you.' I believed him, and now believe he told me the truth. He also said to me after that that Mormonism was true; that Joseph Smith was a Prophet, and this world would find it out some day."^f

In addition to these solemn denials of Sidney Rigdon's connection with this Spaulding theory, we have another means of testing whether or not Sidney Rigdon was the author of the Book of Mormon. That test is the one already referred to when considering the difference of style between Spaulding's manuscript story, and the Book of Mormon. We have enough of Sidney Rigdon's writings before us to determine his literary style; namely, in the Historian's office we have in manuscript his description of the land of Zion, Jackson County, which he was commanded of the Lord to write. We have a number of his communications published in the "Evening & Morning Star," and also the "Messenger & Advocate." In these two publications also there are thirteen articles on the subject of the "Millenium" from his pen, and after careful comparison of his style with that of the Book of Mormon, I do not hesitate to say that Sidney Rigdon, not only never did, but never could have written the Book of Mormon. There is no phrases or conceptions in the Book of Mormon that are Sidney Rigdon's. There is nothing in common between his style and that of the Book of Mormon. There can be no doubt about it; Sidney Rigdon as the author of the Book of Mormon is impossible.

IV.

THE "JOACHIM" FRAGMENT OF THE SPAULDING-RIGDON THEORY.

It was reserved for William Alexander Linn, author of the "Story of the Mormons,"^g a pretentious work of nearly 650 pages, to go "a far way" for an additional item which, in the full pride of an author who has made a new discovery, he adds to the Spaulding-Rigdon theory of the Book of Mormon's origin. This new item I have called the "Joachim Fragment of the Spaulding-Rigdon Theory." Mr. Linn with evident pride makes this mention of it in the preface of his book: "The probable service of Joachim's 'Everlasting Gospel,' as suggesting the story of the revelation of the plates, has been hitherto overlooked."^h In the body of his work he thus sets forth his idea of the part played by the "Everlasting Gospel," sometimes called by other writers, "The Eternal Gospel," and in the thirteenth century, when it was supposed to be in circulation among the Franciscan order of Monks, it is spoken of as "The Book of Joachim."

"That the idea of the revelation (i. e. of the existence of the Book of Mormon) as described by Smith in his autobiography was not original is shown by the fact that a similar divine message, engraved on plates, was announced to have been received from an

^f Church History, Vol. I, Page 122, 123.

^g Published by McMillan Co., 1902.

^h The Story of the Mormons, Preface p vi.

angel nearly six hundred years before the alleged visit of an angel to Smith. These original plates were described as of copper, and the recipient was a monk named Cyril, from whom their contents passed into the possession of the Abbot Joachim, whose "Everlasting Gospel," founded thereon, was offered to the church as supplanting the New Testament, just as the New Testament had supplanted the Old, and caused so serious a schism that Pope Alexander IV took the severest measures against it."¹

This description of the origin of Joachim's "Everlasting Gospel" rests upon the respectable authority of Draper, in his "Intellectual Development of Europe."²

Linn's argument is to the effect that this origin of the "Everlasting Gospel" suggested the origin of the Book of Mormon because of the resemblance between the celestial announcement of both, and also because that both, according to his idea of them, were declared to have the same purport—each was to be "a forerunner of the end of the world." He also urges the frequent use of the phrase, "Everlasting Gospel," in the discourses of the early Elders of the Church as evidence that there was some connection between these two things, the Book of Mormon and "The Book of Joachim." He further holds that Sidney Rigdon in the course of his ecclesiastical reading would come in contact with the story of Joachim's "Everlasting Gospel;" that it would be just such a story as would be attractive to one of Sidney Rigdon's temperament. Linn throughout his work assumes a connection and collaboration between Joseph Smith and Sidney Rigdon, and claims that the latter suggested the story of the "Book of Joachim" as the ground-work of Joseph Smith's account of the origin of the Book of Mormon. Our author thinks that Rigdon may even have found sufficient matter in relation to Joachim's "Everlasting Gospel," in Mosheim's "Ecclesiastical History," to suggest the account he induced Joseph Smith to give of the origin of the Book of Mormon, and makes the following quotation from Mosheim in proof of his contention:

"About the commencement of this [the thirteenth] century there were handed about in Italy several pretended prophecies of the famous Joachim, Abbot of Sora in Calabria, whom the multitude revered as a person divinely inspired, and equal to the most illustrious prophets of ancient times. The greatest part of these predictions were contained in a certain book entitled, "The Everlasting Gospel," and which was also commonly called the Book of Joachim. This Joachim, whether a real or fictitious person we shall not pretend to determine, among many other future events, foretold the destruction of the Church of Rome, whose corruptions he censured with the greatest severity, and the promulgation of a new and more perfect gospel in the age of the Holy Ghost, by the set of poor and austere ministers, whom God was to raise up and employ for that purpose."

It is to be observed of this passage, as indeed of all that is said by Mosheim upon the subject, that there is no account here of an angel revealing the existence of the Book of Joachim to Cyril, or to any one else, which is the chief item of resemblance between Joseph Smith's story of the origin of the Book of Mormon and the alleged origin of "The

¹ Story of the Mormons, Chapter ix p. 74.

² Vol. II Chapter iii.

Everlasting Gospel," as related by Draper and Linn. Indeed, in the closing lines of the very paragraph from Mosheim which Linn quotes as being the possible source of Sidney Rigdon's knowledge of the "Book of Joachim," it is stated that the Franciscans who accepted Joachim's book maintained that Saint Francis, the founder of their Order, had "spoken to mankind the true gospel, and that he was the angel whom Saint John saw flying in the midst of heaven;" which is quite a different account of this matter than that given by Draper. Whether or not Sidney Rigdon had access to the same source of information as Draper had, is, of course, not known; but certainly Draper did not obtain the account of the angel appearing to Cyril from Mosheim. As a matter of fact, there is much confusion and uncertainty among authorities respecting the origin of this "Everlasting Gospel," and some question whether such a book was ever put forth by Joachim. The work used at the time it was current in the thirteenth century, was very often confounded with an introduction to the so called "Everlasting Gospel," written, as Draper says, by John of Parma; and as others say by Gerhard, a Franciscan friar. The celebrated Dr. Augustus Neander, in his "General History of the Christian Religion and Church," holds to this same theory. He says:

"A great sensation was now created by a commentary on the 'eternal gospel,' which after the middle of the thirteenth century, the Franciscan Gerhard, who, by his zeal for Joachim's doctrines, involved himself in many persecutions and incurred an eighteen years' imprisonment, published under the title of 'Introductory to the Eternal Gospel.' Many vague notions were entertained about the 'eternal gospel' of the Franciscans, arising from superficial views, or a superficial understanding of Joachim's writings, and the offspring of mere rumor or the hersy-hunting spirit. Men spoke of the 'eternal gospel' as of a book composed under this title and circulated among the Franciscans. Occasionally, also, this 'eternal gospel' was confounded perhaps with the above-mentioned 'Introductory.' In reality, there was no book existing under this title of the 'Eternal Gospel;' but all that is said about it relates simply to the writings of Joachim. * * * * * The whole matter of this work also seems to have consisted in an explication of the fundamental ideas of the abbot Joachim, and in the application of them to the genuine Franciscan order."^k

All these exhibits much confusion and uncertainty concerning the story of Joachim and his book. Of course, it may be argued that this story of the Book of Joachim, as told by Draper and repeated by Linn, would furnish equally well the suggestion of the origin of the Book of Mormon, whether it was the statement of a historical fact or only the wild invention of a fanatical Franciscan, but it would be incumbent upon those who make such an argument to prove that Sidney Rigdon had knowledge of such a story.

Another suggestion may be argued that would tend to break down the probability of the origin of the "Everlasting Gospel" suggesting the origin of the Book of Mormon; and that is: Had Sidney Rigdon or any one else taken the story of the revelation of the Book of Joachim" to Cyril as the invention of the account of the coming forth of the Book of Mormon, he would very likely have taken other ideas attributed to this

^k Neanders "Gen'l Hist. of the Christian Religion and Church" Vol. IV, pp. 618-20.

very worthy but over-zealous and weak-minded man of the thirteenth century. As for example, Linn himself declares that the "Everlasting Gospel was offered to the Church as supplanting the New Testament, just as the New Testament had supplanted the Old," etc., a theory that would very likely have caught the fancy of such a man as Linn conceives Rigdon to have been. Yet Mormonism is as far removed from any such conception as this, as the east is from the west; for Mormonism gives full force to the present authority of both the Old and New Testament as containing the word of God, and the Book of Mormon nowhere supplants these existing scriptures. Neander presents a more elaborate view of some of the theories of this same Joachim, and represents him as teaching the following:

"The times of the Old Testament belong especially to God the Father; in it, God revealed himself as the Almighty, by signs and wonders; next, followed the times of the New Testament, in which God, as the Word, revealed himself in his wisdom, where the striving after a comprehensible knowledge of mysteries predominates; the last times belong to the Holy Spirit, when the first of love in contemplation will predominate. As the letter of the Old Testament answers to God the Father, the letter of the New Testament more especially to the Son, so the spiritual understanding, which proceeds from both, answers to the Holy Spirit. As all things were created by the Father through the Son; so in the Holy Spirit, as love, all were to find their completion. To the working of the Father,—power, fear, faith, more especially correspond; to the working of the Son,—humility, truth, and wisdom; to the working of the Holy Spirit,—love, joy, and freedom."¹

In like manner he takes up the Apostles Peter, James, and John as in a way representing in the earth, respectively, the three periods in the process of the development of the Church. I insist that if Sidney Rigdon had become acquainted with that story of the "Everlasting Gospel," as it is told by Draper, he would unquestionably also have come to the knowledge of these theories of Joachim's; and if Sidney Rigdon was the kind of character that Linn represents him to be, he would unquestionably have taken up some of these vagaries and exploited them, either in the Book of Mormon or in the subsequent development of the Church and its system of doctrine. It is scarcely necessary to say that none of these ideas of the thirteenth century man is to be found in Mormonism, nor are any other ideas of Joachim's found in the Latter-day dispensation of the Gospel. The mere matter of using the phrase, "Everlasting Gospel," by the early Elders of the Church—and for matter of that by the present ministry of the Church—in their discourses and books, scarcely rises to the dignity of a coincidence, since we have the phrase suggested in the remarkable prophecy on the restoration of the Gospel in the Revelations of St. John,^m without referring to any circumstance of the thirteenth century and the obscure literature concerning the Book of Joachim.

This whole theory of the suggested origin of the Book of Mormon from the story of the Book of Joachim, however ingenious it may be regarded, breaks down under the absolute inability of all these specu-

¹ Neander's "General History of the Christian Religion and Church," Vol. IV, p. 227.

^m Revelations xiv: 6, 7.

lators to show any connection, or collaboration, between Joseph Smith and Sidney Rigdon previous to the publication of the Book of Mormon. Their inventions fail; their speculations amount to nothing. It is impossible to show any contact between Joseph Smith and Sidney Rigdon before the Book of Mormon was published, therefore, whatever opportunity Sidney Rigdon may have had to become acquainted with the story of Joachim's "Everlasting Gospel," that knowledge could play no part whatever in the coming forth of the Book of Mormon.

V.

I. WOODBRIDGE RILEY'S THEORY OF THE ORIGIN OF THE BOOK OF MORMON.

I.

This theory may be said, in a way, to be a reversion to that of Alexander Campbell's; that is, a return to the theory that Joseph Smith was the "author" of the Book of Mormon. Mr. Riley's book, of 446 pages, is a well written thesis on the "Founder of Mormonism." It was published by Dodd, Mead & Company, 1902. It is a psychological study of Joseph Smith the Prophet. The purpose of the work is set forth in the author's preface, as follows:

"The aim of this work is to examine Joseph Smith's character and achievements from the standpoint of recent psychology. Sectarians and phrenologists, spiritulists and mesmerists have variously interpreted his more or less abnormal performances,—it now remains for the psychologist to have a try at them."

The work, also, has an introductory preface by Professor George Trumbull Ladd, of Yale University, in which Mr. Riley's essay is very highly praised. Indeed the work was offered to the Philosophical Faculty of Yale University as a thesis for the degree of Doctor of Philosophy, and before this the matter of the essay had been utilized in 1898 for a Master of Arts thesis, under the title of "Metaphysics of Mormonism," so that from these circumstances we may venture the remark that Mr. Riley's book is of a highly scientific character, at least in its literary structure, and has already attracted some considerable notice in the world.

To the Latter-day Saints it will be interesting, and of value at least in this, that they may accept it as one of many manifestations that the other theories accounting for the origin of the Book of Mormon are regarded as inadequate, if not exploded, since the learned find it necessary to set forth now a new theory, both for the origin of the Book of Mormon, and the life work of the Prophet Joseph.

Mr. Riley's conclusions, after patient consideration of what he regards as the elements entering into the composition of the Book of Mormon, are thus stated:

"In spite of a continuous stream of conjectural literature, it is as yet impossible to pick out any special document as an original source of the Book of Mormon. In particular the commonly accepted Spaulding theory is insoluble from external evidence and disproved by internal evidence. Joseph Smith's 'Record of the Indians' is a product indigenous to the New York 'Wilderness,' and the authentic work of its 'author and proprietor.' Outwardly, it reflects the local color of Palmyra and

Manchester, inwardly, its complex of thought is a replica of Smith's muddled brain. This monument of misplaced energy was possible to the impressionable youth constituted and circumstanced as he was."^a

As for the process by which the book was produced, our author tells it in this form:

"It was in western New York that the son of an obscure farmer gazed in his magic crystal, automatically wrote 'a transcription of gold plates,' dictated the Book of Mormon, and after strange signs and wonders, started his communistic sect."^o

Our author makes an extended pathological study of the prophet's ancestry, and arrives at the conclusion that their mental peculiarities and defects, culminate in epilepsy in Joseph Smith the Prophet. So that we may say, roughly speaking, that Mr. Riley's explanation of the origin of the Book of Mormon, and Mormonism, is that it has its source in epileptic fits of the prophet, whose hallucinations are honestly mistaken for inspired visions, with partly conscious and partly unconscious hypnotic powers over others! And this theory is presented seriously to one of the first institutions of learning in America as a rational explanation of "Mormonism!"

It is not possible in this writing to enter into an extended consideration of this theory. Neither indeed is it necessary. One consideration alone is sufficient to overthrow these fanciful speculations of Mr. Riley. "Hitherto," says Renan in his *Life of Christ*, "it has never been given to aberration of mind to produce a serious effect upon the progress of humanity."^p I believe that doctrine. The dreams and hallucinations of the epileptic end in mere dreams and hallucinations; they never crystalize into great systems of philosophy or into rational religious institutions. They never crystalize into great organizations capable of perpetuating that philosophy and that religion in the world. No matter how nearly genius may be allied to madness, it must remain genius and not degenerate to madness if it exercises any permanent influence over the minds of men, such as Mormonism has done over a large body of people, and resulted in permanent institutions. There is much glanior of sophistry, which may be taken, by some, for profound reason and argument, in Mr. Riley's book, but one word answers this so called philosophical accounting for our Prophet. The work accomplished by him, the institutions he founded, destroy the whole fabric of premises and argument on which this theory is based. Great as was the Prophet Joseph Smith—and he was great; to him more than to any other man of modern times was it given to look deep into the things that are; to comprehend the heavens and the laws that obtain there; to understand the earth, its history, and its mission. He looked into the deep things of God, and out of the rich treasure of divine knowledge there, he brought forth things both new and old for the instruction of our race, the like of which, in some respects, had not been known in previous dispensations. But great as Joseph Smith was, rising up and towering far above him is the work that he accomplished through divine guidance; that work is infinitely

^a "The Founder of Mormonism" p. 172.

^o Ibid, p. 11.

^p *Life of Christ*, Page 105.

greater than the Prophet, greater than all the prophets connected with it. Its consistency, its permanency, its power, its institutions, contradict the hallucination theory advanced to account for its origin.^a

This theory of Mr. Riley's may be said to now occupy the attention of men, but as the theories of Campbell, the Spaulding theory, and the Rigdon theory of origin have one by one been discarded as untenable, and inadequate for the purposes for which they were invoked, so, to, will this epilepsy and hallucination theory of Mr. Riley's be discarded, since it will fail to give an adequate accounting for the Book of Mormon, which, so long as the truth respecting it is unbelieved, will remain to the world an enigma, a veritable literary Sphinx, challenging the inquiry and speculations of the learned. But to those who in simple faith will accept it for what it is, a revelation from God, it will minister spiritual consolation, and by its plainness and truth draw men into closer communion with God.

^a During the October Conference of the Church of the Latter-day Saints, held in Salt Lake City, October, 1903, this writer then made some remarks in criticism of Mr. Riley's book, at the close of which remarks President Joseph F. Smith said:

"I have been delighted with the most excellent discourse that we have listened to; but I desire to say that it is a wonderful revelation to the Latter-day Saints, and especially to those who were familiar with the Prophet Joseph Smith, to learn in these latter days that he was an epileptic! I will simply remark, God be praised, that there are so many still living who knew the Prophet Joseph well, and who are in a position to bear testimony to the truth that no such condition ever existed in the man."

CHAPTER XLVI.

OBJECTIONS TO THE BOOK OF MORMON (continued).

I.

ERRORS OF STYLE AND GRAMMAR.

One of the chief objections to the Book of Mormon from the first has been the uniformity of its literary style, and the defects in its language—errors in grammar, New York Yankee localisms, and the use of modern words—unwarranted, it is claimed, in the translation of an ancient record. Alexander Campbell, in his attack upon the Book of Mormon, 1831, on this subject said:

"The book proposes to be written at intervals and by different persons during the long period of 1020 years, and yet for uniformity of style, there never was a book more evidently written by one set of fingers, nor more certainly conceived in one cranium since the first book appeared in human language, than this same book. If I could swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man. And as Joseph Smith is a very ignorant man and is called the 'Author' on the title page, I cannot doubt for a single moment but that he is sole 'Author and Proprietor' of it."

He then proceeds to point out the same idioms of speech in the preface to the first edition—the Prophet's own composition, of course—in the testimony of the witnesses, and in various parts of the Book of Mormon proving, as he claims, unity of style and identity of authorship for the various books that make up the volume. He points out a large number of errors in grammar, also, a number of supposed anachronisms, modernism, etc., giving the pages where the defects occur. Indeed, so ample was Mr. Campbell's criticism on this point, that he has furnished the materials for this argument against the Book of Mormon which has been repeated by nearly all subsequent writers. Howe, for instance, takes up the refrain in this manner:

"The style of the Book of Mormon is 'sui generis,' and whoever peruses it will not have doubt but that the whole was framed and written by the same individual hand."^a

Then follows quotations which he regards as justifying the conclusion.

Professor J. B. Turner of Illinois College, Jacksonville, Illinois, in his "Mormonism in All Ages" follows in the same strain and uses like illustrations.^b

So also John Hyde in his "Mormonism." He perhaps is more elaborate in his criticism on this point than any other Anti-Mormon writer excepting Campbell.^c

^a Howe's "Mormonism" p. 56.

^b "Mormonism in All Ages" (1842) p. 200.

^c See Hyde's "Mormonism" (1857) Chapters 9, 10.

Samuel M. Smucker, also, criticises in the same kind.^d

So Rev. M. T. Lamb devotes a chapter to the same kind of criticism.^e

Linn, adopts the same argument, and with some manifestations of glee, quite unbecoming in a sobor historian who professes to write an impartial history of Mormonism, for while he points to these defects in grammatical construction, etc., he nowhere considers in any spirit of fairness the evidences that tend to support the truth of the Book of Mormon.^f

The things to be considered in these objections, are:

First: does the uniformity of style exist; do the errors in grammar exist; are there modernisms and localisms in the book, and more especially in the first edition, since it was with this edition that this criticism began? These questions must be answered in the affirmative. The existence of uniformity of style, errors in grammar, modernisms and localisms cannot be denied, as all know who have investigated the matter. An examination of current editions with the first edition will disclose the fact that many of the most flagrant, verbal, and grammatical errors have been corrected, besides many unimportant changes, such as "which" and "that," to "who" and "whom," and vice versa, to conform to modern usage;^g and many more such corrections, without changing the slightest shade of the sense, could still be made to advantage.

Many of these changes, perhaps most of them, were effected under the supervision of the Prophet Joseph Smith himself. In the preface to the second edition published in Kirtland, 1837, the following occurs:

"Individuals acquainted with book printing are aware of the numerous typographical errors which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully re-examined and compared with the original manuscript by Elder Joseph Smith, Jr., the translator of the Book of Mormon, assisted by the present printer, Brother Cowdery, who formerly wrote the greatest portion of the same as dictated by Brother Smith."

In the third edition published at Nauvoo, 1840, this occurs on the title page:

"CAREFULLY REVISED BY THE TRANSLATOR."

Of course the fact that the Book of Mormon was published in a country town, on a hand press, and by persons unfamiliar with book making, and the proofs read by Oliver Cowdery, who was entirely without experience in such work, will account for many errors verbal and grammatical. The further fact that the employees at the printing establishment where the book was published, were unfriendly to it, and

^d Smucker's "History of the Mormons" (1881 edition) p. 49.

^e "The Golden Bible" (1887) Chapter 7.

^f "The Story of the Mormons" (1902) Chapter 11.

^g Linn says that there are more than 3,000 such changes. This, I think, is an exaggeration. "Story of the Mormons," p. 89. In 1889, Lamoni Call, formerly a Mormon, published a treatise on the subject which he entitled "Two Thousand Changes in the Book of Mormon," even this I think is an exaggeration; but there have been many changes as conceded in the text.

were more anxious to make it appear ridiculous than to turn out a good job, may account for other errors that crept into the first edition. But after due allowance is made for all these conditions the errors are too numerous, and of such a constitutional nature, that they cannot be explained away by these unfavorable conditions under which the work was published. Besides, examination of the fragment of the original manuscript, now (1905) in possession of Joseph F. Smith, discloses the fact that many of the verbal errors and errors in grammar are in the manuscript, written as the Prophet dictated it.

Second: How are these errors in language to be accounted for? How is it that errors in grammar are found in a work said to be translated by "the gift and power of God through the medium of the Urim and Thummim?" Are these errors in language to be assigned to the Urim and Thummim, or to God? Is it true, as stated by Professor Turner, that such is the description of the manner in which the Book of Mormon was translated, that all accounts "agree in making the Lord responsible not only for the thought, but also for the language of the book, from the necessity of the case, for they [those who have described the manner of translation] all claim that the words passed before Smith's eyes while looking through the pellucid stones?"^b Must we remember, as he admonishes us to remember that "according to Smith's story the Lord is responsible not only for the thought, but also for the language of this new translation?" The words of the translation being "read off through the stone spectacles?"^c

For one, I refuse to accept this statement of the case. I do not believe that the Lord is responsible for any defect of language that occurs in the Book of Mormon, or any other revelation. On the contrary, I stand with Moroni here: "And now, if there be faults [i. e. in the Nephite record], they are the mistakes of men."^d Also with Mormon: "If there be faults, they be the faults of a man."^e

If the Lord should speak directly to man without any intermediary whatsoever, it is reasonable to conclude that his language would be perfect in whatever tongue he spoke. If, however, he elected an intermediary through whom to communicate his message to the world, the language in which that message would be couched might, or might not be perfect, accordingly as the intermediary was learned or unlearned in the language through which the Lord communicated the revelation.

Third: Can these verbal errors, and errors in grammar, these modernisms and localisms arise from equivalent defects in the original Nephite records? That is to say, can these errors have been transferred from the ancient Nephite language into our English idioms? I know how unreasonable such a proposition as that will seem to readers in any way familiar with translations. I speak of it, however, because there are those friendly to the Book of Mormon who contend that such is the case. Those who take this view believe that because the Prophet used Urim Thummim in the translation of the Nephite record, there-

^b Mormonism in All Ages, p. 19.

^c Ibid, p. 200.

^d Moroni's Preface, title page Book of Mormon.

^e Mormon viii: 17.

fore, the process of translation was a word for word bringing over from the Nephite language into the English; that the instrument did the translating rather than the Prophet, the latter merely looking into Urim and Thummim as one may look into a mirror and tell what he sees there reflected; and that, therefore, the translation was really an absolutely "verbatim et literatim" translation of the record. They further believe that since the instrument was of divine appointing it could make no mistakes, and therefore if errors in the translation into English occur it is because these errors were in the Nephite language as recorded by Mormon.

As already remarked, to those at all acquainted with translation this will be recognized as impossible. They know that such a thing as an absolute literal translation, or word for word bringing over from one language into another is out of the question; that for the most part such a literal translation would be meaningless. I give as examples the following from the Latin:

1. "Aversum hostem-videre"—original.
 "Turned away—foe—to see"—word for word.
 "To see a foe in flight"—translation.
2. "Non satis commode"—original.
 "Not—enough—conveniently"—word for word.
 "Not very conveniently"—translation.
3. "Ad eas se applicant"—original.
 "To—these—themselves—attach"—word for word.
 "They lean up against these"—translation.
4. "Impii est virtutem parvi estimare"—original.
 "Of an impious man—it is—virtue little—to value"—word for word.
 "It is the mark of an impious man to think little of virtue"—translation.
5. "Christiani est quam plurimis prodesse"—original.
 "Of a Christian—it is—as very many—to do good"—word for word.
 "It is the duty of a Christian to do good to as many as possible"—translation.

Fourth: Granting, as preface we must, that there are verbal and grammatical errors, together with modernisms and localisms, in the English translation of the Nephite record; that the thought is expressed not only in English idioms, but also, at times, in Western New York localisms; that the whole body of phraseology is of the time and place in which the work was done; that all the errors are such as would be made by one circumstanced as Joseph Smith was as to knowledge of the English language; and that these local idioms and errors in grammar were not found in equivalent terms in the Nephite language and brought over into English by a process of word for word bringing over—granting all these things, is there any way by which this criticism, based upon the faulty English of the translation, may be effectually met, and the truth still maintained that the translation of the Book of Mormon was made by a man inspired of God, and aided by an instrument of divine appointment?

I firmly believe that all these requirements can be met; that, as a matter of fact, the defects in English in the Book of Mormon constitute

no real difficulty: that the difficulties, so far as they exist, are of our own creation (I speak of those who accept the Book of Mormon as a divine record); that our trouble arises through having accepted too literally the necessarily second-hand accounting—given by Martin Harris and David Whitmer—for the manner in which the translation was done. Because it has been said that the Prophet saw the Nephite characters in the Urim Thummim; that the translation would appear in English under these characters; that the Prophet would read the translation to the scribe, and that both characters and translation would remain in Urim Thummim until written—because of this description of the manner of translation, our opponents have insisted—and we by our silence have conceded to some extent—that Joseph Smith had nothing to do with the translation except to see what the instrument revealed and parrot-like repeat it: therefore it has been concluded by our opponents that the translation must be attributed entirely to the inspiration of God and Urim Thummim; and as it is unreasonable to think that God could be charged with these errors in English, they have argued that the translation was not inspired; that God had nothing to do with it; that Joseph Smith's pretensions were blasphemous, and the Book of Mormon untrue.

To this contention of our opponents we have either made no reply, being quite generally of the opinion that there was little or no force in the argument (a mistake in my judgment), or else have lamely and vainly argued that the errors were in the original Nephite records, which is an absurdity.

The foundation for the answer to this objection and the argument by which it is sustained was laid in chapter VII of the Manual for 1903-1904, where it is urged that the translation of the Book of Mormon was not merely a mechanical process in which the instrument Urim Thummim did all and the Prophet nothing, except to give out to the scribe the translation said to have appeared in the divine instrument. The Lord's description of the manner of translating, by means of Urim Thummim, was cited there in proof that the translation was not mechanical; that on the contrary it required deep thought, the employment, in fact, of all the mental and spiritual powers of the translator; that it was necessary for him to be in an exalted state of mind to get the meaning of the Nephite characters at all. The thought, however, and the ideas he obtained by concentrated mental effort aided by Urim Thummim, and the inspiration of God; but the language in which the translation was thought out was in such words and forms of expression as Joseph Smith could use, and this mental translation in language was doubtless reflected in the Urim Thummim, where it remained until written by the scribe. And now as the Prophet Joseph was uneducated at the time of translating the Nephite record, the language of his translation was in the faulty English of one circumstanced as he was, and of the period and place when and where the translation took place. This I regard as a complete answer to all the objections that can be urged upon the score of the Book of Mormon's faulty English, and it is the only answer that can be successfully made to it. Such faults as exist are the faults of men, not of God. Such is the answer to this class of

objections wherever made against the scriptures, for this sort of objection is not confined to the Book of Mormon. It has been urged with well nigh equal force against the Bible. In fact, there are not wanting those who claim that human speech, oral or written, is inadequate to convey a revelation from God."¹

"The human language," says one of these, "whether in speech or in print, cannot be the vehicle of the word of God. The word of God exists in something else. Did the book called the Bible, excel in purity of ideas and expression all the books now extant in the world, I would not take it for my rule of faith, as being the word of God, because the possibility would nevertheless exist of my being imposed upon. But when I see throughout the greater part of this book, scarcely anything but a history of the grossest vices, and a collection of the most paltry and contemptible tales, I cannot dishonor my Creator by calling it by his name."^m

Again, the same author says:

"Human language, more especially as there is not an universal language, is incapable of being used as an universal means of unchangeable and uniform information, and therefore it is not the means that God useth in manifesting himself universally to man. It is only in the Creation that all our ideas and conceptions of a word of God can unite. The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original, which every man can read."ⁿ

This writer may be objected to on account of the ribald nature of his criticism of the Bible, but nevertheless, in the foregoing paragraph he represents the views of a very large class of people—a class that I fear is increasing rather than diminishing in numbers.

This author attacks the Book of Isaiah in the following fashion:

"Whoever will take the trouble of reading the book ascribed to Isaiah will find it one of the most wild and disorderly compositions ever put together; it has neither beginning, middle, nor end; and, except a short historical part, and a few sketches of history in two or three of the first chapters, is one continued, incoherent, bombastical rant, full of extravagant metaphor without application, and destitute of meaning; a school-boy would scarcely have been excusable for writing such stuff;

¹ There is some justification for such a view as this, if we have in mind the idea of God making a full and perfect revelation to man. When God gives a revelation it necessarily has to be such an one as man can comprehend, and in terms with which he is familiar—in man's language; and as man's language is inadequate to express truth in its perfection, it follows that any revelation which God deigns to give to the children of men will fall somewhat below the perfect truth, hence the Apostle of the Gentiles declared, notwithstanding the existence of revelations in the scriptures which were extant in Paul's time, "We know in part, and we prophesy in part; we see [as] through a glass, darkly." This condition arises not out of any lack of power on the part of God to make a perfect revelation of truth, but out of man's inability to comprehend such a revelation; and hence God graciously condescends to meet man's somewhat narrow limitations by giving such a revelation of truth in the scriptures, as man by faith and diligence may comprehend.

^m "The Age of Reason" Paine, p. 19.

ⁿ Ibid n. 25.

it is (at least in translation) that kind of composition and false taste that is properly called prose run mad."^o

Referring to the entire volume of Hebrew scripture our author says:

"For my own part, my belief in the perfection of the Deity will not permit me to believe that a book so manifestly obscure, disorderly, and contradictory can be his work. I can write a better book myself!"^p

Other authors of the same school, and in like spirit attack the Hebrew scriptures. What is the reply to such attacks? Fortunately, on this point, I have at hand the views recently set forth of a very learned man, and one of high character, the Reverend Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain to King Edward VII of England. In a recent lecture delivered in Westminster Abby on the subject, "How the Bible Was Written," he says:

"The message of the Old Testament was not written by the Divine hand, nor dictated by an outward compulsion; it was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language, after their natural methods, and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the Divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God, and of righteousness as demanded by a righteous God."^r

So, also, Lyman Abbot, in a series of lectures on "The Bible as Literature:"

"Neither in ancient nor in modern theology is there a simpler, a more comprehensive statement of the origin and character of the Bible than in the single sentence with which the Second Epistle of Peter describes it: 'Holy men of God spake, moved by the Holy Ghost;' * * * According to this definition the Bible is written by good men, and it is written by good men under the inspiration or on-breathing of the Spirit of God. * * * * * These men are not amanuenses who write by dictation; they embody in their writings their own experience, their own thought, their own life. Thus, we should expect to find in the Bible the personal equation of the writers strongly marked. We should expect, as the sunshine develops each seed after its kind, so the shining of God on the human soul would develop each germinant soul after its kind. * * * * * We see not men writing as clerks write, embodying only the work of a dictator; we find in each one the stream, the current, the color of his own personality. We shall expect, also, to find all these men writing as Paul says he wrote: 'We know in part, and we prophesy in part,' and 'We see in a glass darkly.'"^s

Views similar to these were entertained by the late Henry Drummond, the author of "Natural Law in the Spiritual World." Referring to the writers of the Hebrew scripture he said:

"These men when they spoke were not typewriters. They were authors. They were not pens. They were men; and their individuality comes out in every page they wrote. Sometimes they write a better style than they do at other times. Sometimes their minds are clearer

^o "The Age of Reason" Part II, p. 98.

^p Ibid p. 252.

^r The lecture was published in the "St. Louis Globe Democrat," of Sunday March 19, 1905.

^s Dr. Abbott delivered these lectures in Plymouth Church, Brooklyn, during the winter of 1896.

and their arguments more condensed and consecutive and logical.[†] Look at some of the envolved theological statements in the New Testament, and contrast them with the absolutely pellucid utterances of the same author written on a different occasion when he was in a different mood. Those men were not mere pens, I repeat; they were authors, and it is not the book that is inspired, so much as the men. God inspired men to make an inspired book. * * * * * Just as a scientific man in communication with nature reads its secrets, drinks in its spirit, and writes it down, so a man who walks with God catches the mind of God and gets revelations from God and writes them down; religion is not the result of this, but the cause of it."^u

Jenyns in his treatise on the "Internal Evidences of the Christian Religion" says:

"Others there are, who allow that a revelation from God may be both necessary and credible; but allege that the Scriptures, that is, the books of the Old and New Testament, cannot be that revelation—because in them are to be found errors and inconsistencies, fabulous stories, false facts, and false philosophy; which can never be derived from the fountain of all wisdom and truth. To this I reply, that I readily acknowledge that the Scriptures are not revelations from God, but the history of them; [i. e. the history of the revelations]. The revelation itself is derived from God; but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence. If in these books such a religion, as has been here described, actually exists, no seeming, or even real defects to be found in them, can disprove the divine origin of this revelation, or invalidate my argument. * * * * * If any one could show that these books were never written by their pretended authors, but were posterior impositions on illiterate and credulous ages,—all these wonderful discoveries would prove no more than this, that God, for reasons to us unknown, had thought proper to permit a revelation by him communicated to mankind, to be mixed with their ignorance, and corrupted by their frauds from its earliest infancy, in the same manner in which he has visibly permitted it to be mixed and corrupted from that period to the present hour. If in these books a religion superior to all human imagination actually exists, it is of no consequence to the proof of its divine origin, by what means it was there introduced, or with what human errors and imperfections it is blended. A diamond, though found in a bed of mud, is still a diamond, nor can the dirt which surrounds it depreciate its value or destroy its lustre."

The point of Jenyns' argument is, that both in doctrine and ethics the New Testament is so far superior, so far surpasses in sublimity of idea and beauty of moral precept, all that is known amongst men outside of the New Testament, and is so far removed from the uninspired utterances of men that he claims the conclusion to be irresistible that the Christian Scriptures derive their origin immediately from God; that the knowledge which they teach is divine, no matter what faults may be charged to the expression of this knowledge. From this view point he becomes almost reckless in the admission of errors and defects in the writers of the New Testament. He has been much criticized, in fact, by the professional Christian ministry—for he was a layman as to his relation with the church, a member of the British parliament—for the admission of errors in the New Testament in the passage I have quoted

[†] This is also true of the translation of the Book of Mormon. Some of its passages rise to heights of sublimity, and then again descending to levels that are commonplace and labored.

^u The Evolution of Bible Study. Henry Drummond, 1901.

above, but I think unjustly so. What is needed, both as to the New Testament scriptures and the Nephite scriptures, is a thorough-going recognition of the fact that the truth is of more consequence than the form in which it is expressed. The wheat is of more importance than the chaff in which it grows, and which holds it until the thrashing and the winnowing. The question is not so much is all the mine-ledge gold, but is there gold in the ledge."

"Replying to the criticism of the Book of Mormon some time ago, (June, 1904), wherein the critic insisted that the question concerning the Book of Mormon was not where men say they got it, but "is it gold"—he insisted that the "assay test" must be applied—to which the writer made the following reply:

"I declare my willingness as one of the believers in the Book of Mormon to see it submitted, as perforce it must be, to the "assay test." Is it gold? Are these important truths we have been considering this evening, wherein the welfare of half the world is concerned, gold or dross? Is the light which the Book of Mormon throws upon the word of God contained in the four (New Testament) Gospels of importance? [See pp. — for the items here referred to]. Is the fact that Jesus visited this western world and announced the saving power of his Gospel in such a manner that millions would come to the knowledge of salvation a golden truth? Is the solemn warning to the Gentile nations inhabiting the western world (see chapter — pp. —) worth while considering? May not these prophecies be golden, especially if heeded? I shall leave you to answer that. But I want to suggest an improvement on the gentleman's simile—to this 'assay test.' I think it could be improved. The question is not so much as to whether in the four (New Testament) Gospels or in the fifth, (i. e., the Book of III Nephi in the Book of Mormon) all is gold, but is there gold in them. I do not think the four Gospels are without alloy. In other words I do not think the four Gospels are perfect. I believe there are imperfections in them, in forms of expressions and in the fact that they do not convey all that Jesus both taught and did; at best they are but fragmentary. St. John informs us in his Gospel that if all the things that Jesus had done were written, the world itself would hardly contain the books. We have not the full reports of Messiah's discourses. The full and absolutely pure word of God just as it fell from the lips of the Savior, is not in the four Gospels. For the most part we have but the recollections of the Evangelists of what Jesus said and did. Only those who read the Greek, and unfortunately they are very few, may read even the four Gospels in the language in which the Apostles wrote them. We have translations of these records, and each time they are translated dilution takes place. The force of what is said becomes in the translation somewhat abated. * * * * * So with the book of III Nephi, that comes to us in abridged form. It is not the original book of Nephi; it is Mormon's abridgment of that book. He has condensed it, and in doing so has doubtless given us less perfect accounts of Christ's mission to the Nephites, [than would have been found in the unabridged book of III Nephi]. That is to say, we have not all the surrounding circumstances or all the utterances of the Savior, or of the men the book represents as speaking. Then we have not even Mormon's original abridgment of Nephi's book—the real fifth Gospel; but only the Prophet Joseph's translation of Mormon's abridgment, and that it is admitted in his imperfect English. So that the whole five Gospels are fragmentary and tainted with imperfections and limitations, as all things are that pass through human hands; but containing, nevertheless, God's precious truths [the gold of the mine]; and some of these are found in the fifth Gospel as well as in the four Hebrew Gospels; and to me the truths of the fifth or Nephite Gospel are as precious and important as are those of the other four Gospels." (Discourse by the writer, "The Fifth Gospel," "Deseret Evening News," June 11, 1904.)

The inspiration of God falls upon a prophet as a white ray of light may fall upon a prism, which separates the white ray into the various colored rays of which it is composed—blue, orange, red, green, etc. The clearness of these several rays and the sharpness with which they are defined will depend upon the purity, and perhaps the position, of the prism through which the white ray passes. So with the white ray of God's inspiration falling upon men. It receives different colorings or expressions through them according to their personal characteristics. While it is true that the inspiration of God may be so overwhelming in its force at times that the prophet may well nigh lose his individuality, and become merely the mouthpiece of God, the organ through which the Divine speaks, yet the personality of the prophet is not usually so overwhelmed; hence each prophet preserves even under the inspiration of God his agency and his personal idiosyncrasies. Thus Isaiah, Ezekiel, Daniel, Amos, Nephi, Mormon, Moroni, all preserve their individuality in conception of ideas and in the expression of them, though inspired by the same spirit. So also Joseph Smith imparted certain characteristics to his translation of the Nephite record, notwithstanding the use of Urim Thummim and the inspiration of the Lord that rested upon him. Just in what manner the Urim Thummim was of assistance to him may be beyond human power to at present explain, but of this we may be certain, it was by no means the principle factor in the work; its place must forever be regarded as secondary; it was an aid to the Prophet, not he an aid to it; wonderful as it may be as a divine instrument it could not be so marvelous as the mind of man, especially as the mind of this man, Joseph Smith; this Seer, by way of preeminence; it is Joseph the "Seer" who translated the Book of Mormon aided by Urim Thummim. This is his statement: "Through the medium of the Urim Thummim I translated the record by the gift and power of God."^v Mark these words—"I translated the record," not the Urim Thummim. Of course the Prophet recognizes in this, as he did in all his prophetic work and his seership work his obligation to the inspiration of God, and surely I do not wish to detract from the inspiration of God as a factor in his work. I merely desire to emphasize here that it was the Prophet inspired of God that did the work, and that the divine instrument, Urim Thummim, however wonderful, was merely an aid to the Prophet, as "glasses" may be an aid to the near-sighted or to the dim visioned. But notwithstanding this aid provided by man's ingenuity, it is the eye after all that does the seeing, though this contrivance called "spectacles" helps the vision, and makes it more perfect. So, analogously, but in some way unknown to us, the Urim Thummim aided the Prophet in his work of translation.

The defense of written revelation then against the existence of human elements in it—evident limitations in the knowledge of prophets concerning things other than the immediate matters on which they are inspired of God; unequal expression of ideas, falling sometimes from the sublime to the commonplace; lack of clearness and directness in ex-

^v Millennial Star, Vol. XIX, p. 118.

pression, circumlocution;^w grammatical blunders; tautology; sometimes long suspension of thought (a frequent fault of both Old and New Testament writers), and some thought never completed at all. All these and many other faults of mere construction, disarrangement of the mere garments of thought, are to be attributed to the weaknesses of men and their limitations in knowledge, rather than to any fault in the inspiration supplied of God. It is the body that is defective, not the soul; the expression that is defective, not the inspired truth struggling for utterance through the faulty diction of prophets, ancient or modern—if there be faults they are the faults of men, therefore, condemn not the things of God because of the faults of men.

OBJECTIONS BASED UPON THE EXISTENCE OF PASSAGES WHICH FOLLOW KING JAMES' TRANSLATION OF THE BIBLE VERBATIM.

II.

It is objected to the Book of Mormon that there are found in it whole chapters, besides many minor quotations from King James' English translation of the Bible. Since these chapters and passages in some cases follow the "authorized English version" verbatim, and closely resemble it in others; and as it is well known that in translating from one language into another almost infinite variety of expression is possible, the question arises, how is it that Joseph Smith in translating from the Nephite plates by divine assistance follows so closely an independent translation made in the ordinary way, by dint of scholarship and patient labor, and by diligent comparison of former translations.^x

^w One Anti-Mormon writer—the Rev. M. T. Lamb—devotes two chapters to this subject of circumlocution alone—"The Golden Bible," chapter i and ii. He brings into contrast passages from the Book of Mormon, lacking in directness of expression, with passages from the Bible celebrated for their directness, and thereby is most unfair in his argument; because he compares the best of the Bible with the worst of the Book of Mormon, a proceeding which might be reversed with disastrous results to the Bible, if the comparison were to end with this comparison of the worst in the one with the best in the other. Now let it be understood that I am not contending that the English translation of the Book of Mormon compares as literature with the English translation of the Hebrew scriptures. The latter is a translation by the most finished scholarship of the time in which it was accomplished—I refer to the authorized version, the translation completed 1611 A. D.—while the Book of Mormon is translated by an unlearned youth limited in educational opportunities without the grace of even a common school education. True, it is claimed for him that he was assisted by a divine inspiration. That, however, insures only the accuracy of the facts, the statement of the truth as contained in the Nephite record, not directness, accuracy, or charm of literary style. As for circumlocution in the expression of thought, that is but natural to one possessed of only a limited vocabulary. The existence of circumlocution, therefore, in the Book of Mormon is in harmony with and helps to illustrate what in these pages has been contended for, as to the manner in which the Book of Mormon was translated, and the fact that the Prophet Joseph was left to express the thought he received from the Nephite record in such language as he could command; which theory of translation once accepted, I here repeat, makes easy an answer to all the objections urged upon the ground of literary defects in the Book of Mormon.

^x See translators' preface and title page of the "Authorized English Version."

This King James' translation was made by scholars of the sixteenth century, it is well known that no two translations of the same matter from one language to another, by different scholars would ever be alike, hence these passages from the Hebrew scriptures found in the Book of Mormon, so closely resembling and in places following word for word the language of the King James' translation, constitute a difficulty, and what is regarded by some as an insurmountable objection to the claims of the Book of Mormon. Nearly all the Anti-Mormon writers raise this objection, though perhaps John Hyde,^y 1857, makes the most of it. Following him the Rev. M. T. Lamb,^z 1887, and last, but not least, Linn,^a 1902.

This objection was most carefully and intelligently stated recently (October 22, 1903), by Mr. H. Chamberlain, of Spencer, Iowa, U. S. A., in a letter of inquiry on the subject to President Joseph F. Smith, of Salt Lake City, in the course of which he said:

"I find that Christ is quoting to the people on this side of the water, the third and fourth chapters of Malachi, quotes, according to the Book of Mormon, in the identical text of King James' version, not missing a word. I find chapters of Isaiah quoted practically in the same way. I find that in many instances, in his talks with the people, and to his disciples here, he used the identical language of King James' version, not omitting the words supplied by the translators. Now, I know that no two parties will take the same manuscript and make translations of a matter contained therein, and the language of the two translators be alike; indeed, the language employed by the two parties will widely differ. These translations are from different manuscripts, and from different languages, and still it appears in the Book of Mormon as King James' translation. I can conceive of no other way in which such a coincidence could have occurred, within the range of human experience, except where one writing is copied from another, and then it takes the utmost care to get them exactly alike, word for word, and letter for letter as this is. * * * * * Now, what I want to know is, how do you as a Church account for these things appearing in the Book of Mormon in the identical language of King James' version, when we know his version is faulty, and the same translators could not have made it twice alike themselves? Did Joseph copy it from the Bible, or did the Lord adopt this identical language in revealing it to Joseph?"^b

This communication was referred to the writer by President Smith for an answer, from which I quote:

The difficulty which you point out of course has been recognized by believers in the Book of Mormon, but I do not know that I can say that the Church as yet has settled upon any explanation which could be regarded as an authoritative view on the subject. Each one has been left to settle the matter upon the lines which seem most reasonable to him; as a matter of fact, though our opponents have frequently called attention to the difficulty in question, it has not occasioned any particular anxiety in the minds of our own people. Accepting the overwhelming evidences that exist for the truth of the Book of Mormon, we have regarded that difficulty, with some others, as of minor importance which would in time be satisfactorily settled. Still, I realize the reasonable-

^y Hyde's "Mormonism" Chapters 9, 10, 11.

^z "Golden Bible" Ch. 7.

^a Linn's "Story of the Mormons" Ch. 11.

^b Improvement Era, Vol. VIII, 1904, pp. 180, 181.

ness of the objection that may be urged against the Book of Mormon from the point of view from which you present it, and realize that it constitutes a real difficulty, and one, too, in which we have no word from the Prophet Joseph Smith, or those who were immediately associated with him in bringing forth the Nephite record, to aid us in a solution of the matter. We are left, therefore, very largely to conjecture, based on the facts in the case, which facts are most tersely put in your esteemed communication; viz.:

First. It is a fact that a number of passages in the Book of Mormon, verses and whole chapters, run closely parallel in matter and phraseology with passages in Isaiah, Malachi and some parts of the New Testament.

Second. It is a fact that no two persons will take the same manuscript and make translations from one language into another, and the language of the two translations be alike.

Third. It is a fact that the translations of the words of Isaiah, of Malachi, and the words of the Savior, in the Book of Mormon, are generally supposed to be independent translations from different manuscripts or records and from different languages.

Then, of course, comes your question: how can the strange fact be accounted for, viz., that the translation in the Book of Mormon corresponding to Isaiah, Malachi and the words of the Savior, are in the language of King James' translation?

Of course, you will remember that according to the Book of Mormon, the Nephite colony carried with them to America so much of the Old Testament as was in existence at the time of their departure from Jerusalem (600 years B. C.). The prophecy of Malachi chapters 3 and 4 quoted in the Book of Mormon was supplied by the Savior, and that the Nephites engraved portions of these scriptures in their records, and this both in the Hebrew, and what the Nephites called the reformed Egyptian. I simply mention this in passing; that you may remember afresh how these passages came to be in the Nephite record, and that you may remember that the Nephites had the Jewish scriptures in much the same form as they were to be found in Judea, 600 B. C. When the Savior came to the western world and appeared to the Nephites, he had the same message to present to them that he had presented in Palestine; the same ordinances of the gospel to establish, a similar church organization to found, and the same ethical principles to teach. The manner of the Savior's teaching would doubtless lead him to present these great truths in the same forms of expression he had used in teaching the Jews, so that in substance what he had taught as his doctrines in Judea he would repeat in America. This is mentioned also, by the way, that it may appear reasonable to you that in a general manner the Savior must have taught the people in the western hemisphere substantially the same things that he taught the people in Palestine. With this remembered, I think we find a solution of the difficulty you present in the following way: When Joseph Smith saw that the Nephite record was quoting the prophecies of Isaiah, of Malachi, or the words of the Savior, he took the English Bible and compared these passages as far as they paralleled each other, and finding that in substance, in thought,

they were alike, he adopted our English translation; and hence, we have the sameness to which you refer.

It should be understood also, in this connection, that while Joseph Smith obtained the facts and ideas from the Nephite characters through the inspiration of God, he was left to express those facts and ideas, in the main, in such language as he could command; and when he found that parts of the Nephite record closely paralleled passages in the Bible, and being conscious that the language of our English Bible was superior to his own, he adopted it, except for those differences indicated in the Nephite original which here and there make the Book of Mormon version of passages superior in sense and clearness. Of course, I recognize the fact that this is but a conjecture; but I believe it to be a reasonable one; and indeed the only one which satisfactorily disposes of the difficulty you point out.

There exists, however, another difficulty; and that is, while the foregoing explanation may account for the sameness in phraseology between these Book of Mormon passages and King James' translation, there remains to be accounted for the differences that exist between these Book of Mormon passages and those which parallel them in King James' translation. I am led to believe that you have been so absorbed, perhaps, in tracing out the sameness in the expressions that you have failed to note the differences to which I allude, for you make the claim of strict identity between the Book of Mormon and King James' translation too strong when you say that there is used the "identical language of King James' version, not even omitting the words supplied by the translators." Throughout the parallel passages, there are here and there differences (with the single exception, perhaps, in the chapters from Malachi, and even in these there is a slight difference), and a close comparison of these differences will show that in the matter of supplied words by King James' translators, there are very frequent changes, and in all the changes that appear, the Book of Mormon passages are far superior in sense and clearness. I quote you a few passages in illustration:

BOOK OF MORMON.

Thou hast multiplied the nation and increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoils!—II Nephi xxix: 3

BIBLE.

Thou hast multiplied the nation *and not* increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil!—Isaiah ix: 3.

Here you will find the Book of Mormon passage more in harmony with the facts in the case. How inconsistent the passage is in Isaiah, "Thou has multiplied the nation and *not* increased the joy!" And yet that statement is followed by this one—"They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil!" But in the Book of Mormon it is perfectly consistent, for there it says

^c When the translators of our English Bible found it necessary to supply words to make clear the meaning in English, they printed those words in Italics, and it is to these words that reference is made in the above.

"Thou hast multiplied the nation, and increased the joy." The following passages also indicate the superiority of the Book of Mormon version:

BOOK OF MORMON.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God, for the living to hear from the dead?—II Nephi xvii: 19.

BIBLE.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead.—Isaiah viii: 19.

As an illustration of my statement that the Book of Mormon version of passages is sometimes markedly different from our common English version in the matter of supplied words, I quote you the following passages:

BOOK OF MORMON.

Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings.

Woe u: to the wicked! for they shall perish; for the reward of their hands shall be upon them.—II Nephi xlii: 10, 11

BIBLE.

Say unto the righteous that *it shall* be well *with him*: for they shall eat the fruit of their doings.

Woe unto the wicked! *it shall be ill with him*; for the reward of his hands shall be given him.—Isaiah lii: 10, 11.

If you will carefully compare the passages in the Book of Mormon, and some of the chapters in Matthew, say the 12th chapter of III Nephi, with Matthew v; the 13th chapter of III Nephi, with Matt. 6th Chapter; the 14th chapter of III Nephi, with Matt. 7th chapter, you will also find throughout that there are differences between the two, as much so as between the Catholic Bible (generally called the Douay Bible) and King James' translation, which, of course, are independent translations by different scholars. I give the following passages by way of illustration:

KING JAMES' BIBLE.

Matt. ch. v: verse 3.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Verse 4.

Blessed are they that mourn: for they shall be comforted.

BOOK OF MORMON.

III Nephi ch. xli: verse 3.

Yea, blessed are the poor in spirit who come unto me,^(d) for theirs is the kingdom of heaven.

Verse 4.

And again, blessed are they that mourn, for they shall be comforted.

DOUAY BIBLE.

Matt. v: verse 3.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Verse 5.(e)

Blessed are they that mourn: for they shall be comforted.

^d The addition of the words in this verse, "who come unto me" are important. Surely, it is not enough for man to be merely poor in spirit. Not on that hinges salvation. A man can be poor in spirit and still fail of salvation; but, "blessed are the poor in spirit 'who come unto me,' for theirs is the kingdom of heaven," is a reasonable doctrine.

^e Verses four and five in the "Douay" Version are transposed, hence verse 5 here.

Verse 6.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Verse 7.

Blessed are the merciful: for they shall obtain mercy.

Verse 10.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Verse 12.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

KING JAMES' BIBLE.

Chapter vi: verse 25.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Verse 6.

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.^(f)

Verse 7.

And blessed are the merciful, for they shall obtain mercy.

Verse 10.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

Verse 12.

For ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

BOOK OF MORMON.

Chapter xiii: verse 25.

And now it came to pass that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them.^(g) Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Verse 6.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Verse 7.

Blessed are the merciful: for they shall obtain mercy.

Verse 10.

Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

Verse 12.

Be glad and rejoice, for your reward is very great in heaven; for so they persecuted they the prophets that were before you.

DOUAY BIBLE.

Chapter vi: verse 25.

Therefore I say unto you be not solicitous for your life, what you shall eat nor for your body what you shall put on. Is not the life more than the meat: and the body more than raiment?

^f The addition of the words, "with the Holy Ghost" are important to this passage, for they make the statement of Messiah more definite, and take the passage out of all controversy as to what those who hunger and thirst after righteousness shall be filled with. They shall be filled with the Holy Ghost, the spiritual power that makes for righteousness.

^g Observe that this and the remaining passages quoted from the Book of Mormon are addressed directly to the Twelve Apostles, to

Verse 26.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather in barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Verse 26,

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Verse 26.

Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

Verse 27.

Which of you by taking thought can add one cubit unto his stature?

Verse 27.

Which of you by taking thought can add one cubit unto his stature?

Verse 27.

Which of you by taking thought, can add to his Stature one cubit?

Verses 28, 29.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Verses 28, 29.

And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory was not arrayed like one of these.

Verses 28, 29.

And for raiment why are you solicitous? Consider the lilies of the field how they grow; they labor not, neither do they spin. But I say unto you, that not even Solomon in all his glory was arrayed as one of these.

whom especially they apply, not to the multitude. May it not be that when Jesus gave the same instructions in Judea he made a like distinction? If so it was to the Twelve, that he said: "take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof." That is a passage of scripture against which infidels have leveled their sarcasms ever since it was written. They have denounced it as instruction utterly impractical; as false in theory, as it would be impossible to practice; and as giving the evidence that Jesus was a mere idle dreamer, not a practical reformer. For, say they, this doctrine of taking no thought of the morrow, and taking no thought respecting food and raiment, if applied to the world's affairs, would turn the wheels of progress backward, and plunge the world into a state of barbarism. There could be no civilization under such conditions, they argue; and man would go back to the condition of the savage. I have never heard a Christian argument against that assault that has been an answer to it. But I find the key to the situation in this Book of Mormon version of the passage. It throws a flood of light upon this matter that makes the defense of the doctrine of Christ not only possible but easy against the assaults of the infidel world. This instruction about taking no thought for the morrow was not addressed to the multitude, nor is it to be followed generally by the members of the Church, nor by the people of the world at large. Jesus confines his doctrine, according to this Book of Mormon version, to the twelve men whom he chose from among his Disciples, and especially commissioned to go and preach the gospel; he admonishes them to so completely dedicate themselves unto the Lord that they would give no thought to temporal things, but put heart and soul into the work of their ministry; and promises that their Father in heaven, who knew they had need of food and raiment, would open the way for them; and by his bounty and grace would clothe them even as he clothed the lilies of the field; and care for them as he cared for the birds of the air. Thus limited to the twelve men especially dedicated to God's service the doctrine is reasonable and practical, and subject to no objection that may not be successfully answered.

KING JAMES' BIBLE.

Verse 30.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Verses 31, 32, 33.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Where-with shall we be clothed? for after all these things do the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Verse 34.

Take therefore no thought for the morrow: For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

BOOK OF MORMON

Verses 30.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if you are not of little faith?

Verses 31, 32, 33.

Therefore take no thought, saying, What shall we eat? or, what shall we drink, or where-with shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Verse 34.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof. *(h)*

DOUAY BIBLE.

Verse 30.

And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

Verses 31, 32, 33.

Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

Verse 34.

Be not therefore solicitous for tomorrow. For the morrow will be solicitous for itself; sufficient for the day is the evil thereof.

But how are these differences to be accounted for? They unquestionably arise from the fact that the Prophet compared the King James' translation with the parallel passages in the Nephite records, and when he found the sense of the passage of the Nephite plates¹ superior to that

^h "Sufficient is the day unto the evil thereof." I suggest a comparison here to that found in the other two versions, the Protestant, the Catholic. The Protestant: "sufficient unto the day is the evil thereof;" the Catholic: "sufficient for the day is the evil thereof." In the Protestant and Catholic versions you will observe that the evil is made sufficient for the day; in the Book of Mormon version the day is made sufficient for the evil. Three learned commentators in collaboration—Jamieson, Fausett, Brown,—say of that sentence as it stand in the Protestant version: "An admirable, practical maxim, better rendered in our version than in any other, not excepting the preceding English ones. Every day brings its own cares, and to anticipate is only to doubt them." If these learned commentators can thus speak in high praise of the saying of the Savior as it stands in Matthew, how much more reason they would have for praising it as it is found in the Book of Mormon!

¹ Or it may be that the changes occurred to the inspired mind of the Prophet when reading the English version, without referring to the Nephite plates. In this connection it is to be remembered that the

in the English version he made such changes as would give the superior sense and clearness. This view is sustained by the fact of uniform superiority of the Book of Mormon version wherever such differences occur. It is also a significant fact that these changes occur quite generally in the case of supplied words of the English translators, and which in order to indicate that they are supplied, words, are printed in Italics. * * * * * I fancy to all this, however, another inquiry will arise in your mind and that is since Joseph Smith translated the Book of Mormon by means of the Urim and Thummim, why is it that he did not give throughout a translation direct from the Nephite plates, instead of following our English Bible, since translation by means of the Urim and Thummim must have been so simple and so easy? It is at this particular point where, in my opinion, a very great mistake is made, both by our own people, and our friends in the world. That is, translation by the Urim and Thummim is not so simple and easy a thing as it might at first glance appear. Many have supposed that the Prophet Joseph had merely to look into the Urim and Thummim, and there see, without any thought or effect on his part, both the Nephite characters and the translation in English. In other words, the instrument did everything and the Prophet nothing, except merely to look in the Urim and Thummim as one might look into a mirror, and then give out what he saw there. Such a view of the work of the Urim and Thummim, I believe to be altogether incorrect. I think it caused the Prophet the exercise of all his intellectual and spiritual forces to obtain the translation; that it was an exhausting work, which taxed even his great powers to their uttermost limit; and hence, when he could ease himself of those labors by adopting a reasonably good translation already existing, I think he was justified in doing so.

Prophet, 1831-1833, was engaged in such an inspired "revision" of the Old and New Testament, sometimes miscalled a "New Translation" of the Bible. It is more proper, however, to speak of it as a "revision," as the Prophet did not at any time pretend to the knowledge of the ancient languages that would enable him to translate from the Hebrew or Greek, as translation is commonly understood. What he did was to revise the English text of the Bible under the inspiration of God, and that led him not only to give different renderings of various passages, but also to supply missing parts made known to him by the inspiration of God. The fact that he thus made a "revision" of the scriptures rather inclines one to the belief that when he turned from the Nephite records, to what must have been substantially parallel passages in the English version, the changes were suggested to him in this manner; that is, by the inspiration of the Lord operating in his mind when reading the English text. And indeed, may it not be possible that these changes suggested by the Spirit when reading the English text, during the translation of the Book of Mormon, led him finally to attempt the revision of the whole body of the Hebrew scriptures from the English text? It is interesting to note that it was by such an inspiration in relation to the 29th verse of the 5th chapter of John's Gospel, that led not only to a different reading of the text, but also to that marvelous vision of the future state of man, and the different degrees of glory that he will inherit. The text in the English version stands, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." To the Prophet it was given, "and shall come forth, they who have done good in the resurrection of the just; and they who have done evil in the resurrection of the unjust;" then followed the vision.

Such was the answer made to Mr. Chamberlain's inquiries, and as the reader will doubtless be interested to know how this answer was received by this unprejudiced gentleman, I quote the following from his letter in response to the explanation.¹

"Of course, I realize that if the Book of Mormon was not just what it purported to be, the whole fabric [of Mormonism] must fall to the ground, so far as being an inspired religion, and would then only be worth what good one could get out of it as the best organization or controlled religion on earth; * * * * * upon studying the Book of Mormon, I, of course, found these portions of King James' version of our Bible, and judging it by the applied law of human experience, as we lawyers learn to judge everything, I could account for it in no other way, than that Joseph Smith copied it therefrom, and I am free to say that your reasons for his so doing are not only probable, but the only solution that can be given. * * * * * I believe and think that your suggestion is the only theory upon which it is possible to advocate its divine character. It seems to me that God, so far as I know, has never supplied man with what he already possessed, and Joseph Smith already had language with which to express his ideas, and all that was required in addition from God was, that he furnish him with the thought, and then let him express it in his own language. I never could for a moment believe that God is interested in placing his approval on King James' translators' style of translating, nor upon the composition of the English language therein adopted. I do not see wherein your theory detracts in any manner from the value of the Book of Mormon, as an inspired work acknowledged by God as authentic, nor makes more impracticable the manner of its introduction."

III.

MISCELLANEOUS OBJECTIONS BASED ON LITERARY STYLE AND LANGUAGE.

The theory established that the language of the translation of the Book of Mormon is substantially that of Joseph Smith, and that at least for extended quotations from Isaiah and the new Testament writers he turned to the common English version of the Bible and adopted it, the answer to all objections based upon errors in literary style and grammar, and the finding of many passages from the Hebrew prophets and New Testament writers transcribed from King James' translation—is obvious:

(1) The language is Joseph Smith's; the errors in style and grammar are due to his very limited education, for which the lack of educational opportunities is responsible.

(2) To relieve himself somewhat of the mental strain in the work of translation when he came to matter transcribed from the Hebrew prophets into the Nephite record, or to instructions of the Messiah that paralleled his teachings to the people of Judea—of which there already existed a reasonably good English translation—the Prophet adopted that translation.

The ideas underlying this explanation once adopted, it is equally easy to meet the objections to the Book of Mormon based on the existence of modern words and phraseology found in it; of provincialisms of the time and place in which the translation was wrought; of phrases and words from modern poets and religious exhorters. These words and

¹ The correspondence in full is to be found in the "Improvement Era" for January, 1904, pp. 179-196.

phrases made up the vocabulary of Joseph Smith; and his mode of expressing his thought is that of the period and place in which he lived; and hence the ideas obtained from the Nephite plates he couched in those modern words, phrases and modes of expression familiar to him.

Sometimes, however, more is claimed for the existence of these modern words, phrases and alleged quotations from modern poets than is warranted.^k For example: Campbell, Hyde, Lamb, Linn, and many others, sarcastically remark that the words of Shakespeare are quoted in a passage in the Book of Mormon accredited to Lehi, 2200 years before Shakespeare was born! Linn puts it in this form:

"Shakespeare is proved a plagiarist by comparing his words with those of the second Nephi, who, speaking twenty-two hundred years before Shakespeare was born, said, 'Hear the words of a trembling parent, whose limbs you must soon lay down in the cold and silent grave, from whence no traveler can return.'"^l

The theory already advanced as an explanation of the existence of modern words and phraseology in Joseph Smith's translation of the Nephite record is adequate as an explanation of such instances of modernisms as this.^m Through school books extant, or through listening

^k The Rev. M. T. Lamb, author of the "Golden Bible, or The Book of Mormon, Is It From God," delivering a lecture in the town of Coalville, Utah, had the following experience: In the course of his remarks, the Reverend gentleman related how he had sit down to read the Book of Mormon for the purpose of really ascertaining for himself if it were true or false. He related how he found on the very first page of the book, the statement that Lehi's family consisted of his wife Sariah, and his four sons, Laman, Lemuel, Sam, and Nephi. "Sam, Sam," said he, "that sounds familiar! Sam, it occurs to me that I have heard that name somewhere before! Sam! Oh, Yes, I remember, 'Sam' is the yankee nickname for Samuel! Right then and there," said the speaker, "I had my doubts as to this book being a genuine, ancient record, since I found a modern yankee contraction of a proper name given as the name of an ancient personage!" At the conclusion of his remarks the Reverend gentleman gave opportunity for questions on the subject of his lecture. Whereupon, Elder W. W. Cluff, of the "Mormon" faith arose, and in the course of a good natured, and informal discussion, he asked the Rev. Mr. Lamb what he would think of a person who would sit down and begin an examination of the pentateuch—the books accredited to Moses, and the most ancient of the Hebrew scriptures (except, perhaps, the book of Job), to ascertain its truth, and coming to the enumeration of the names of the sons of Jacob finds one of them named "Dan." "Dan, Dan," says this supposed investigator, "Dan, why it seems to me that I have heard that name before! sounds familiar! Oh, I remember, now, 'Dan' is the yankee nickname for 'Daniel.' Therefore, the writings of Moses cannot be genuine, because here is a yankee nickname given as the name of a very ancient personage, therefore, these alleged writings of Moses must be modern; hence, not what they have claimed to be, ancient inspired scriptures!" It is needless to say that the Rev. M. T. Lamb had nothing further to say on this point. The simple parallel was too much for him.

^l Linn's "Story of the Mormons," p. 96.

^m "Through nature to nature's God" is another instance referred to by many Anti-Mormon writers as being in the Book of Mormon, (although this writer has failed to find it), and is also in Pope's Essay on man. "The God of nature suffers" (First Nephi 19: 11-12), an expression used by the first Nephi, quoting the words of the prophet Zenos; this, be it remembered, several hundred years before Christ. This expression is accredited to Dionysius, the areopagate, supposed to be living at the time of the Savior's death on the cross, and who, as he beheld the sun hide its face, and witnessed the bursting of the rocks, and

to itinerant preachers, the Prophet might have become acquainted with such phraseology as this alleged quotation from Shakespeare, and employed it where it would express some Nephite idea or thought found in the Nephite record. Still, this alleged quotation from the British poet, at least, is susceptible of another explanation.

In the book of Job I find two passages either of which, and surely both of them combined, would furnish the complete thought, and for that matter largely, the phraseology to both Lehi and Shakespeare. I quote Job's language, and afterwards that of Lehi's and Shakespeare's, that the reader may compare them:

1. Job, "Let me alone that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death."^a

"When a few years are come, then I shall go the way whence I shall not return."^o

2. Lehi, "Hear the words of a parent whose limbs you must soon lay down in the cold and silent grave, from whence no traveler can return."

3. Shakespeare, "That undiscovered country from whose bourn no traveller returns."

It will be observed that the passage from the Book of Mormon follows Job more closely than it does Shakespeare, both in thought and diction; and this for the reason, doubtless, that Lehi had been impressed with Job's idea^p of going to a land whence he would not return; and Joseph Smith being familiar with Job, and very likely not familiar with Shakespeare, when he came to Lehi's thought he expressed it nearly in Job's phraseology; and undoubtedly Shakespeare paraphrased his now celebrated passage from Job.

It is also objected that many of the prophecies of the Book of Mormon respecting the earth-career of Messiah, especially the prophecies found in first Nephi, are given sometimes in the language of accomplished fact.^q "Lehi," says Campbell, "was a greater Prophet than any of the Jewish prophets, and uttered all the events of the Christian Era and developed the records of Matthew, Luke, and John 600 years before John the Baptist was born." He follows the general statement with a number of passages illustrative of it. Lamb makes the same charge, saying concerning the prophecies, that many of them are written "in the exact language of the New Testament."

It is sufficient to say of this objection that Joseph Smith having a full knowledge of the facts of the Christian story, as related in the

felt the earth tremble, exclaimed: "Either the God of Nature suffers or the universe is falling apart." And it is sneeringly urged that "Nephi 2400 years ago hears the saying of a pagan who lives 634 years after him! (Campbell).

^a Job x: 20-21.

^o Job xvi: 22.

^p It must be remembered that Lehi's colony carried with them, in their journey to the western hemisphere, that Jewish scriptures extant up to 600 B. C., which scriptures doubtless included the book of Job; hence my remark that Lehi was doubtless familiar with Job's reflection concerning death—of his going whence he would not return.

^q I Nephi 22: 21. II Nephi 31: 5-10.

New Testament, clothed the ideas caught from the Nephite record in New Testament phraseology; and it has been suggested that he may have done so in places in stronger terms than a rigidly strict translation might have warranted.^r

It is not necessary to go into detail in considering this objection,^s or of objections of similar nature, for the reason that this whole class of objections is met completely by the theory suggested in these pages concerning the translation of the Book of Mormon.

^r Such, substantially, is a suggestion made by Mr. H. Chamberlain, Esq., whom I have quoted before in this chapter.

^s In the course of a brief discussion of the Book of Mormon, carried on through one of the leading journals of Salt Lake City, with an "Unknown" writer, the following rule of criticism, on the objection discussed in the text, was laid down:

"Any book which professes to have been written in ancient times and yet quotes from authors not born until centuries afterwards is a spurious Book."

To which the writer made the following reply:

"This canon of criticism, however serviceable when applied to books in general, can in no sense be made to do service against the Book of Mormon. When he formulated his canon of criticism, as throughout the discussion, the 'Unknown' failed to recognize the fact that, while the Book of Mormon is an ancient book, it is largely a prophetic book; and the strongest complaint that can be made against it along the line of the 'Unknown's' criticism is that some of its prophecies are here and there translated in phraseology somewhat similar to that of writers living subsequent to the period in which it was written. In explanation of this fact I have urged that the translator, Joseph Smith, being acquainted with the New Testament [and to a limited extent with the popular phrases of some modern writers], and his diction being influenced by the phraseology of those writers, sometimes expressed the thoughts and predictions of the ancient writers in New Testament phrases. So that the question at issue at this point of the discussion is, first, whether the ancient writers in the Book of Mormon could have been acquainted with the events, to them then future, found recorded in the Book of Mormon, and is the theory reasonable that in translating their statement of these events Joseph Smith's diction would be influenced by the phraseology of the New Testament? In dealing with the question of the New Testament phraseology in the Book of Mormon it is Joseph Smith that has to be dealt with, not Nephi [or other Book of Mormon writers], the translator, not the original writers."

CHAPTER XLVII.

OBJECTIONS TO THE BOOK OF MORMON (Continued).

I.

PRE-CHRISTIAN ERA KNOWLEDGE OF THE GOSPEL.

Among the early objections to the Book of Mormon, supposed to be unanswerable, was that based upon the fact that the Nephites hundreds of years before the birth of Christ had knowledge of him and the redemption he would bring to pass for man, and the means of grace through which salvation would be accomplished. In fact, that they had knowledge of the Christian institution. "He," (Joseph Smith) represents the Christian institution," says Alexander Campbell, "as practiced among his Israelites before Christ was born! And his Jews are called 'Christians' while keeping the law of Moses, the Holy Sabbath, and worship in their temple, at their altars, and by their High Priest!"

Of late, however, not so much importance has been attached to this objection. It is becoming more and more recognized as a truth that the Gospel of Christ was known from very ancient times, from before the foundations of the world in fact. Jesus, in scripture, is known as the "Lamb slain from before the foundations of the world," and certain ones are spoken of as having their names written in the "Book of Life" from the foundation of the world.^a

Paul speaks of the hope of "eternal life, which God that cannot lie, promised before the world began."^b Men were not left in ignorance of the plan of their redemption until the coming of the Messiah in the flesh, even in the old world. Our annals are imperfect on that head, doubtless, but enough evidence exists even in the Jewish scriptures to indicate the existence of the knowledge of the fact of the Atonement and of the redemption of man through that means. Abel, the son of Adam, offered the first of his flock as a sacrifice unto God. How came he to make such an offering, except that behind the sacrifice, as behind similar offerings in subsequent ages, stood the fact of the Christ's Atonement? In it was figured forth the means of man's redemption—through a sacrifice, and that the sacrifice of the first-born. But where learned Abel to offer sacrifices if not from his father, Adam? It is reasonably certain that Adam as well as Abel offered sacrifices, in like manner and for the same intent. Paul bears unmistakable testimony to the fact that the gospel was preached unto Abraham; and also that it was offered to Israel under Moses before "the law of carnal command-

^a I Peter i: 18-25. Rev. xiii: 8.

^b Titus i: 1. 2.

ments" was given. "I would not that ye should be ignorant," he says, "how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them and that Rock was Christ."^c

Paul's great controversy with the Christian Jews was in relation to the superiority of the Gospel to the law of Moses. Many of the Christian Jews, while accepting Jesus of Nazareth as the promised Messiah, still held to the law with something like superstitious reverence, and could not be persuaded that the Gospel superseded the law, and was, in fact, a fulfillment of all its types and symbols. This controversy culminated in Paul's now celebrated letter to the Galatians, wherein he says:

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus."

After this testimony to the knowledge of the Gospel existing among the ancients, it is useless for modern critics of the Book of Mormon to complain of the knowledge of the Christian institution possessed by the Nephites, and the fact that the Book of Mormon proclaims the existence of that knowledge. If it shall be said that the Nephites had clearer conceptions of it than the people inhabiting the old world, that fact would arise not out of God's unwillingness to make known the great truth, but to the fact that the Nephites succeeded in living more nearly within his favor; and hence their clearer knowledge of the truth.

It should be remembered that prophecy is but history reversed. Known unto God are all His works and words from the beginning to the end; and as various times he has made known future events in the clearest manner to his prophets who, under the inspiration of the Holy Ghost, have recorded them. The Prophet Isaiah, 150 years before the birth of Cyrus, foretold his name; declared that he should subdue kingdoms, including Babylon, set free the people of God held in bondage there and rebuild the House of the Lord at Jerusalem. And all this as clearly as the historians could write it after the events themselves took place. To Daniel he revealed the rise, fall and succession of the leading empires and nations of the world, even to the time of the establishment of God's Kingdom in power to hold universal sway in the latter days, an event not yet fulfilled.

^c I Cor. x: 1-4.

It is clear even from the Hebrew scriptures that the Lord has been willing, and even anxious, that a knowledge of the Christian institution should be had among men from the beginning. To the prophets of Israel in fact, nearly every important event in the life of the Savior was made known. They foretold that he would be born of a virgin; that his name would signify "God with us;" that Bethlehem would be the place of his birth; that he would sojourn in Egypt with his parents; that he would reside in Nazareth, for "He shall be called a Nazarene;" that a messenger would prepare the way before him; that he should ride in triumph into Jerusalem upon a colt, the foal of an ass; that he would be afflicted and despised; that he would be a man of sorrows and acquainted with grief; that he would be despised and rejected of men; that men would turn their faces from him in his affliction; that he would be esteemed as stricken and smitten of God; that he would be wounded for our transgression, bruised for our iniquities; that the chastisement of us men would be laid upon him, and by his stripes would we be healed; that upon him would God lay the iniquity of us all; that for the transgressions of God's people would he be stricken; that he would be oppressed and afflicted, yet open not his mouth; that as a sheep before her shearers is dumb, so would he be silent before his judges; that he would be betrayed for 30 pieces of silver; that men would divide his raiment and cast lots for his vesture; that they would give to him gall and vinegar to drink; that not a bone of him should be broken; that he should be taken from prison and from judgment, and be cut out of the land of the living, that he would make his grave with the wicked and the rich in his death; but notwithstanding this he should not see corruption (i. e., his body decay), and that on the third day following his death he should rise triumphant from the grave. All this and much more was foretold by the ancient Hebrew prophets concerning the Messiah. This is prophetic history.

In like manner to the Nephites his prophetic history was made known, and is found in the Book of Mormon in some instances in greater plainness than in the Old Testament, because, for one thing—in addition to the suggestion made that the Nephites may have lived nearer to the Lord than other branches of the house of Israel—the Nephite scriptures have not passed through the hands of an Aristobulus, a Philo and other rabbis, who by interpretation or elimination have taken away some of the plain and precious parts of the Jewish scriptures. Surely if the Lord revealed to the Jewish prophets these leading events in the history of the Savior ages before the Messiah's birth, it ought not to be thought a strange thing if God imparted the same knowledge to the Nephite prophets. Nor can the fact that he did so, and that in plainer terms than in the revelations to the Jews, be held as valid objections to the Book of Mormon.

II.

THE UNLAWFULNESS OF ESTABLISHING THE PRIESTHOOD WITH OTHER THAN THE TRIBE OF LEVI.

Somewhat akin to the objection last considered is one based upon the claim that it would be unlawful to establish a Priesthood other than

that founded by Moses, when he chose the tribe of Levi to officiate in holy ordinances. In order that this objection, however, may be stated in its full force I quote it as set forth by Alexander Campbell, not even omitting the unfortunate coarseness of his language which was so unworthy of his character, and which I assign to the spirit of those times when coarseness was so often mistaken for forcefulness.

"Smith, its real author, [i. e. of the Book of Mormon] as ignorant and as impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact, or a pretended fact, which makes God a liar. It is this: with the Jews God made a covenant at Mount Sinai, and instituted a priesthood, the high priesthood to Aaron and his sons for an everlasting priesthood, he separated Levi, and covenanted to give him this office irrevocably while ever the temple stood, or till the Messiah came. 'Then,' says God, 'Moses shall appoint Aaron and his sons and they shall wait on the priests office, and the stranger, (the person of another family) who cometh nigh, shall be put to death.' (Numbers iii: 10). 'And the priests and sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord, and by their word shall every controversy and every stroke be tried.' (Deut. xxi: 5). Korah, Dathan, and Abiram, with 250 men of renown, rebelled against a part of the institution of the Priesthood, and the Lord destroyed them in the presence of the whole congregation. This was to be a memorial that no stranger invade any part of the office of the Priesthood. (Numbers xvi: 40). Fourteen thousand and seven hundred of the people were destroyed by a plague for murmuring against the memorial.

"In the 18th chapter of Numbers the Levites are again given to Aaron and his sons, and of the priesthood confirmed to them with this threat—"The stranger that cometh nigh shall be put to death." 'Even Jesus,' says Paul, 'were he on earth, could not be a priest; for he was of a tribe concerning which Moses spake nothing of priesthood.' (Heb. vii: 13). So irrevocable was the grant of the priesthood to Levi, and of the high priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence Jesus himself was excluded from officiating as priest on earth according to the law.

"This Joseph Smith overlooked in his impious fraud, and makes his hero, Lehi, spring from Joseph. And just as soon as his sons return from the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably 'Offer sacrifices and burnt offerings to the Lord.' p. 15 (first edition).⁴ Also it is repeated, p. 18—Nephi became chief artificer, shipbuilder, and mariner; was scribe, prophet, priest, and king unto his own people, and 'consecrated Jacob and Joseph the sons of his father priests to God and teachers—almost 600 years before the fullness of the times of the Jewish economy was completed. p. 72. Nephi represents himself withal 'as under the law of Moses,' p. 105. They built a new temple in the new world, and in 55 years after they leave Jerusalem, make a new priesthood which God approbates. A high priest is also consecrated and yet they are all the while "teaching the law of Moses, and exhorting the people to keep it!" p. 146, 209. Thus God is represented as instituting approbating and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had promised in the law of Moses that if any man, not of the tribe and family of Levi and Aaron should approach the office of priest, he would surely die; he is represented by Smith as blessing, approbating, and sustaining another family in this appropriated office. The God of Abraham or Joseph Smith must then be a liar! And who will hesitate to pronounce him an imposter? This lie runs through his record for the first 600 years of his history."

I have stated this objection, at length, because much importance has

⁴ Mr. Campbell cites the first edition throughout.

been attached to it and many have regarded it as unanswerable. I consider its importance has been much exaggerated, and the whole objection based upon conceptions of the right and power of God and his freedom of action, as altogether too narrow and dogmatic.

It is to be observed, first of all, that the inhibitions against others being appointed to the priesthood that was given to Aaron and the Levites, are inhibitions against "men" assuming the right to institute any other order of priesthood in Israel, or to grant the rights of this priesthood to any other tribe than that appointed by the Lord. Because of these inhibitions against "men" presuming to change the order which God has established, to therefore assume that God, to meet other conditions—such as those, for instance, presented in the establishment of a branch of the house of Israel in the new world—the case of Lehi and his colony—that God cannot make such changes in the matter of establishing a priesthood as seemeth him good, is preposterous.

I think the argument of this point might be closed here, for surely on one would be so unreasonable as to contend that the inhibitions which God imposes upon men are to be made operative upon himself.

In the treatment of the objection preceding the one now under consideration I pointed out the fact of the antiquity of the Gospel, showing that even unto Abraham the Gospel had been preached, and that the law of Moses, usually called the law of carnal commandments, had been "added" to the Gospel because of the transgressions of Israel, from which fact it is evident that the Gospel was administered in those ancient, patriarchal times. It was a higher law than the law of Moses. It was the everlasting covenant of God with man and the blood of Christ is spoken of as being the blood of that everlasting covenant.* There was a priesthood that administered the ordinances of that Gospel, and as the Gospel was a higher law than the law of Moses, it is reasonable to conclude that the priesthood which administered in those ordinances was a higher order of priesthood than that conferred upon Aaron and the tribe of Levi, and undoubtedly the higher priesthood could, on occasion, administer in the ordinances of the inferior law. It was, doubtless, this higher order of Priesthood that such characters as Abraham, Melchizedek, and other prophets in Israel held, and by which they administered in sacred things. It was this order of priesthood that was held by Lehi and Nephi, and which the latter conferred upon his brothers, Jacob and Joseph.^f The former referring to his priesthood says, that he had been "ordained after the manner of this(the Lord's) holy order," the manner in which this higher priesthood, of which I am speaking, is designated throughout the Book of Mormon;^g called also a priesthood "after the order of the Son of God." It was this priesthood, therefore, that was conferred upon the Nephites—not the Aaronic priesthood—and by which they officiated in sacred things; of things pertaining to the Gospel as well as to the law given of Moses. The justification for administering in the things of the law by this priesthood consists in the fact that the superior authority includes all the rights and

* Heb. xiii: 20.

^f II Nephi v: 26. II Nephi vi: 2.

^g Alma v: 44. Alma xiii.

powers of the inferior authority, and certainly possesses the power to do what the inferior authority could do.

It may be claimed that the inconsistency in the Book of Mormon, relative to this matter, consists in this: it claims that the Nephites were living according to the law of Moses, and the law of Moses provided that the house of Aaron and the tribe of Levi alone should exercise the priesthood; whereas, among the Nephites others than the Levites held and exercised the priesthood; technically, that inconsistency exists, but it is a technicality and is capable of bearing no such weight of argument as Mr. Campbell puts upon it. In Lehi's colony there was no representative of the tribe of Levi so far as known, and hence others had to be chosen to officiate before the Lord in the priest's office.

That the Lord in making his covenant with the house of Aaron and the tribe of Levi concerning the priesthood reserved to himself the right on occasion to appoint others to perform priestly functions, even in Israel, in Palestine, is evident from the case of Gideon, the fifth judge in Israel after Moses. Gideon was of the tribe of Manasseh,^h and when the Lord would deliver Israel from the oppression of the Midianites he sent his angel to this man, and though he was not of the tribe to whom the priesthood had been given by covenant, nevertheless, the Lord commanded him to build an altar, and he did so, and called it Jehovah-shalom. He also threw down the altar of Baal and built an altar unto the Lord, and offered burnt offerings, all of which were priestly functions.ⁱ Shall these acts be denounced as a violation of the covenant of the Lord with Aaron and the tribe of Levi? Shall the angel of the Lord, who commanded Gideon in these priestly things, be declared a spirit of evil, a violator of God's covenant? Shall the book of Judges be rejected as a spurious book, and unworthy of being accepted as part of the scriptures because it relates these circumstances? In a word, shall we employ against it all the thunder of Mr. Campbell's criticism of the Book of Mormon? His criticism would be just as effective against the book of Judges as it is against the Book of Mormon, but as a matter of fact it would amount to nothing in either case, since the action of Gideon, and also of Lehi and Nephi, were of the Lord's appointing, and the Lord had certainly reserved to himself the right to appoint men other than members of the tribe of Levi when occasion should require, though he had forbidden "men" to appoint priests other than from that tribe. This was to avoid confusion and the bringing into existence rival priesthoods among God's people, but certainly when the Lord conferred a higher order of priesthood upon the Nephites, under which they were to operate in the New World, there was no infringement of the rights of the tribe of Levi. It was no more a violation of the covenant the Lord made with the tribe of Levi, than it would be for the Lord to appoint an inhabitant of Mars to that order of priesthood and give him the right of administration in that distant world.

The whole objection is captious, and manifests the weakness of the objections urged against the Book of Mormon, since so great stress must needs be laid upon this supposed contradiction of the Bible covenant.

^h Judges vi: 15.

ⁱ Judges vi.

In his objections to the Book of Mormon, in addition to those already noted, Mr. Campbell also lays stress upon the departure of Lehi from Jerusalem, and also the establishment of a temple and its service in the New World, as a great violation of God's covenant with Israel. "To represent God," he says, "as inspiring a devout Jew [Lehi was not a Jew, by the way, but of the tribe of Manasseh] and a prophet, such as Lehi and Nephi are represented by Smith, with a resolution to forsake Jerusalem and God's own house, and to depart from the land which God gave to their fathers so long as they were obedient; and to guide by miracle and bless by prodigies a good man in forsaking God's covenant and worship is so monstrous an error that language fails to afford a name for it."

One can scarce refrain from characterizing this sort of criticism as nonsense. Nor does it represent the facts in case. Lehi was not forsaking God's covenant nor worship; he was leaving Jerusalem by the Lord's own commandment at a time when God's judgment was about to fall and shortly afterwards did fall upon the place, so that it was no great calamity that was happening to Lehi's righteous colony to be taken from such a place and brought to the great American continents, agreeably to the covenants of the Lord with the house of Joseph, Lehi's ancestor.¹ The establishment of a temple in the New World was a necessity to this colony, but Mr. Campbell, together with all who have followed him in this and similar objections, seem determined to so limit the power of God that they will not allow of him making provisions to meet such occasions.

III.

NEPHITE KNOWLEDGE OF THE "CALL OF THE GENTILES"

Much stress is laid by Mr. Campbell and others upon what Paul says respecting the "call" of the Gentiles, to the grace of the Gospel of Christ, "which in other ages," says Paul, "was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel."^k

The making this truth known to the world, according to Mr. Campbell's views of Paul's declaration was reserved to Paul and his fellow apostles of that dispensation. "But Smith," remarks Mr. Campbell, "makes his pious hero Nephi 600 years before the Messiah began to preach, disclose these secrets concerning the calling of the Gentiles, and blessings flowing through the Messiah to Jews and Gentiles, which Paul says was hid from ages and generations."¹

This objection could be disposed of in several ways. First, it could be held that when Paul, and the other apostles of the old world, spoke concerning the development of the work of the Lord in that land, they were limited by their knowledge of the world. They did not speak with reference to the people inhabiting the American continents who were unknown to them. For example, when Paul said:

¹ See pp. —

^k Ephesians iii: 5, 6.

¹ I Nephi x: also book of Jacob, chapter v.

"Be not moved away from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."^m

No one for a moment thinks Paul had in mind the inhabitants of the western hemisphere when he said, "the Gospel was preached to every creature which is under heaven." He had reference to the world with which he was acquainted, as he knew the world.

Second, it could be held that the knowledge of this mystery revealed to the Nephites by no means interfered with the purposes of God in keeping that matter hidden from the Gentiles and the world. The fact made known to the Nephites never reached the Gentiles until after the publication of the Book of Mormon, in 1820, long ages after Paul had published the fact to the Gentile world. What was revealed to the Nephites in no way detracted from the glory of Paul and the other apostles, making known the mystery of God's grace to the Gentiles.

Third. It could be held, that Paul meant that himself and fellow apostles knew in a different way that the Gentiles were to be fellow heirs with the house of Israel in the privileges of the Gospel. Indeed, I think this must be the solution of the matter, for Mr. Campbell's version of it would bring Paul and Isaiah into pronounce'd conflict with each other, and prove that one or the other of them did not speak by the inspiration of God. That it was revealed to the ancients that the Gentiles were to partake of the advantages of Christ's atonement, and have part in the salvation that is possible through it is evident from the following passages, which all allow makes direct reference to Christ and his mission.

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."ⁿ

Again:

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."^o

In the light of these revelations, concerning the part the Gentiles were to have in the salvation that comes through Christ, it can scarcely be said that this "mystery," was not revealed in ages previous to the days of Paul; but it could be said, and this I contend is what Paul meant, that it was not as fully known in former ages that the Gentiles were "to be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel." Before Paul's time it was only in prophecy that this was known; but after his day it was known both in prophecy and as accomplished fact.

IV.

THE DIFFICULTY OF THE THREE DAYS DARKNESS.

An effort is sometimes made to bring the Book of Mormon into con-

^mCol. i: 2, 3.

ⁿIsaiah xxxxi: 6.

^oIsaiah xxxix: 6.

tradition with the New Testament in the matter of "three days darkness," connected with the death of Jesus. The objection was recently stated in these terms:

"In Helaman xiv: 20-27, and in I Nephi xix: 10, we read about three days of darkness which should cover "all the earth," and the isles of the sea at the crucifixion of the Savior. Neither the Bible nor history speaks of three days of darkness on the eastern hemisphere, hence it did not cover 'all the earth' as we understand it."

The objection as here stated, and the argument to be inferred from it, is: the Book of Mormon says that at the crucifixion of Messiah there will be three days of darkness that will cover all the face of the earth and the isles of the sea. History and the Bible are silent about such an event; therefore, the Book of Mormon makes a false statement and must itself be untrue, and consequently, uninspired, and is not at all what it claims to be, viz., a record of the ancient inhabitants of America, and brought forth by the power of God for the enlightenment and instruction of the world.

As stated, this objection differs a little from the ordinary manner in which it is stated by objectors. They usually try to make it appear that the Book of Mormon's statement that there were three days darkness in the Western World during the time Messiah was in the tomb is in conflict with the New Testament's statement that there were three hours darkness during the crucifixion; but the fact that the New Testament refers to an event that took place while Jesus hung upon the cross in Judea, and the Book of Mormon statement refers to an event that took place after his crucifixion, while he was lying in the tomb, and in the western hemisphere, it must be apparent that there is no conflict between the two events.

But now to meet the objection as here presented. All that is necessary will be to present just exactly what the Book of Mormon does say with reference to the three days of darkness:

"The God of our fathers * * * yieldeth himself, according to the words of the angel, as a man into the hands of wicked men to be lifted up according to the words of Zenock, and to be crucified according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake, concerning the three days of darkness which should be a sign given of his death, unto those who should inhabit the isles of the sea, more especially given unto those who are of the House of Israel.^p

This is one of the passages referred to in the objection, but there is nothing here about the three days of darkness extending over "the whole face of the earth." It speaks of it as extending to the isles of the sea;—i. e. to lands distant from Jerusalem beyond the seas—to those more especially inhabited by the house of Israel. In passing, and merely by the way, it may be interesting to call attention to the fact that here are three Hebrew prophets referred to by Nephi—Zenock, Neum, and Zenos—each of whom had recorded an important prophecy respecting the coming and mission of Christ; and had not the Jews eliminated the books of these prophets from their collection of scriptures, it could not

^p I Nephi xix: 10.

have then been said, as it is now said, that the Bible is silent respecting these three days of darkness, which were to be a sign of the Messiah's death; for then they would have had the words of Zenos that there was to be such a sign given in the isles of the sea, inhabited by the house of Israel.

Behold, as I said unto you concerning another sign, a sign of his death, behold in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you, and also the moon, and the stars also; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. * * * And behold thus hath the angel * * * said unto me, that these things should be, and that darkness shall cover the face of the whole earth for the space of three days. And the angel said unto me, that many shall see greater things than these, to the intent that they might believe that these signs and these wonders come to pass upon all the face of this land. Helaman 20: 28.

This is the other passage quoted, and in it is found the phrase, "that darkness shall cover the face of the whole earth for the space of three days." But it should be remembered that this is preceded by a statement concerning the three days darkness that limits this otherwise general statement, namely, "and there shall be no light upon the face of this land"—meaning America—"for the space of three days." This clearly limits the particular sign under consideration to America and the adjacent islands of the sea, in other words, to the western hemisphere. Moreover, the phrase, "that darkness shall cover the face of the whole earth," is followed as well as preceded by the limiting clause—"these signs and these wonders"—namely, the three hours of tempest and of earthquake followed by the three days of darkness—"shall come to pass upon all the face of this land"—meaning, of course, America.

Then again, when the prophecy is left and you turn to the history of its fulfillment, the whole of the thrilling narrative is clearly confined to the statement of events that occurred in the lands occupied by the Nephites—that is, to the western hemisphere. Yet in that narrative is found the same form of expression as in the prophecy of Samuel, the Lamanite. While describing events that are clearly confined to Nephite lands, Mormon says: "and thus the face of the whole earth became deformed because of the tempests and the thunderings and the lightnings. * * * And behold the rocks were rent in twain; they were broken up upon all the face of the whole earth."—(III Nephi 8: 17-18). Now, did the prophet really mean that the convulsions he was describing extended to Europe and Asia and Africa because he said "the rocks were broken up upon the face of the whole earth?" No; you limit the general expression here by the facts of the whole circumstance under consideration, so that "broken up upon the face of the whole earth," means upon the face of the whole earth so far as the Nephite lands are concerned—that is the limitation of the general phrase.

As an example of this kind of interpretation, allow me to introduce a passage or two from the Bible. Daniel, in giving the interpretation of the king of Babylon's dream, says:

Thou, O king, art a king of kings: for the God of heaven hath given

thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Does this prophecy really mean "wheresoever the children of men dwell," there, too, was the rule and dominion of Nebuchadnezzar? Did he rule all of Europe and Africa! Did his dominion extend to the western hemisphere, for there the children of men dwelt as well as in Asia? It is a matter of common information that Nebuchadnezzar's dominion was not thus extended, but really was quite limited. What, then? Shall we reject the prophecies of Daniel because a strict and technical construction of his language does not meet the facts?

Again he says, speaking of the political powers that would succeed Babylon:

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

This third kingdom is generally agreed to have reference to the kingdom of Alexander; but did Alexander "bear rule over all the earth?" Did he bear rule over the western hemisphere? No; nor did he know of its existence. What, then, shall we do with this inspired prophet who says he "shall bear rule over all the earth?" Shall we reject him and his book? Or say that his statements do not agree with the facts? That would be absurd. The particular phrase is limited by the general circumstances under which the prophet was speaking. That is the course taken by all who believe the book of Daniel, and it is a course amply justified by reason.

Again, it is recorded in Luke, speaking of the events which happened during the crucifixion of the Savior:

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour."

Did this inspired writer really have in mind the whole round earth, or was he speaking with reference to what happened right there in Judea where the main event occurred? Undoubtedly he had reference to what had been stated to him by the eye witnesses of the scene, who merely related what appeared to them; namely, that a darkness settled down over the land, but they were not thinking of the face of the whole earth when they told the story to Luke, nor was he when he wrote his statement of the event.

One other example:

"Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."—Col. i: 23.

Is this statement of Paul's literally true? Had the gospel at that time, or, for matter of that, has it at any time since then, been preached unto every creature under heaven? Certainly not. And when Paul wrote his letter to the Colossians there were millions of the children of men, as there are to this day, who never had heard of Messiah or the gospel. Paul could only have meant by this over-statement of the matter, that the gospel had been very generally preached

in the kingdoms and provinces with which himself and the Colossians were acquainted; and no one thinks of rejecting Paul or his books because of such seeming inaccuracies. His use of such broad-sweeping phrases are interpreted in the light of reason, and limited by the well known circumstances under which he wrote. It should be remembered in this connection, that hyperbole is a habit of speech with oriental peoples, to whom the Jews belonged; and indirectly, too, the Nephites are descendants of the same people, and have retained to a large extent the same habits of expression; all of which should be taken into account in the interpretation of the Nephite records as it always is in exegeses of the Hebrew scriptures.

V.

THE BIRTH OF JESUS "AT JERUSALEM."

The following prediction concerning the birth place of Jesus is found in the book of Alma.

"And behold he shall be born of Mary, at Jerusalem, which is the land of our forefathers."

Jesus, it is well known, was born at Bethlehem, Judea, between four or five miles south of Jerusalem, really a suburb of the larger city. Nearly all objectors point to this prophecy as being in contradiction to the well attested historical fact of Christ's birth at Bethlehem. The objection is seldom fairly stated. It is charged that the Book of Mormon says that Jesus was born "at Jerusalem," and Alexander Campbell quotes it as being "in Jerusalem," and all omit the qualifying clause "the land of our fathers," which clearly indicates that it is not the "city" which the Nephite historian gives, but the "land" in which Jesus would be born.

This explanation of the supposed difficulty is further strengthened when it is remembered that it was a custom of the Nephites to name large districts of country—such as might correspond to provinces and principalities in other nations—after the chief city of the land:

"Now it was the custom of the people of Nephi, to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah."^a

And hence, too, came the practice of calling large districts of country after the chief city therein. In this same book of Alma—as throughout the Book of Mormon—we have the city named after the man who founded it, and the district of country named from the chief city, thus: "The Land of Zarahemla," "the land of Melek;" "the land of Ammonihah;" "the land of Gideon;" "the land of Lehi-Nephi, or the city of Lehi-Nephi;" and so on ad infinitum. It became a habit of speech with them, especially with reference to Jerusalem, from whence their forefathers came, as witness the following few out of many such quotations that could be given:

"I shall give this people a name, that thereby they may be dis-

^a Alma viii: 7.

tinguished above all the people which the Lord God hath brought out of the land of Jerusalem."—Mosiah 1: 11.

"That same God has brought our fathers out of the land of Jerusalem."—Mosiah 7: 20.

"Why will he not show himself in this land, as well as in the land of Jerusalem?"—Helaman 16: 19.

Hence when it is said that Jesus should be born "at Jerusalem, which is the land of our forefathers," the Nephite writer merely conformed to a habit of speech, and meant the "land" of Jerusalem, not the "city."

VI.

THE SETTLEMENT OF MODERN CONTROVERSIES.

"This prophet Smith * * * * wrote on the plates of Nephi, in his Book of Mormon, every error and almost every truth discussed in New York for the last ten years. He decides all the great controversies;—infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry and general resurrection, eternal punishment, who may baptize, and even the question of free masonry, republican government, and the rights of man. All these topics are repeatedly alluded to."

Then in mockery:

"How much more benevolent and intelligent this American Apostle than the Holy Twelve and Paul to assist them! He prophesied of all these topics, and of the apostasy, and infallibly decides by his authority every question. How easy to prophecy of the past or of the present time!"

Such the statement of Alexander Campbell in the criticism so often quoted in these pages. Some critics of the Book of Mormon have charged that it contained nothing of importance on such matters;^r nothing that was really worth while considering, but if it considers this long list of subjects enumerated by Mr. Campbell, the charge of not dealing with questions of importance must surely be set aside. As a matter of fact, the Book of Mormon deals with at least the most of the subjects enumerated, not, however, as they were discussed in New York between 1820 and 1830, but as they arose in the experience of the ancient inhabitants of America, or as the Nephite prophets moved upon by the Holy Spirit saw what would arise within the experience of the Gentiles who would inhabit the land. The chief complaint against Mr. Campbell's objection on these points consist in the spirit in which he makes it. For example, the Book of Mormon says nothing of "free masonry," but throughout the work it does discuss the question of secret societies that existed both among the Jaredites and Nephites, which societies were factors in bringing about the overthrow of both these nations; and it contains also prophetic warning to the Gentiles against such secret combinations.

If in the treatment of theological questions and difficulties enumerated by Mr. Campbell there appears in the Book of Mormon the same difficulties that have agitated the eastern world, it must be remembered

^r So Hyde: "He [Joseph Smith through the Book of Mormon] determines none of the great questions pending in the world at large, but only the minor difficulties that would have been likely to have reached a western village." Hyde's Mormonism p. 281.

that the source of error is the same—the limitation of human knowledge, reason and judgment; the ever present inclination in man to follow after his own devices: and that the same tempter to evil operated in the western hemisphere as in the eastern hemisphere, and evidently has reproduced the same theological difficulties and led men into the same errors.

Take for example the matter of infant baptism, which Mr. Campbell says the Book of Mormon settles, and indeed it does, by most emphatically pointing out the error and wickedness of it when the doctrine is made to teach the salvation of one innocent child because it is baptized, and the eternal damnation of another innocent child because it was not baptized;⁵ but the Book of Mormon condemnation of that wicked doctrine was not recorded in its pages because of any controversy existing on the subject in New York, as Mr. Campbell pretends, but because the Nephite prophets were roused against this doctrine by reason of their people running into the same error—the doctrine of eternal damnation of unbaptized infants—which burdened the teachings of so called Christian Churches. The proof of this statement is in the fact that the native Americans at the time of the Spanish invasion of their country were practicing infant baptism. The fact is related by all the authorities, varying slightly in their descriptions of it, according as they get the tradition from this, that, or the other section of the country. Perhaps, however, Sahagun's description is the most minute and covers the subject more completely than any of the other writers, and hence I give at length the passage on the subject as quoted by Prescott in his appendix to the "Conquest of Mexico."

"When every thing necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism, was summoned. At early dawn they met together in the court-yard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments which had been prepared for the baptism in the midst of the court. To perform the rite of baptism, she placed herself with her face towards the west, and immediately began to go through certain ceremonies. * * * * After this she sprinkled water on the head of the infant, saying, 'O, my child! take and receive the water of the Lord of the world, which is our life, and is given for the increasing and renewing of our body. It is to wash and purify. I pray that these heavenly drops may enter into your body, and dwell there; that they may destroy and remove from you all the evil and sin which was given to you before the beginning of the world; since all of us are under its power, being all the children of Chalchivitlycue' (the goddess of water). She then washed the body of the child with water, and spoke in this manner; 'Whencesoever thou comest, thou that art hurtful to this child; leave him and depart from him, for he now liveth anew, and is born anew; now he is purified and cleansed afresh, and our mother Chalchivitlycue again bringeth him into the world.' Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven, said, 'O Lord, thou seest here thy creature, whom thou hast sent into this world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts, and thine inspiration, for thou art the Great God, and with thee is the great goddess.' Torches of pine were kept burning during the performance of these ceremonies. When these things were ended,

⁵ Moroni viii.

they gave the child the name of some one of his ancestors, in the hope that he might shed a new lustre over it. The name was given by the same midwife, or priestess, who baptized him."

This is a perverted form of baptism preserved in the customs of the native Americans. The Nephites, in the days of Mormon—and how much before that is not known—fell into this error of infant baptism and were evidently teaching the damnation of those infants who did not receive that ordinance. When young Moroni was called to the ministry, his father, Mormon, charged him strictly against this error and sharply proclaimed against the iniquity of it. Yet it seems to have persisted in the customs of the native Americans until we see it in the form represented by Sahagun, though of course it may have received some modifications—such for instance as being administered by women—since the period with which the Book of Mormon closes.

It is in this manner that the Book of Mormon settles the question of infant baptism, not, as Mr. Campbell insinuates, viz., that the question of infant baptism being under discussion in western New York Joseph Smith inserted a decision on the controversy in the Book of Mormon.

Further in relation to this matter of baptism in the Book of Mormon, it does settle the question of the manner of baptism through the instructions which Jesus is represented as giving to the Nephites—and was there a subject in relation to the Gospel on which Christians needed instructions more than upon this? And now Jesus to the Nephites:

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, 'Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' And then shall ye immerse them in the water and come forth again out of the water."

There can be no doubt as to the manner of Christian baptism after these instructions from the Master, by those who accept the Book of Mormon as an authority. How much wrangling and idle disputation would have been saved the Christian world if something as definite as this had been found in the Christian annals of the eastern world! In passing, and in proof of the divinity of this ceremonial, I call attention to the simplicity and yet comprehensiveness of it, to the directness of it. Place the simplicity and directness of this formula of baptism in contrast with Sahagun's description of baptism among the native Americans, or contrast it with the same ceremony as practiced among the paganized Christians of the old world,^t and the simplicity and dignity of the ordinance as given by the Savior to the Nephites will not only appear, but will strongly plead for its own divine origin.

^t Following is Mosheim's description of baptism in the third century: "Baptism was publicly administered twice a year, to such candidates as had gone through a long preparation and trial; and none were present as spectators, but such as had been themselves baptized. * * * * None were admitted to the sacred font, until the exorcist, by a solemn menacing formula, had declared them free from bondage to the prince of dark-

I also call attention to the settlement of what Mr. Campbell calls "transubstantiation," that is, to the Christian memorial known as the Lord's supper, about which gathers some of the most vexed questions of Christian controversy. For the manner in which this simple memorial of Christ's atonement was changed to what was considered a magnificent spiritual, yet real sacrifice, the reader is referred to what is said in volume I of the *New Witness*, chapter v. Here I only wish to call attention to the simple beauty and comprehensiveness of the prayer which consecrated the emblems of the body and blood of Christ, found in the *Book of Mormon*. Trusting to the presence of the qualities of simplicity and appropriateness to establish the divine origin of said formula, which result, if accomplished by the citation, will tend also to prove the general claims of the *Book of Mormon*. Now the prayer of consecration:

"O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and canstify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen."

"The manner of administering the wine. Behold, they took the cup, and said:

"O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

Of this formula I have already said what Archdeacon Paley has said of the Lord's prayer, when appealing to its excellence as evidence of its divine origin—"For a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, this prayer is without an equal." Its composition in excellence arises far above any performance that Joseph Smith could be considered equal to, and, in a word, carries within itself the evidence of a divine authorship. Such passages as these need no argument in support of their divine origin. We may trust entirely to the self evidence which breaths through every sentence. A Campbell's mockery against such passages amounts to nothing.

ness and now servants of God. * * * * The persons baptized returned home, decorated with a crown and white robe; the first being indicative of their victory over the world and their lusts, the latter of their acquired innocence." (Mosheim's *Institute*, Century Three, chapter iv). In describing baptism in the century previous—and the same things accompanied it in the third and fourth—he tells how "the baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey;" also how "Sponsors, or Godfathers, were employed for adults, and afterwards for children likewise." All of which mummeries were additions to the sublimely beautiful and simple ordinance of the baptism of the gospel.

VII.

THE BOOK CONTAINS NOTHING NEW.

Relative to the objections urged against the Book of Mormon that it reveals nothing new, that it adds nothing to our Christian treasury of knowledge, in other words, the charge that it contains no revelation—I refer for answer to all that, to what I have said concerning the knowledge which the Book of Mormon imparts on so many great and important subjects in chapters xxxix and xl.

Moreover, objections based upon this plea that the Book of Mormon reveals no new moral or religious truth, is a position not well taken by Christians at least. It must be conceded that the things which Christians would be compelled to allow as the important things for men to know—the existence of God the father; the relationship of Jesus Christ to him, and the latter's relationship to men in effecting their redemption; the means by which that redemption is achieved; the final coming and universal reign of God's kingdom on earth, etc.,—all these important truths are repeated in Christ's ministry among the Nephites.

When Messiah came to the new world he had the same announcement to make concerning himself and his relations to the world; the same ethical and spiritual doctrines to teach; and as he had been accustomed to state these doctrines in brief, aphoristic sentences while in Judea, it is not strange that the same things were given to the Nephites in their language much in the same form. In a word, he not only had the same revelation to make to the inhabitants in the western hemisphere as to those in the eastern hemisphere, the same religion to teach, and therefore, as I have already remarked, it is sameness of doctrine, identity of instruction, that should be looked for rather than something new in religion and ethics.

I would also remind the Christian reader of the fact that this same alleged want of originality, this alleged lacking of that which is new, is charged against the Lord Jesus Christ both by infidels and Jews. They demand to know what moral and religious truth Jesus taught the world that was not already taught by Buddha and the Jewish Rabbis. Not only is it claimed that Christ's moral truths were borrowed from more ancient teachers, but that the principle events of his life, also, from his birth of a virgin to his crucifixion and resurrection as a God, were stolen from myths concerning old world heroes and teachers.

One writer devotes a volume to the subject in which he traces in the heathen mythologies sixteen crucified Saviors; the traditions concerning whom more or less bear some resemblance to chief events in the life of Messiah.

Perhaps one of the most elaborate and carefully prepared comparisons of the teachings of the Messiah as recorded in the New Testament, and the Rabbis in the Talmud appear in "The Open Court" for October, 1903, (Vol. 17). Of the long parallel I can only give samples:

New Testament.

"Blessed are the poor in spirit."

"Thy kingdom come. Thy will be done on earth as it is in heaven."

"Lead us not into temptation, but deliver us from evil."

"For with what judgment ye judge, ye shall be judged."

"How wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye."

"All things whatsoever ye would that men should do to you, do you even so to them, for this is the Law and the Prophets."

"Freely ye have received, freely give."

"The Sabbath was made for man, not man for the Sabbath."

"It is enough for the disciple that he be as his master."

Talmud.

"More acceptable to the Lord than sacrifice is the humble spirit."

"Let this be thy short form of prayer: Thy will be done in heaven, and may peace of heart be the reward of them that reverence thee on earth."

"Lead me not into sin, even from its temptations deliver thou me."

"Whoso judges his neighbor charitably, shall himself be charitably judged."

"Do they say: Take the splinter out of thine eye? He will answer: Remove the beam out of thine own eye."

"What is hateful unto thee, that do not unto another. This is the whole Law, all the rest is commentary."

"As freely as God has taught you, so freely shall ye teach."

"The Sabbath has been delivered into your power, not you into the power of the Sabbath."

"It is enough for the servant that he be as his master."

A parallel somewhat similar, though neither so closely identical nor so extended, can be drawn between the teachings of Buddha and Christ, which any one may verify for himself by consulting Max Muller's lecture on *Dhammapada*, or *The Path of Virtue*.^a

To a limited extent, also, a similar parallel might be drawn between the teachings of Christ and Confucius, and even of other moral philosophers. To illustrate what I mean, take the "Golden Rule," for so long, and even now, by a great many people, regarded as an exclusively Christian utterance, and you will find the substance of it in the utterance of many teachers before the time of the Christ:

"1. Golden Rule by Confucius, 500 B. C.

"Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest."

"2. Golden Rule by Aristotle, 385 B. C.

"We should conduct ourselves toward others as we would have them act toward us."

"3. Golden Rule by Pittacus, 650 B. C.

"Do not to your neighbor what you would take ill from him."

"4. Golden Rule by Thales, 464 B. C.

"Avoid doing what you would blame others for doing."

"5. Golden Rule by Isocrates, 338 B. C.

"Act toward others as you desire them to act toward you."

"5. Golden Rule by Aristippus, 365 B. C.

"Cherish reciprocal benevolence, which will make you as anxious for another's welfare as your own."

"7. Golden Rule by Sextus, a Pythagorean, 406 B. C.

"What you wish your neighbors to be to you, such be also to them."

"8. Golden Rule by Hillel, 50 B. C.

^a See *Science of Religion*, p. 193-300.

“‘Do not to others what you would not like others to do to you.’”^v

Though perhaps not properly belonging to my treatment of this objection to the Book of Mormon, I may say in passing—and to keep those who read these pages in the presence of the full truth—I may say that the presence of ethical and religious truth, in what we call heathen mythology, is easily accounted for. The gospel was taught in very ancient times, in fact from the beginning—a dispensation of it was given to Adam—and although men departed from it in large measure as a system of truth, still fragments of it were preserved in the mythologies of all people. So that as a matter of fact Christianity, as taught by Jesus, derived nothing from heathen mythology, but heathen mythologies were made rich by fragmentary truths from the early dispensations of the Gospel of Jesus Christ.

VIII.

MODERN ASTRONOMY IN THE BOOK.

From a remark of the younger Alma's (first century B. C.), and from one of Mormon's (fourth century A. D.), it is evident that the Nephites had knowledge of the movement of the earth and of the planets. Alma, in his remark, appeals to the earth's motion, “yea, and also of the planets which move in their regular form,” as being evidence of the existence of the Creator.^w

Mormon's remark comes in course of some reflections of his upon the power of God, when abridging the Book of Helaman, in which he says:

“Yea, and if he say unto the earth, move, it is moved; yea, if he say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to his word, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for sure it is the earth that moveth, and not the sun.”^x

Both these passages are referred to by Lamb^y as evidence of the Book of Mormon being modern, and the second passage he sarcastically refers to as “a modern scientist attempting to explain Joshua's miracle;” to which I might say: Why not an ancient Nephite's explanation of Joshua's miracle, since the Nephites were acquainted with that same miracle, having with them the book of Joshua with other Hebrew scriptures? Moreover, the knowledge of the movement of the earth and of the planets is not necessarily modern knowledge. It is quite generally conceded that the ancients had the knowledge of these facts, and that the discoveries by Copernicus, Kepler and others are but a revival or restoration of ancient knowledge concerning the movement of the earth and planetary system.^z

^v “The World's Sixteen Crucified Saviors.” (Graves), pp. 303-4.

^w Alma xxx: 44.

^x Helaman xii: 13-15.

^y “Golden Bible,” p. 336.

^z “In the sixth century before our era,” remarks Andrew D. White, “History of the Warfare of Science with Theology in Christendom” (Vol. I, pp. 120, 121), “Pythagoras, and after him Philolaus, had suggested the movement of the earth and planets about a central fire; and, three centuries later, Aristarchus had restated the main truth with striking pre-

The Holy Inquisition in passing sentence on Galileo took occasion to say something of the Copernican system, teaching which was the philosophers' offense, and denounced it as "that false Pythagorean doctrine utterly contrary to the Holy Scriptures." ("Intellectual Development of Europe," Draper, Vol II, p. 263).

Again: Because the inhabitants of the eastern hemisphere were fallen into ignorance concerning the facts of astronomy, it does not necessarily follow that the inhabitants of the western hemisphere were without correct knowledge on that subject. Indeed, the authorities on American antiquities agree that the ancient native Americans were well advanced in knowledge on that subject. Priest, for instance, has the following passage on the subject:

"As it respects the scientific acquirements of the builders of the works in the west, now in ruins, [the mounds], Mr. Atwater says, 'when thoroughly examined, have furnished matter of admiration to all intelligent persons who have attended to the subject. Nearly all the lines of ancient works found in the whole country, where the form of the ground admits of it, are right ones, pointing to the four cardinal points. Where there are mounds enclosed, the gateways are most frequently on the east side of the works, towards the rising sun. Where the situation admits of it, in their military works, the openings are generally towards one or more of the cardinal points. From which it is supposed they must have had some knowledge of astronomy, or their structures would not, it is imagined, have been thus arranged. From these circumstances also, we draw the conclusion that the first inhabitants of America, emigrated from Asia, at a period coeval with that of Babylon, for here it was that astronomical calculations were first made, 2,234 years before Christ.'"^a

"These things could never have so happened, with such invariable exactness, in almost all cases, without design. 'On the whole,' says Atwater, 'I am convinced from an attention to many hundreds of these works, in every part of the west which I have visited, that their authors had a knowledge of astronomy.'"

Baldwin has the following passage on what he regards as a telescopic device:

"Mr. Schoolcraft gives this account of a discovery made in West Virginia: 'Antique tube: telescopic device. In the course of excavations made in 1842 in the eastern-most of the three mounds of the Elizabethtown group, several tubes of stone were disclosed, the precise object of which has been the subject of various opinions. The longest measured twelve inches, the shortest eight. Three of them were carved out of steatite, being skillfully cut and polished. The diameter of the tube externally was one inch and four tenths; the bore, eight tenths of an inch. This calibre was continued till within three eighths of an inch of the sight end, when it diminishes to two tenths of an inch. By plac-

cision. Here comes in a proof that the antagonism between theological and scientific methods is not confined to Christianity: for this statement brought upon Aristarchus the charge of blasphemy, and drew after it a cloud of prejudice which hid the truth for six hundred years. Not until the fifth century of our era did it timidly appear in the thoughts of Martianus Capella; then it was again lost to sight for a thousand years, until in the fifteenth century, distorted and imperfect, it appeared in the writings of Cardinal Nicholas de Cusa."

^a "American Antiquities," (Priest) p. 272.

ing the eye at the diminished end, the extraneous light is shut from the pupil, and distant objects are more clearly discerned.'

"He points out that the carving and workmanship generally are very superior to Indian pipe carvings, and adds, if this article was a work of the Mound-Builders 'intended for a telescopic tube, it is a most interesting relic.' An ancient Peruvian relic, found a few years since, shows the figure of a man wrought in silver, in the act of studying the heavens through such a tube. Similar tubes have been found among relics of the Mound-Builders in Ohio and elsewhere. In Mexico, Captain Dupaix saw sculptured on a peculiar stone structure the figure of a man making use of one. Astronomical devices were sculptured below the figure. This structure he supposed to have been used for observation of the stars."^b

Later, referring to the Dupaix Mexican observatory Baldwin says:

"In this part of Mexico Captain Dupaix examined a peculiar ruin, of which he gave the following account: 'Near the road from the village of Tlalmanalco to that called Mecamecan, about three miles east of the latter, there is an isolated granite rock, which was artificially formed into a kind of pyramid with six hewn steps facing the east. The summit of this structure is a platform, or horizontal plane, well adapted to observation of the stars on every side of the hemisphere. It is almost demonstrable that this very ancient monument was exclusively devoted to astronomical observations, for on the south side of the rock are sculptured several hieroglyphical figures having relation to astronomy. The most striking figure in the group is that of a man in profile, standing erect, and directing his view to the rising stars in the sky. He holds to his eye a tube or optical instrument. Below his feet is a frieze divided into six compartments, with as many celestial signs carved on its surface.' It has been already stated that finely-wrought 'telescopic tubes' have been found among remains of the Mound-Builders. They were used, it seems, by the ancient people of Mexico and Central America, and they were known also in ancient Peru, where a silver figure of a man in the act of using such a tube has been discovered in one of the old tombs."^c

Even Prescott, who is inclined to be sceptical of the statements made concerning astronomical instruments among the Aztecs, and ridicules Dupaix's assertion of the existence of an Astronomical observatory, nevertheless says:

"We know little further of the astronomical attainments of the Aztecs. That they were acquainted with the cause of eclipses is evident from the representation, on their maps, of the disk of the moon projecting on that of the sun. Whether they had arranged a system of constellations is uncertain; though, that they recognized some of the most obvious, as the Pleiades, for example, is evident from the fact that they regulated their festivals by them."^d

Nadaillac, always conservative concerning the civilization and knowledge of the native Americans on this point says:

"The various races which occupied Central America had some knowledge of astronomy. They were acquainted with divisions of time founded on the motion of the sun, and long before the conquest they possessed a regular system."^e

Bancroft on the same subject remarks:

^b "Ancient America," (Baldwin) p. 42.

^c "Ancient America," (Baldwin) pp. 122, 123.

^d "Conquest of Mexico," (Prescott) Vol. I p. 103.

^e Pre-Historic America, (Nadaillac) p. 305.

"Perhaps the strongest proof of the advanced civilization of the Nahuas was their method of computing time, which, for ingenuity and correctness, equaled, if it did not surpass, the systems adopted by contemporaneous European and Asiatic nations. The Nahuas were well acquainted with the movements of the sun and moon, and even of some of the planets, while celestial phenomena, such as eclipses, although attributed to unnatural causes, were nevertheless carefully observed and recorded. They had, moreover, an accurate system of dividing the day into fixed periods, corresponding somewhat to our hours; indeed, as the learned Sr. Leony Gama has shown, the Aztec calendar-stone which was found in the plaza of the city of Mexico, was used not only as a durable register, but also as a sundial."²

IX.

THE GEOGRAPHY OF THE BOOK.

It is objected to the Book of Mormon that it lacks "local coloring" and definiteness in respect of its geography; and it is usually contrasted to its disadvantage with the Bible in this respect. "I have not been able to find an edition of the Book of Mormon with maps in it," says one objector, "nor have I been able to find with perfect surety the location of the land in which Christ is supposed to have appeared to the Nephites."³

If this statement be accepted as made in earnest, then I insist that the gentleman has not read the Book of Mormon with any degree of care. For while the Book of Mormon may be open in a general way to criticism as to its geography, "the land Bountiful" where Jesus made his appearance to the Nephites, can be located quite definitely. "We find almost nothing," continues Dr. Paden, "which would fit with the tropical climate; in fact, the general description would better coincide with Pennsylvania or New York."⁴ "The grandest mountains in the world, and the highest table lands," says another objector, are as entirely ignored as is the general shape of the two continents and other physical facts, while the physical characteristics of Palestine are woven as a web into almost every page of Bible history. The Book of Mormon is unable to appeal to a single geographical fact in confirmation of its pretended histories, except the general one that there was a 'land south' and a 'land north.'⁵

This is a very exaggerated statement of the supposed difficulty, and so also is it an exaggerated statement concerning the geography of the Bible. Suppose, for instance, you separate the Book of Isaiah from the rest of the library of books comprising the Bible, and how much of a figure does geography cut in that book? The same may be said of the book of Psalms, the book of Proverbs, and, separating the preface from it, the same could be said of the book of Deuteronomy. Mistakes in criticism of the Book of Mormon are continually made through entertaining the idea that the Book of Mormon in its structure is the

² Bancroft's Works, Vol. II p. 502.

³ Dr. W. M. Paden, Pastor of the first Presbyterian Church, Salt Lake City, Utah, in a Discourse against the Book of Mormon, March 21, 1904.

⁴ Ibid.

⁵ Golden Bible, pp. 308-9.

same as the Bible; that it is the translation of a peoples' original literature, and that the books of Mosiah, Alma, Helaman, etc., are the books written by the men bearing those names. Whereas, what we have is but Mormon's abridgment of the writings of those men. The Book of Mormon, in other words save for the writings of Nephi and Jacob, (149 pages) and seven other writers¹—whose entries upon the small plates of Nephi make but about eight pages—is an abridged record throughout. Historical events, doctrines, prophecies, not geographical descriptions, the location of cities, the course of rivers, the grandeur of mountains or the extent of valleys, will be the objective of Mormon's research through the larger Nephite records. I may say, therefore, in answer to this criticism of the Book of Mormon, while by no means granting all that is claimed in respect of its geographical defects—its imperfections in geography arise from the very nature of the book's construction. In such a work you do not look for geographical knowledge.

¹ Manual p. 85.

CHAPTER XLVIII.

OBJECTIONS TO THE BOOK OF MORMON (continued.)

I.

ALLEGED PLAGIARISMS OF HISTORICAL AND BIBLICAL EVENTS.

It is charged against the Book of Mormon that many of its historical incidents are mere plagiarisms of historical and Biblical events. I shall only be able to indicate a few of these charges, and point out the means by which they may be fairly met. I call attention to the fact, in the first place, that some of the charges are absolutely false, are based on misquotations and misstated incidents. In other cases the comparison is very much strained to get the result of likeness, and throughout the likelihood of similarity in human experience is entirely overlooked.

Mr. John Hyde declares that Nephi's description of the rise of a great and abominable church immediately after the days of the Messiah on earth, together with his description of her pride, power, and cruelty, is a quotation from the book of Revelations, "A description of the Church of Rome;"^a the abduction of the daughters of the Lamanites by the Priests of King Noah;^b the martyrdom of Alma's converts in the land of Ammonhah;^c and the slaughter of the converts of Ammon among the Lamanites,^d are events "borrowed from the history of Nero Caligula and Fox's book of Myrtyrs."

In Alma's conversion, he sees "an imitation of Paul's miraculous conversion" with this difference; that Paul was struck with blindness for three days, and Alma is struck dumb for two days!^e In the remarks of King Mosiah on the advantages of a government by the people as against the rule of absolute monarchs, our author sees the doctrine of "Vox populi vox Dei,"^f although that idea nowhere occurs in the passage to which he gives reference, and in fact, in no passage of the Book of Mormon. These citations from the long list that our author makes out will perhaps be sufficient from him. Those who wish to trace out this class of objections, as he makes them, may consult his work.^g

A more recent writer enters into the same line of argument in greater detail.^g His theory is that the author of the Book of Mormon

^a I Nephi xiii: 14.

^b Mosiah xx.

^c Alma xiv.

^d Alma xxiv.

^e Mosiah xxvii: 18-23.

^f Mosiah xxix.

^g "Mormonism" (1857) pp. 280-282.

^g "The Golden Bible" Rev. M. T. Lamb, (1887), chapter v.

set out to "beat the Bible" in the matter of wonderful things recorded. Thus in the eight barges of the Jaredites he sees an attempt to out do the Bible account of Noah's one ark. In a complete vision granted to the brother of Jared of the pre-existent spirit-personage of the Messiah, he sees the partial view of the same personage granted to Moses out done. In the fact that the Nephite prophet, Aminadi, interpreted certain writings upon the wall of a temple, he sees an imitation of Daniel's exploit of reading the writing on the wall of Belshazzar's palace. In Ether's expressed doubt as to his own fate, whether he would be granted the privilege of translation or be required to pass through the ordeal of death, he sees the counterpart of the story of Elijah's ascent into heaven. In the retention of three of the Nephite apostles on earth until Messiah shall come in his glory, he sees the New Testament intimation and the early Christian notion that the apostle John might be granted such a privilege—if such it could be regarded—out done. In the signs of Messiah's birth, granted to the Nephites—the night of continuous light and the appearance of a new star in the heavens; as also in the signs of his crucifixion and burial—three hours of tempest and earthquake while the Son of Man was on the cross, and three days of darkness while he lay in the tomb^b—our author sees again an effort to out do the Bible.

In the account given in III Nephiⁱ of the multitude being permitted to come in personal contact with the Savior one by one, and touch the scars of the wounds he had received in crucifixion, Rev. Lamb sees an effort to out do the New Testament story of Thomas thrusting his hands in the wounds of our Savior, that he might be convinced of the reality of his resurrection. Indeed, the Reverend gentleman makes very much of this circumstance. He supposes the multitude granted this privilege numbered 2,500; and allowing that five persons would pass the Savior every minute, giving each one twelve seconds to thrust his hand into Messiah's side, and feel the print of the nails, would require "eight hours and twenty minutes of time!"^j The Reverend Gentleman, however, neglected to give the matter due consideration. The number of the multitude, 2,500, is given at the close of the first day's visit of Messiah to the Nephites; whereas, the circumstance of the people being allowed to personally come in contact with the Savior, is an event that

^b Elsewhere on the subject of these signs given to the Nephites, I have said: "I think I see something very beautiful and appropriate in these marvelous signs. I think it is fitting that he who is described in the four Gospels as well as in the fifth (III Nephi, Book of Mormon) as the 'Light and Life of the world,' should have his entrance into earth life proclaimed by a night in which there should be no darkness, and that a new star for a season should appear in the heavens, to be a witness to the people that 'the Life and Light' of mankind had indeed come into the world. And equally appropriate is it that when he who is described as the 'Life and Light of the world' is laid low in death, the world should have the testimony of light eclipsed. I see a beautiful appropriateness in these signs, and in them I see added pictures in the life and career of the Lord Jesus Christ." ("The Fifth Gospel," a Discourse by the writer replying to criticisms of Dr. W. M. Padon on III Nephi, *Deseret News*, June 11, 1904).

ⁱ III Nephi xi.

^j "The Golden Bible" p. 162.

took place early in the day, almost immediately upon the Christ's appearance in fact, and when the "multitude" was much smaller than at the close of the day. Two circumstances lead to the belief that the crowd was greatly augmented through the day. For instance, after some considerable time had elapsed after his first appearance, and after the multitude had gone forth and felt the wounds in his hands and feet, Jesus called for their sick and afflicted, that he might heal them. It is unreasonable to suppose that the blind and halt and sick were with the "multitude" to whom Jesus first appeared, as the latter were a party strolling about the temple viewing the changes wrought in the land by the recent cataclysms, while the sick and maimed with their attendants would doubtless be at their homes. Therefore, many of the people departed from the presence of Jesus to bring to him these afflicted ones; and as they went on this errand of mercy they doubtless spread the news of Christ's presence among them, with the result that the people were gathering together throughout the day.

Again, after blessing their afflicted ones, the Lord Jesus caused their children to be gathered together, that he might bless them; which doubtless in many cases caused parents to hasten again to their homes and ever as they went the news spread further and further of the Messiah's presence, until finally at the close of the day's gathering 2,500 were found to be present. It by no means follows, however, that all this number thrust their hands into the wounds of Messiah; but only the very much smaller number that was gathered about the temple in the land of Bountiful earlier in the day, when Messiah first appeared.

Our author sees in these things I have quoted and some others that he details, plagiarisms of Bible events; and concludes that the Book of Mormon, instead of being what it claims to be, is largely but a collection of Bible events distorted by Joseph Smith's inventions.

It places a Christian minister, believing as he does in the divinity of both the Old and New Testament, at a very great disadvantage to make this kind of an argument. Suppose we were to apply it as a test of the New Testament? We could then say that the ascension of Jesus, recorded in the Acts of the Apostles, is but an imitation of the glorious ascension of Elijah into heaven in the presence of a host of angels.^k We could say that the special miracles wrought by the hands of Paul so that from his body were brought unto the sick handkerchiefs and aprons to the afflicted, and "the diseases departed from them and the evil spirits went out of them," is but an imitation of what Elijah did when he sent his staff by the hands of his servant, commanding him to lay it on the face of the dead child of his Shunammite friend to restore him to life.^l

It might be said, also, that in the subsequent conduct of Elijah in restoring this same child to life, we have the original of the New Testament story of Jairus's daughter.^m In this same chapter of Kings we have the following story of Elisha's miraculously feeding a multitude:

^k Compare II Kings ii: 7-13 and Acts i: 4-9.

^l Compare Acts xix: 11, 12, Acts v: 15 with II Kings iv: 29.

^m Compare Matthew ix: 18-26 with II Kings iv: 32-37.

"And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"Who can doubt," the Biblical sceptic might ask, "but what this story inspired that of the evangelists concerning the miraculous feeding of five thousand people, in a desert place, from five loaves, and two fishes.ⁿ The excess of people mentioned in the New Testament,—five thousand thus miraculously fed as against Elijah's one hundred—could be pointed to as an effort of the New Testament writer to merely out do in the marvelous the miracles of the Old Testament.

Again, it might be continued that the story of tenth Revelations, where a little book is given to John the apostle to eat, one that should be bitter in his belly, but in his mouth sweet as honey, is but a plagiarism of a very similar story told in Ezekiel where that prophet is commanded to eat the roll of the book, and it was in his mouth "as the honey for sweetness."^o

Thus we might continue in drawing such parallels, but there would be neither profit nor argument in doing so. Such procedure is scarcely worthy the name of criticism. It reminds one of Shakespeare's Rosalind finding the doggerel verses of the love-sick swain, Orlando, hanging upon the trees of the forest of Arden, and of Rosalind reading them—

"From the east to the western Ind,
No jewel is like Rosalind.
All the pictures fairest lined,
Are but black to Rosalind.
Let no fair be kept in mind,
But the fair of Rosalind."

Which doggerel the more sensible Touchstone listening to—and impatient at withal—finally breaks in upon the fair reader with—

"I'll rhyme you so eight years together, dinners and suppers and sleeping-house excepted:—for a taste—

"If a hart do lack a hind,
Let him seek out Rosalind.
If the cat will after kind,
So be sure will Rosalind.
Winter garments must be lined,
So must slender Rosalind.
They that reap must sheef and bind,
Then to cart with Rosalind.
Sweetest nut hath sourest rind,
Such a nut is Rosalind."

So with like result one might run on with this kind of argument based upon the Book of Mormon's alleged plagiarisms from the Hebrew scriptures.

ⁿ Matthew xiv: 15-21.

^o Compare Rev. x: with Ezekiel ii and iii.

II.

THE ABSENCE OF BOOK OF MORMON NAMES BOTH OF PLACE AND PERSONS IN
NATIVE AMERICAN LANGUAGE.

It is objected to the Book of Mormon that there nowhere appears in native American languages Book of Mormon names. "During the one thousand years of their recorded history," says one, "as given in the Book of Mormon, the old familiar names of Lehi, Nephi, Laman, Lemuel and others are constantly recurring; they held on to them with reverential pertinacity. If the Book of Mormon were a true record, we should find these names in abundance among various Indian races scattered over both continents." The absence of Book of Mormon names in the native language, is held to be fatal testimony against the Book of Mormon by this writer.^p

One recognizes here a real difficulty, and one for which it is quite hard to account. It must be remembered, however, that from the close of the Nephite period, 420 A. D., to the coming of the Spaniards in the Sixteenth century, we have a period of over one thousand years; and we have the triumph also of the Lamanites over the Nephites bent on the destruction of every vestige of Nephite traditions and institutions. May it not be that they recognized as one of the means of achieving such destruction the abrogation of the old familiar names of things and persons? Besides there is the probable influx of other tribes and peoples into America in that one thousand years whose names may have largely taken the place of Nephite and Lamanite names.

I have already suggested that the name "Nahuas" and the adjective derived from it, "Nahuatl," are probably variations of the names "Nephi" and "Nephite," derived with the Bible names "Nepheg," "Nephish," "Nephishesim," and "Naphtali" from a common Hebrew root.^q Also, that the name "Hohgates," by which names the seven mythical strangers were called who in ancient times settled at Point St. George on the Pacific coast near San Francisco, is a survival of the Book of Mormon name "Hagoth," who is prominent in the Book of Mormon narrative as the man who first started maritime migrations from South America, northward along the Pacific coast of North America.^r

Mr. Priest, the author of "American Antiquities," declares that the word "Amazon," the name of the chief river of South America, is an Indian word.^s Early in the century in which Messiah was born, four of the sons of the Nephite king, Mosiah II, departed from Zarahemla on a mission to the Lamanites. At that time the Lamanites occupied the lands formerly possessed by the Nephites, previous to the migration of the more righteous part of that people to Zarahemla—the old "land of Nephi." This land, so far as can be determined, corresponds somewhat to the modern country of Ecuador and perhaps the northern part of Peru.^t In this region, it will be remembered, the river Amazon

^p See "The Golden Bible," pp. 273-283.

^q Manual Part II, p. 278.

^r See Manual Part II, p. 322, see also Nadaillac p. 64.

^s "American Antiquities" 2, 255.

takes its rise. The leader of the Nephite missionary expedition re-referred to was Ammon, doubtless the eldest son of King Mosiah II.^u Such were the achievements of this man; such his rank, and such his high character that it is not difficult or unreasonable to believe that his name was given by the people to the principle stream of the land, and that it has survived under the modern variation of the name Amazon.

Again, the word "Andes" the name of the chief mountain range in South America is quite generally supposed, if not conceded by the best authorities, to come from the native Peruvian word "Anti," meaning copper.^v

The Peruvians in order to cultivate some mountainous parts of their country terraced the mountain sides, facing the same with stone. These terraces the Spaniards called "Andenes," whence some suppose the name "Andes." "But the name," says Prescott, "is older than the Conquest, according to Garcilasso, who traces it to 'Anti,' the name of a province that lay east of Cuzco. 'Anta,' the word for copper, which was found abundant in certain quarters of the contry, may have suggested the name of the province, if not immediately that of the mountains."^w

In any event we have the words "Anti" and "Anta" established as native American words, and the word "Anti" is of frequent use in the Book of Mormon in a number of compound words, such as "Anti-Nephi-Lehi," the name of a Lamanite king or chief about B. C. 83.^x The same name was given to his people, that is they were called "Anti-Nephi-Lehies,"^y and possibly it may have been given to the land they occupied. If so it accounts for the word "Anti" surviving as the name of a province, according to Garcilasso, laying east of Cuzco.

We also have the word "Antiomno,"^z the name of a Lamanite king; "Antionah," the name of a chief; "Antionum," both the name of a man,^a and also the name of a city;^b also the word "Antiparah," a Nephite city;^c "Antipas," the name of a mountain;^d and "Antipus," the name of a Nephite military leader.^e

It is true these words are written as simple words, but they are evidently compound and would be more correctly given if their compound nature was recognized by separating them, making them "Anti-Omno," "Anti-Pas," "Anti-Parah," and so following. If the Peruvian

^t Dictionary of Book of Mormon (Reynolds) p. 223, also Mos. xxviii.

^u Mosiah xxvii: 34. I take it that the sons of the king are named in the order of their ages and Ammon is named first.

^v Century Dictionary, word Andes. The Encyclopædia Britannica gives the word "Anti" as the probable crigin of the word "Andes;" also "Anta" or Tapir;; and "Antis" the name of a tribe resident in the mountains.

^w Conquest of Peru, Vol. I, p. 113, note.

^x Alma xxiv: 3-5.

^y Alma xxiii: 17.

^z Alma xx: 4.

^a Mormon vi: 14.

^b Alma xxxi: 3.

^c Alma 56: 4.

^d Alma xxxvii: 7.

^e Alma 56: 9.

terraces derived their name of "Andenes" from this native word "Anti," then when applied to Nephite lands Anti-Onum would doubtless mean the terraced lands of Onum, and Anti-Parah, the name of a city, would doubtless be the terraced city of Parah, and so following.

But after all this is said it is still a matter of regret that more of the Nephite names, both of men and countries, have not survived in the native American languages. Still the field of knowledge of American antiquities has not yet been thoroughly explored, and when its buried cities and monuments shall be more thoroughly known all the evidences that can be demanded along these lines will doubtless be produced.

III.

NEPHI'S TEMPLE.

First Nephi gives the following account of building a temple in the New World:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built, of so many precious thing; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."^r

This statement is unfairly dealt with by objectors. They generally represent it as saying that Nephi, in this description, holds out the idea that he duplicated Solomon's temple, excepting as to the richness of the materials employed in its construction. Then an elaborate description of the greatness and architectural grandeur of Solomon's temple is given. Attention is also called to the fact, that the Hebrew nation bent all their energies through seven years of activity in constructing the temple of Solomon; that they were aided by surrounding peoples, notably by King Hiram and the Tyrians.

After all this is explained then comes what is supposed to be an insurmountable difficulty; namely, Lehi's colony who came from Jerusalem to America was a very small one, consisting of two families only, Lehi's and Ishmael's and in addition the man Zoram, perhaps not exceeding a score of adult persons on their arrival in the promised land. Then after some time this colony is divided; the more righteous branch following Nephi, and the wicked following his elder brothers Laman and Lemuel. So that it is safe to conclude that during the lifetime of the first Nephi the colony remained a very small one; and since this temple was built about thirty years after the colony departed from Jerusalem, the Nephite division of it could not have included more than one hundred adults. How then, it is triumphantly asked, could this small colony duplicate Solomon's temple renowned for its architectural beauty and greatness, and which required seven years for the nation of the Hebrews to construct, assisted by surrounding people and the great treasures which David in his reign had accumulated for that sacred purpose.

The answer to the objection is to be found in a denial of the construction put upon Nephi's description of his temple. That description does not warrant the conclusion that Nephi's temple was a duplicate of Solomon's, except as to the "manner of the construction," from which it is

^r II Nephi v: 16.

to be inferred that the general plan of the structure followed that of Solomon's, but it does not follow that it was anything like Solomon's in the extent or largeness of it; but in the arrangement of its courts; several divisions and subdivisions of it were built "after the manner" and for the purposes for which Solomon's temple was constructed. So that the labored argument as to the inability of so small a colony as Lehi's duplicating Solomon's temple is merely so much wasted energy, since no one is bound to hold that in its dimensions and greatness the Nephite Temple equaled Solomon's temple. It was only like unto Solomon's temple in its arrangement and uses, but doubtless by this colony was regarded as a very great achievement, as undoubtedly it was, and they would likely speak of it in the superlative degree of admiration in making their comparisons.

IV.

THE DIFFICULTY OF IRON AND STEEL AMONG THE NEPHITES.

The Book of Mormon repeatedly affirms the Nephite knowledge of the fusion of metals, and their knowledge and use of both iron and steel. As the weight of authority among writers on American Antiquities is against the knowledge of and use of these metals, their alleged existence in the Book of Mormon is generally regarded as a capital objection to that record. While I say the weight of authority is against the existence and use of these metals among the ancient inhabitants of America, not all the influential writers are on that side of the question.

"There is no evidence," says Bancroft, "that the use of iron was known, except the extreme difficulty of clearing forests and carving stone with implements of stone and soft copper."^s

Referring to some of the stones in the runs of Peruvian buildings, Prescott remarks:

"Many of these stones were of vast size; some of them being full thirty-eight feet long, by eighteen broad, and six feet thick. We are filled with astonishment when we consider that these enormous masses were hewn from their native bed and fashioned into shape by a people ignorant of the use of iron."^a

But why could not the argument of Wilkinson be followed when confronted with a similar problem respecting the ancient Egyptian works in stone? He allowed the achievements of that ancient people in quarrying and shaping huge blocks of stone to be an evidence of their knowledge and use of iron, but that its tendency to decomposition and oxidation prevented any specimens of it from being preserved.¹

Later, notwithstanding Prescott's disagreement with the argument, some of the best authorities sustained the conclusions of Wilkinson. George Rawlinson, for instance, in his "History of Ancient Egypt," says:

"In metals Egypt was deficient. * * * * Copper, iron, and lead do, however, exist in portions of the eastern desert, and one iron mine shows signs of having been anciently worked."

^s "Native Races," (Bancroft) Vol. IV, p. 779.

^a "Conquest of Peru," (Prescott) Vol. I, p. 37.

¹ The argument is briefly stated by Prescott, and he cites Wilkinson's "Ancient Egypt," Vol III, pp. 246-254.

"Then," he remarks, "the metal is found in form of specular and red iron ore. Still, none of these metals seem to have been obtained by the Egyptians from their own land in any considerable quantity. In a foot note he says this mine lies in the eastern desert between the Nile and Red Sea, at a place called Hammami."¹

Later he says:

"It has been much questioned whether iron was employed at all by the Egyptians until the time of the Greek conquest. The weapons and implements and ornaments of iron which have been found in the ancient cities are so few, while those of bronze are so numerous, and the date of the few iron objects discovered is so uncertain that there is a strong temptation to embrace the simple theory that iron was first introduced into Egypt by the Ptolemies.

"Difficulties, however, stand in the way of a complete adoption of this view. A fragment of a thin plate of iron was found by Col. Vyse imbedded in the masonry of the great pyramid."²

Continuing he says:

"Some iron implements and ornaments have been found in the tombs with nothing about them indicative of their belonging to the late period. The paucity of such instances is partially, if not wholly accounted for, by the rapid decay of iron in the nitrous earth of Egypt, or when oxidized by exposure to the air. It seems very improbable that the Hebrew and Canaanites should for centuries have been well acquainted with the use of iron, and their neighbors of Egypt, whose civilization was far more advanced, have been ignorant of it. On these grounds the most judicious of modern Egyptologists seem to hold, that while the use of iron by the Egyptians in Pharaonic times was at the best rare and occasional, it was not wholly unknown, though less appreciated than we should have expected. Iron spear-heads, iron cycles, iron gimlets, iron bracelets, iron keys, iron wire were occasionally made use of, but the Egyptians on the whole were contented with their bronze implements and weapons, which were more easily produced and which they found to answer every purpose."³

May it not be argued with equal reason, that the Lamanites, after the conquest of the Nephites, found themselves in the same condition, that is, it was easier for them to convert copper into such implements as they desired than iron, until finally the use of iron was discontinued and the art of manufacturing it lost.

Baldwin says of the Peruvians:

"Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins at Lake Titicaca. Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called 'quillay,' and in the old Chilian tongue 'panilic.' 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues.' It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself. In the 'Mercurio Peruano,' (tome i., p. 201, 1791). it is stated that, an-

¹ "History of Ancient Egypt," George Rawlinson, M. A., Vol. I,

² In a note he cites the fact that the British museum possesses several specimens of Egyptian iron, but three of these seven or eight specimens he declares to be of modern date.
p. 97.

³ Ibid pp. 519-20.

ciently, the Peruvian sovereigns. 'worked magnificent iron mines at Ancoriamas, on the west shore of Lake Titicaca,' but I can not give the evidence used in support of this statement."^m

"Iron," says DeRoo, "seems to have been unknown in America at the time of the Spanish discovery, but the Mound-builders' graveyards afford proof that they not only knew it, but manufactured it into tools and implements. In the sepulchral mound at Marietta (Ohio) there was found in the year 1819 a little lump of iron ore that had almost the specific gravity of pure iron, and presented the appearance of being partially smelted, while in the mound at Circleville oxidized iron was unearthed in the shape of a plate."ⁿ

Referring again to what was found in the mound at Marietta, he says:

"In June of 1819, upon opening a mound at Marietta, some very remarkable objects were discovered, consisting of three large circular copper bosses thickly overlaid with silver, and apparently intended as ornaments for a buckler or a sword-belt. On the reverse were two plates fastened by a copper rivet or nail, around which was a flaxen thread, while between the plates were two small pieces of leather. The copper showed much signs of decay; it was almost reduced to an oxide; but the silver, though much corroded, resumed its natural brilliancy on being burnished. In the same tumulus was also found a hollow silver plate six inches long and two broad, intended apparently as the upper part of a sword-scabbard. The scabbard itself seems to have perished in the course of time, as no other portion of it was found, with the exception of a few broken, rust-eaten pieces of a copper tube, which was likely intended for the reception of the point of the weapon."^o

Josiah Priest has the following passages on the subject of the discoveries of iron in the mounds of America:

"We have examined the blade of a sword found in Philadelphia, now in Peel's Museum, in New York, which was taken out of the ground something more than sixty feet below the surface. The blade is about twenty inches in length, is sharp on one edge, with a thick back, a little turned up at the point, with a shank drawn out three or four inches long, on which was doubtless, inserted in the handle, and clenched at the end. It is known that the swords of all ancient nations were very short, on which account, their wars on the field of battle, were but an immense number of single combats."^p

Describing what was found in one of the mounds at Circleville, in Ohio, upon the authority of Mr. Atwater, who was present when the mound was opened, he says:

"The handle, either of a small sword, or a large knife, made of an elk's horn; around the end where the blade had been inserted, was a ferule of silver, which, though black, was not much injured by time; though the handle showed the hole where the blade had been inserted, yet no iron was found, but an oxide or rust remained, of similar shape and size. The swords of the ancient nations of the old world, it is known, were very short. Charcoal, and wood ashes, on which these articles lay, were surrounded by several bricks, very well burnt. The skeleton appeared to have been burnt in a large and very hot fire. * * * About twenty feet to the north of it (i. e. the skeleton) was another; with which was found a large mirror. * * * On this mirror was a plate of

^m "Ancient America," (Baldwin) pp. 248-9.

ⁿ "History of America before Columbus," (DeRoo) Vol. I, p. 67.

^o Ibid pp. 68-9.

^p "American Antiquities," p. 141.

iron, which had become an oxide, but before it was disturbed by the spade, resembled a plate of cast iron. The mirror answered the purpose very well for which it was intended."^a

"Iron was known to the antediluvians; it was also known to the ancients of the west. Copper ore is very abundant, in many places of the west; and, therefore, as they had a knowledge of it when they first came here they knew how to work it, and form it into tools and ornaments. This is the reason why so many articles of this metal are found in their works; and even if they had a knowledge of iron ore, and knew how to work it, all articles made of it must have become oxidized as appears from what few specimens have been found, while those of copper are more imperishable."^b

Quoting Mr. Atwater again, Priest says:

"There is a tradition (among the Indians) that Florida had once been inhabited by white people, who had the use of iron tools; their oldest Indians say, when children, they had often heard it spoken of by the old people of the tribe, that anciently, stumps of trees, covered with earth, were frequently found, which had been cut down by edged tools. Whoever they were, or from whatever country they may have originated, the account, as given by Morse, the geographer, of the subterranean wall found in North Carolina, goes very far to show they had a knowledge of iron ore; and consequently knew how to work it, or they could not have had iron tools, as the Shawanese Indians relate."^c

Again:

"On the river Gasconade, which empties into the Missouri, on the southern side, (about 70 miles west of St. Louis) are found the traces of ancient works, similar to those in North Carolina. In the saltpetre caves of that region, the Gasconade county in particular, were discovered, when they were first visited, axes and hammers made of iron; which led to the belief that they had formerly worked those caves for the sake of the nitre. Dr. Beck, from whose Gazetteer of Missouri and Illinois, (p. 234), we have this account, remarks, however, that "it is difficult to decide whether these tools were left there by the present race of Indians, or a more civilized race of people. * * * * This author considers the circumstance of finding those tools in the nitre caves, as furnishing a degree of evidence that the country of Gasconade river was formerly settled by a race of men who were acquainted with the use of iron, and exceeded the Indians in civilization and a knowledge of the arts."^d

In the town of Pompey, Onondaga county, New York, in one of the mounds where Mr. Priest describes the finding of glass, he also says:

"In the same grave with the bottle was found an iron hatchet, edged with steel. The eye, or place for the helve, was round, and extended or projected out, like the ancient Swiss or German axe. * * * * In the same town, on lot No. 17, were found the remains of a blacksmith's forge; at this spot have been ploughed up crucibles, such as mineralogists use in refining metals.

"These axes are similar, and correspond in character with those found in the nitrous caves on the Gasconade river, which empties into the Missouri, as mentioned in Prof. Beck's Gazetteer of that country. * * * * Within the range of these works have been found pieces of cast iron, broken from some vessel of considerable thickness. These articles cannot well be ascribed to the era of the French war, as time

^a Ibid p. 185.

^b Ibid p. 225.

^c Ibid pp. 238-9.

^d "American Antiquities." pp. 241-2.

enough since then till the region round about Onondaga was commenced to be cultivated, had not elapsed to give the growth of timber found on the spot, of the age above noticed; and, added to this, it is said that the Indians occupying that tract of country had no tradition of their authors."^u

Again he states:

"Anvils of iron have been found in Pompey, (Onondaga county) in the same quarter of the country with the other discoveries, as above related; which we should naturally expect to find, or it might be inquired how could axes, and the iron works of wagons, be manufactured?"^v

As I have before remarked, it has been contended that the ancient Americans knew nothing of the fusion of metals, but the presence of these materials for such purpose goes far towards dispelling that opinion. It is true that Mr. Priest advances the opinion that this forge and these crucibles found in New York, may have been of Scandinavia origin; still that is but a conjecture, and here I wish to introduce the testimony of Columbus quoted by Nadaillac, who says:

"The Mayas knew nothing of iron; copper and gold were the only metals they used, and it is doubtful whether they understood smelting metals. Christopher Columbus is said, however, to have seen, off the coast of Honduras, a boat laden with crucibles, filled with ingots of metal and hatchets made of copper which had been fetched from a distance." (Prehistoric America," p. 269).

Speaking again of discoveries in the ancient tumuli of America, Priest says:

"A vast many instances of articles made of copper and sometimes plated with silver, have been met with on opening their works. Circular pieces of copper, intended either as medals or breast plates, have been found, several inches in diameter, very much injured by time. In several tumuli the remains of knives, and even of swords, in the form of rust, have been discovered. * * * * But besides, there have been found very well manufactured swords and knives of iron, and possibly steel, says Mr. Atwater; from which we are to conclude that the primitive people of America, either discovered the use of iron themselves, as the Greeks did, * * * * or that they carried a knowledge of this ore with them at the time of their dispersion."^w

Speaking of the discovery of a skeleton of a man in one of the mounds of Merrietta, Ohio, he says:

"Two or three pieces of a copper tube were also found with this body, filled with iron rust. The pieces from their appearance composed the lower end of the scabbard near the point of the sword, but no sign of the sword itself, except a streak of rust its whole length."^x

There is more to the same effect, but our limits will admit no further quotations.

^u "American Antiquities, pp. 260, 261.

^v Ibid p. 263.

^w Ibid p. 265.

^x Ibid p. 269.

V.

THE HORSE AND OTHER DOMESTIC ANIMALS OF THE BOOK OF MORMON

It has to be conceded that the weight of assertion on the part of writers on American antiquities, is against the existence of the horse, cow, ass, goat, sheep, etc., in America within historical times, and before the advent of Europeans. There is no evidence developed so far that satisfactorily proves that any of the native races of America, wild or civilized, had any knowledge of the horse and other domestic animals named at the time of the discovery of America by the Europeans. The Book of Mormon, however, repeatedly and most positively declares that all these animals existed in great numbers. The first Nephi, for instance, says:

"We did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men."^y

The same animals, with others, are innumerable as existing also in Jaredite times, and in the reign of King Emer—the fifth of the Jaredite line of kings—that people are said to have had—

"All manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants and cureloms, and cumoms; all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms."^z

It is to be observed, curiously enough, that elephants are spoken of as being in use for domestic purposes in connection with the horse and cattle, etc., and it is rather a striking circumstance that the remains of these animals, together with those of man, have been unearthed in various parts of the American continent, though their existence is accredited to very ancient times—to ages long prior to either Nephite or Jaredite times.^a

It is held, of course, by opponents of the Book of Mormon that this apparent conflict between the book and the supposed facts, as they are declared to be by the writers on such subjects, constitutes a grave objection to the claims of the Book of Mormon. And, indeed, in the present state of our knowledge upon the subject, it has to be admitted that it constitutes one of our most embarrassing difficulties. Still it should be remembered that there is a wide difference between a difficulty for which one has not at hand an adequate explanation, and one that would be fatal to the claims made for the Book of Mormon. The fact has to be admitted that the native Americans seemed to have had no knowledge of the horse at the time of the discovery of America, but that does not necessarily carry with it the conclusion that he did not exist and was not used a thousand years before that time. His appar-

^y I Nephi xviii: 25. The animals named in this passage are repeatedly referred to in all parts of the Book of Mormon.

^z Ether ix: 18, 19.

^a Prehistoric America, (Nadaillac) pp. 15-28.

ent extinction may be and is sarcastically referred to as "a very strange thing," still, "strange things" do sometimes happen; and the extinction of species of animals is not an unknown thing in the history of our earth. Indeed our scientists are confronted by just such—nay, with the identical "strange occurrence;" namely, the sudden and complete disappearance of the horse from the American continents. First let me explain that the result of recent and long continued investigation upon the subject leads our scientists to the conclusion that North America was the original home of the horse—the place of his "evolution." In the *Century Magazine* for November, 1904, is a very elaborate and very able article on "The Evolution of the Horse in America," really a study of the "Fossil Wonders of the West," by Henry Fairfield Osborn, Professor of Zoology in Columbia University, and Curator in the American Museum of Natural History. Speaking of the migration of the horse from America to Europe, he says:

"About the early or mid-Pliocene period there apparently occurred the long journey of the true American breed of horses into Asia and Europe and over the newly made land-bridge of Panama or of the Antilles into South America. That the true Old World horse actually came from America is inferred because of the sudden appearance in the Upper Pliocene of the Siwalik Hills of northern India, in northern Italy, and in England, of five species of the true horses, of which no ancestors have been found in either Europe or Asia. Another strong argument for their American origin is found in the simultaneous appearance in the same countries of the camel, which we positively know to have been an exclusively American-bred animal. It is possible, however, that in unexplored portions of northern Asia the evolution of true horses may have been progressing. I am sanguine that traces of this great exodus and migration of the horses will be discovered in the rocks of northern Asia, and that this great problem in the history of the horse will be solved in favor of America."

Speaking further of the horse in America in very ancient times, our author says:

"The preglacial or earliest Pleistocene times in America, as in Europe were of temperate climate with increasing coldness. The country was covered from north to south with three noble species of elephants, namely, the northern mammoth, the Columbian mammoth, and the imperial mammoth or elephant of Texas; there were also large and small camels, and a variety of large ground-sloths which had recently made their way over the new land bridge from South America. The great number and variety of our preglacial horses speak for favorable conditions, and constitute an additional proof of the American-origin theory. In 1826 Mitchell aroused wide-spread interest by the discovery of the first true fossil horse of America, found near the Navesink Highlands of New Jersey. This was seventy-eight years ago; it antedated by a quarter of a century Leidy's discoveries in Nebraska. The wide geographical range, as well as the great variety in size and breed of the American preglacial horses, is indicated by the following facts. One animal (*Equus complicatus*), about the size of a small western broncho, originally found near Natchez, has been traced all over the Southern States from the isles of the Gulf of Mexico to South Carolina. A larger horse with very elaborate grinding teeth has been found in the Northeastern and Middle States. On the extreme western coasts of California and in Oregon occurs the large "Pacific horse" perhaps closest to the existing species of horse. In Nebraska we quarried a whole season, securing remains of hundreds of horses belonging to another species. In a portion of this quarry all the larger

limb bones were found broken in two. This suggested to me the possibility that these larger bones, the only ones known to have contained marrow, had been broken by man, who was primitively a great marrow-eater, but we searched in vain for any collateral evidence of this hypothesis. To my knowledge, no human remains have been found associated with those of the fossil horse in North America; but I confidently expect that such association will be discovered, as it has been in South America. By far the largest species of either wild or domesticated horse known has been determined by Mr. Gidley in Texas, and has appropriately been called the "giant horse." The grinding teeth exceed those of the Percheron draft-horse by one third. At the other extreme is a diminutive horse, discovered both in Florida and in the valley of Mexico. * * * * * A more welcome discovery could hardly be imagined, therefore, than that by our party, in 1899, on the eastern edge of the Llana Estacado of Texas. It was no less than a small herd of six or seven preglacial horses. * * * * * This true American horse was certainly rather ungainly-looking, proportioned like the larger primitive horses of Europe, with long body, short limbs, sloping sides, and quarters like those of some of the zebras. Like the early cave-horses of Europe, it had a large head, convex forehead, stout limbs, spreading hoofs, and splint-bones which represent the last of the lateral toes."

Then coming to the strange circumstance of the total "elimination of the horse from the American continents," the professor says:

"When we look back upon the enormous antiquity of our horse, upon the ceaseless trials of nature by which it was produced, and upon the splendid varieties of breeds which roamed over the country in preglacial times, we cannot but regard the total elimination of this race as a calamity for the North American continent. * * * * * There is no doubt that we supplied South America with the horses which under the peculiar conditions there began to separate into a number of distinct breeds. The extremely short-limbed *Hippidium* of the pampas of Argentina was contrasted with the more normal long-limbed horses found in various parts of South America. The horse also persisted in South America until the advent of man; during the Upper Pleistocene lake formations its remains are found associated with chipped stone implements, with pottery and fire refuse, proving that it was both hunted and eaten. The evidence, however, for the total extinction of the horse is as strong in South as it is in North America, and it is generally accepted that in 1530 Mendoza reintroduced the horse into the La Plata region, just as the Spaniards reintroduced it into our Southern States. The rapid spread of feral breeds of horses in South America and of the mustangs in North America bespeak highly favorable conditions of life. Many of these horses have reverted to a very primitive condition, notably the striped yellow duns of Mexico. The increasing cold and the advancing ice sheet of the glacial period are commonly assigned as the cause of the extinction of American horses. The fact that most of our native fauna became extinct at the same time lends probability to this theory. But this does not explain the elimination which also occurred to the south in Central and South America, and for other reasons it seems to me that the temperature theory is not adequate to explain all the facts. The great herds of kiangs, or wild asses, and other breeds which subsist under the extreme conditions of the northern winters, as well as the survival of the horse through the glacial period in Europe, demonstrate the capacity of this family to endure cold. Another class of causes which should certainly be taken into consideration is the occurrence of a wide-spread epidemic among the quadrupeds, such as the rinderpest of Africa, or that which is spread by the tsetse-fly. In certain parts of South America the puma is an animal especially destructive to horses."

May not the last named class of causes be as confidently relied upon to explain the apparent extinction of the horse in America since the

close of the Nephite period, as to explain his extinction in the more ancient preglacial times?

What is more embarrassing than the apparent absence of knowledge of the horse by the natives at the time of the European discovery of America is the absence of any positive and abundant evidence of the remains of the horse in the tumuli or other ruins of the land; and an absence also of any drawing or other representation of the horse in the native picture writing or sculpture, while many other animals and birds and fish are frequently represented both in picture writing and sculpture.

Kitto notes the fact, however, that from the account of the burial of Jacob,^b and from the Song of Moses,^c it is clear that horsemen were a part of the Egyptian army, and yet there is but one solitary specimen of a man on horseback amongst the infinite variety of sculptured representations of their manner and customs."^d

Daniel G. Brinton, one of the most competent writers upon the subject says:

"There is no doubt but that the horse existed on the continent contemporaneously with post-glacial man; and some palaeontologists are of opinion that the European and Asian horses were descendants of the American species;^e but for some mysterious reason the genus became extinct in the New World many generations before its discovery."^f

May it not be possible that a too great antiquity is claimed for most of the evidences of the existence of these animals in the western world? The convictions of Nadaillac, concerning the nonexistence of the horse in America within historical times (and previous to the Spanish invasion), was well nigh shaken by some of the discoveries of Charnay. The latter, "in the execution of a mission entrusted to him by the French Government, superintended the excavation of some tumuli, mountains of rubbish probably, which had covered for many centuries the relics of the ancient Toltecs"—the native Americans who most resemble the Nephites, judging from their traditions. One dwelling, which Charnay unearthed, "consisted of twenty-four rooms, two cisterns, twelve corridors, and fifteen little staircases of extraordinary architecture and thrilling interest."

"This is not all," continues Charnay. "In the midst of fragments of pottery of all kinds, from the coarsest used in building, such as bricks, tiles, water-pipes, to the most delicate for domestic use, I have picked up enamels, fragments of crockery and porcelain, and more extraordinary still, the neck of a glass bottle iridescent like ancient Roman glass."

"Amongst the debris," says Nadaillac, "lay the bones of some gigantic ruminants (perhaps bison?), the tibia of which were about one foot three inches long by four inches thick, the femur at the upper end about six inches by four inches. Admitting that there is no mistake, these

^b Gen. i: 9.

^c Exod. xv: 1, and xiv: 26.

^d "Cyclopaedia of Biblical Literature," (Kitto) Vol. II, p. 973. He quotes Wilkinson as the authority for the above. Vol. I, p. 289.

^e This opinion is defended by Max Schlosser in the "Archiv fur Anthropologie," 1889, s. 132.

^f "The American Race," (Brinton) p. 51.

facts are absolutely new, for previously it was considered that the early Americans did not know how to make either glass or porcelain, and that before the arrival of the Conquistadors (the Conquerors, the Spaniards) none of our domestic animals were known in America, but that the oxen, horses, and sheep living there at the present day are all descended from ancestors imported from Europe."

"The excavations have also yielded some little chariots that Charney thinks were the toys of children. Now, supposing these toys to have been a reproduction in miniature of objects used by men, we must conclude that the Toltecs employed carriages, and that their use was not only given up, but absolutely unknown on the arrival of Cortes. These discoveries, we can but repeat, greatly modify the conclusions hitherto accepted. But are these really original productions? May they not have been imported? This is after all doubtful, and new proofs are needed to establish certainly that the objects discovered really date from the pre-Columbian period before we can admit that in the eleventh century the Toltecs possessed domestic animals, that they knew how to make and fashion porcelain, glass, perhaps even iron, for Charney also collected in his excavations several iron implements."^g

Priest, in his "American Antiquities," speaks of "a great number of tracks, as turkeys, bears, horses, and human beings, as perfect as they could be made on snow or sand," found impressed in the surface of a solid rock on a certain mountain in the State of Tennessee, situated a few miles south of Braystown. He says, "that these are the real tracks of the animals they represent, appears from the circumstance of this horse's foot having slipped several inches, and recovered again; the figures have all the same direction, like the trail of a company on a journey."^h

Referring later to this subject, he says:

"The horse, it is said, was not known in America till the Spaniards introduced it from Europe, after the time of its discovery by Columbus, which has multiplied prodigiously on the innumerable wilds and prairies of both South and North America; yet the track of a horse is found on a mountain of Tennessee, in a rock of the enchanted mountain, as before related, and shows that horses were known in America in the earliest ages after the flood."ⁱ

The question then for the present may be stated thus: The Book of Mormon positively testifies to the existence, in America of these animals in both Jaredite and Nephite times. There have been discovered, by the researches of men, abundant evidences of the horse's existence in America, but they claim a very much greater antiquity for that existence than Book of Mormon times. It must be admitted that the weight of evidence, though not all the evidence, as it stands at present, is with those who make such claims, still it may be reasonably claimed, as for instance in the evidence found by Charnay and referred to in the passage I have quoted from Nadaillac, that some of the evidence points to a more recent existence of the horse on the American continents. Very much more evidence may yet be hoped for on the subject as explorations shall become more perfect and more extensive.

^g *Prehistoric America*, (Nadaillac) p. 357.

^h "American Antiquities," p. 157.

ⁱ *Ibid*, p. 263.

Relative to other domestic animals, Bancroft says, speaking of those in Central America:

"Turkeys, ducks, geese, and other fowl were domesticated; and pigs, rabbits, and hares are mentioned as having been bred. Multitudes of bees were kept for their honey and wax, and hives are spoken of by Las Casas without description. Gomera says the bees were small and the honey somewhat bitter."^j

It has sometimes been questioned whether bees were found in America, and their supposed nonexistence has sometimes been urged as an objection to the Book of Mormon, which positively states that the Jaredites brought with them to the northern continent "deseret," which by interpretation is "honey bee."^k

The foregoing passage from Bancroft, and very much more evidence that might be quoted, sets that question at rest.

Relative to other domestic animals referred to, the cow, ox, goat, sheep, etc., is a subject much more easily disposed of, for the mountain sheep and great herds of buffalos are but the domestic animals of the ancients gone wild.

VI.

THE BARGES OF THE JEREDITE COLONY.

The story of the migration of the Jaredite colony from the coast of Asia to America in eigh barges, driven across the seas by strong winds, has been an incident ridiculed by nearly every writer against the Book of Mormon from the beginning. Rev. Alexander Campbell especially makes merry over it, and disgraces himself by the garbled and unfair manner in which he relates the story.¹ But it was reserved for Rev. M. T. Lamb to make the most of such objections as may be urged against these barges.^m

Omitting all reference to his silly ridicule and "smartness," in which he but mimics the methods among infidel writers when dealing with the story of "Noah's deluge," the objection against the Jaredite migration and barges, may be stated thus:

1. The barges are too small and too few in number to carry Jared's colony, the animals they are said to have taken with them, and the necessary provisions.

2. Each barge had an opening in the top of it for the admission

^j "Native Races," Vol II, pp. 721-722.

^k Ether ii: 3.

¹ Following is Campbell's account of the barges: "Moroni writes the Book of Ether, containing an account of the people of Jared, who escaped from the building of the tower of Babel unconfounded in his language. These people of Jared God marched before in a cloud, and directed them through the wilderness, and instructed them to build barges to cross the sea; and finally they built eight barges, air tight, and were commanded to make a hole in the top to admit air, and one in the bottom to admit water; (!) and in them were put sixteen windows of molten stone, (!) which when touched by the finger of Jesus, became as transparent as any glass, and gave them light under 'the mountain waves' and when above the water. (!) * * * * And the eight barges after swimming 344 days, arrived on the coast of the land of promise!"

^m "Golden Bible," (Lamb) p. 3.

of air into the vessel, which could be closed at will in the event of there being danger of submersion. A similar opening made in the bottom of the barge but capable of being kept closed—and when closed water tight—at the will of the occupants—is regarded as unnecessary and ridiculous.

3. The provisions made for lighting the interior of the barges by means of transparent stones made luminous by the touch of God's finger, is unusual and just subject for ridicule.

4. The length of the voyage (344 days), being propelled by furious winds, the eight barges keeping together till their arrival at the promised land—is all regarded as too wonderful for belief.

Let us now consider these several objections one by one.

1. The barges are inadequate to convey the colony to America. They are said to be small and light on the water. But how small? The length is described as "the length of a tree." But of what tree? A tree one hundred feet long or one two hundred feet long, or longer? Who may tell? Small: but small in comparison of what? Perhaps small in comparison of the ark, the traditions concerning which were well known to Jared and his brother for they lived but a few generations removed from the time of its construction. The size of the ark is variously given because of the variations in the length of the cubit, by means of which its dimensions are described. The one usually accepted, however, omitting fractions of feet, is as follows: 525 feet in length; 87 feet in breadth; 52 feet in height."

If this vessel was in the mind of the Jaredite who described the barges as "small," and he meant they were small in comparison of it, they could still be good sized vessels notwithstanding the descriptive term "small;" as they also could be good sized vessels notwithstanding the length of them is described as the length of a tree, since they could be, if some trees were in the mind of the writer, from one to three hundred feet in length. The breadth and depth of them is not given, but doubtless those dimensions would be in good proportion to their length for their safety, and not at all as the width of a tree is to its length.

As to their being inadequate for the colony of Jared and the animals they brought with them to the New World, it should be remarked, in the first place, that the colony of Jared was small. A number of years after the arrival of the colony in America, the two principle families, that of the prophet Moriancumer and of Jared, are given as follows: The former had of sons and daughters twenty-two, while the number of sons and daughters of the latter were twelve. How many of these sons and daughters were born after the colonies arrived in America is not known, but the numbers are given in connection with the statement that the brother of Jared—Moriancumer—was become old and was anxious to make some provisions for the settled government of the people. The "friends of Jared and his brother" are set down as "twenty-two souls," but how many of these were born after the colony arrived in America is not known; but certainly these figures representing the

^a Smith's Dictionary of the Bible, (Hackett's edition) Vol. III. p. 2178.

numbers of the colony some time after their arrival in America, make it clear that the colony of Jared was small.

Secondly, it should be remarked that the number of animals the colony brought with them in the barges may not be determined, but most likely the number was few, and mainly for breeding purposes in the new home to which the people were being led.

In view of these reflections, the writer is of the opinion that the candid reader will find no insuperable difficulties in the way of accepting the barges as adequate to the conveyance of the colony from one land to another.

I know there is no particular progress made in the matter of removing one difficulty by pointing to another of like nature, especially such difficulties as Mormon believers of the Bible, as well as sectarian believers of it, are equally under obligations to explain as best they may. Still I think it proper to remark that sectarian ministers, who are confronted with the difficulties which infidels present concerning the inadequacy of Noah's ark to house Noah and his family, and all the animals that they were to take into the ark with them, with the necessary food supplies for the five months through which the flood prevailed, (the very lowest estimate of the time) cut a sorry figure when making mouths at Jared's barges.

2. Relative to the openings in the top and bottom of the barges which has been so fruitful a source of merriment for reverend opponents of the Book of Mormon, it is only necessary to say that the opening provided for at the bottom of the barges was merely an emergency provision. Both of these openings when stopped were water tight. Ordinarily the one at the top remained open. When the waves run high and submerged the vessel, it could be closed temporarily until the danger was passed. In the event of being capsized the other opening could be used for similar purposes, and hence I call it merely an emergency provision.

3. There is nothing in the matter of the transparent stones made luminous by being touched by the finger of God that is too much for a reasonable crudelity in one who believes in God and his power. The stones, called Urim and Thummim, in the breast-plate of the Jewish High Priest were made luminous under the power of God, and through them in some mysterious way the will of God was communicated to a prophet. It is no more marvelous that God, at the solicitation of one prophet should make transparent stones luminous, by touching them with his finger, than that he should write his law upon the tablets of stone with his own finger for another prophet;^o or that he should make a bush luminous, for that matter, or cause it to burn and yet not be consumed.^p

Especially is belief in the possibility of making these stones luminous easy, since the recent discovery of radium by those eminent French chemists, M. and Mme. Curie. Radium is a substance procured from pitchblende, which has not only the peculiar power of radiating heat and light, but which has the power also of imparting to certain other substances, for a time at least, the same property. These eminent chemists were also the

^o Exodus xxxi; 18.

^p Ibid. iii: 2.

first to isolate from other substances, another metal which they called "polonium," after Poland, the native country of Mme. Curie.

Speaking of this latter metal before the Chemical Congress at Berlin, in 1903, Prof. W. Markwald said of it:

"In a much higher degree even than radium it possesses the property of shining in the dark, and altho it is known that actual particles infinitesimally small are being shot out from it continually—a fact which is proved by magnetic experiments—this strange substance does not seem to exhaust itself nor to lose its luminous power with the passage of time. Here, therefore, is a hint, at least, of the future possibility of a constant and brilliant illuminant generated without heat or combustion."

An editorial writer of "The Medical News," commenting on Professor Markwald's paper said:

"Professor Markwald's demonstrations at Berlin make it clear that polonium is capable of communicating its radiant energy to many other substances in a very marked way."

In the presence of this knowledge concerning the qualities of these newly discovered metals, it is becoming for even supposedly hardheaded scientists to stop ridiculing the "luminous stones" of Jared's barges, while sectarian ministers, professing to believe in the miraculous powers of God, so splendidly displayed in the Hebrew scriptures, never had any case against the "luminous stones," and their ridicule from first to last has been unbecoming.

4. The adequacy of the eight barges to carry the colony of Jared, together with the seeds and animals they brought with them to the New World is established the moment it was proved that they may have been and doubtless were of considerable size; and by the same fact the difficulty of the length of the voyage was overcome; while the matter of keeping the barges together is a marvel of our opponents own creation.

While it is true that no direct mention is made of any steering apparatus, it does not follow from this silence that there was no means for steering provided,^a and an "outlook" from the opening in the upper side of the barge was not impossible. Indirectly, the matter of "steering" is mentioned as a factor in preparing the barges. For Moriancumer (the brother of Jared), the prophet leader, in praying that some means of light might be provided, also said:

"O Lord, in them there is no light, whither shall we steer?"

Some provision evidently had been made for steering the barges which needed only the convenience of light to render it adequate.

These considerations dispose of the difficulties of the barges keeping together.

THE MARVELS OF LIARONA—"COMPASS."

This divine instrument found by Lehi at his tent door, while still in the wilderness of Arabia, and which he describes as a "round ball of

^a I have usually found in verbal controvercies on this point, that our opponents depended upon the statement in the Book of Mormon to the effect that these "barges" should be as a "while in the midst of the sea." (Ether ii: 24). To which the answer is obvious; namely, it does not follow that they were to be like a "tailless," that is to say "udderless," whale.

curious workmanship" of fine brass, within which were two spindles, of which Nephi says: "and one pointed the way whither we should go into the wilderness, and * * * I, Nephi, beheld the pointers which were in the ball; that they did work according to the faith and diligence and heed which we did give unto them."^r

This curious instrument in an incidental way is called a "compass" in several passages.^s Whereupon, our opponents seek to bring the Book of Mormon in conflict with supposed historical facts by insisting that the Book of Mormon speaks of the people being in possession of a mariner's compass, long before the invention of such an instrument!"^t

The director of the Nephites makes no pretensions to being a "mariner's compass" of man's invention, and surely the description given above, supplemented as it is by a fuller description in the Book of Alma, where it is called "Liahona," must dispell all thought of this instrument being considered as an ordinary compass, such as is invented by men for navigating purposes; and which, as everybody knows, has but this one quality, namely, its needle constantly points northward because of the magnetic pole force, and mariners knowing one direction may ascertain others. The silliness of argument, which even supposedly grave and reverend historians and essayists descend to on such a point, is illustrated by an alleged incident with which Linn stoops to render his pages luminous, by pretending to quote the manner in which "Mormons in Utah" are supposed to explain the alleged anachronism of the "compass." He says:

"The ease with which such an error could be explained is shown in an anecdote of a Utah Mormon, who, when told that the compass was not known in Bible times, responded by quoting Acts xxviii: 13 where Paul says: 'and from thence we fetched a compass!'"

That is, to quote the passage in full—"From thence we fetched a compass, and came to Rhegium."

This is merely the repetition of an old silly story told against the Mormons long before they arrived in Utah, and was invented by the Rev. Henry Caswell, author of "The Prophet of the 19th Century," published in 1843. It is of that order of stuff as the tales about the Prophet Joseph attempting to walk on the water, and his pretending to raise the simulated dead.

The antiquity of the compass really, of course, is of no importance

^r I Nephi xvi, II Nephi v: 12.

^s I Nephi xviii: 12-21.

^t "Story of the Mormons," (Linn) p. 97. This writer attributes the possession of the "compass" to the Jaredites. Whether it is the slip of a careless writer or an effort on his part to make the matter of the "compass" in the Book of Mormon more ancient, is a question for him or his friends to explain. Many other writers in their anxiety to find anachronisms in the Book of Mormon refer to this "compass." Lamb is positively dishonest in the matter, since he assumes the existence of two instruments. One he calls the "Director," and applies to it the description given above in the text, and the other he calls the "Compass," though clearly this latter word is used in an incidental way in describing the "Director." This is the only way he could create the longed for anachronism, and hence he adopted it. This may secure his fame for ingenuity, but what of his honesty? (See "The Golden Bible," Chapter III, Subdivisions "C" and "D").

in this discussion, since it is not claimed that "Liahona" is a compass, but an entirely different instrument, "and the Lord prepared it," still, in passing, it may be well to point out that those who have attempted to make capital out of this supposed anachronism have not stated the whole truth concerning the compass.

"The directive power of the magnet," says a respectable authority, "seems to have been unknown in Europe till late in the 12th century. It appears, however, on very good authority, that it was known in China, and throughout the east generally, at a very remote period. The Chinese annals indeed assign its discovery to the year 2634 B. C., when, they say, an instrument for indicating the sun was constructed by the emperor Hou-ang-ti. At first, they would appear to have used it exclusively for guidance in traveling by land."^u

VII.

THE WEIGHT OF THE PLATES.

An objection is urged against the creditability of Joseph Smith's account of carrying the plates of the Book of Mormon home from the Hill Cumorah. It is claimed that on account of their great weight it could be impossible for him to carry them a distance of some two miles and repel successfully the three assaults which he alleges was made upon him enroute.

Hyde estimates that a mass of gold plates of the dimensions given, 7x8 inches and 6 inches thick, would weigh 200 pounds.^v Many others have echoed this objection, and have adopted Hyde's data upon which it is founded. To increase the difficulties they also say, that "besides these plates, he had, according to his third story, a breast-plate of brass, Laban's sword, the crystal interpreters, the 'brass ball with spindles' director of Lehi. Yet he packs this horse load, keeps these large and awkward shaped things completely concealed, and, at the same time, beat off and outruns two empty-handed men a distance of two miles! Statements must be probable, and, therefore, these ought to be rejected."^w

This is a misrepresentation. The Prophet did not carry these "awkward shaped things" with him at the time he carried home the plates and repelled the attacks of his assailants. He carried with him the plates only on that occasion. The other articles, or as many of them as he had—I have nowhere found in any narrative of Joseph Smith's, or one by any responsible person associated with him, that he took possession of the sword of Laban or Lehi's director—he carried home at other times.^x

^u "Universal Knowledge," (Chambers) p. 203.

^v Following is the method by which he arrives at this conclusion: "The plates of gold measure 7x8 inches, and six inches thick, and are fastened through the back edge with three rings. A box of tin, 10x14, and 3 inches deep, weighs about 125 lbs. gross. The box may weigh 10 lbs., leaving the net weight of tin 115 lbs. Now 10x14x3: 115::7x8x6: 92 lbs. Had these gold plates been tin, they would have weighed about 90 lbs. But the relative weight of tin and gold is as 19.25 to 7.58. So that 7.58: 19.25:: 92: 220.44. Hence, this mass of gold plates, as they were not so compactly pressed as boxed tin, would have weighed nearly 200 lbs." (Hyde's "Mormonism," p. 244).

^w Hyde's "Mormonism," p. 244.

^x See Manual, p. 192-195.

In passing, I call attention to the fact that nearly every objection urged against the Book of Mormon has in it the element of misrepresentation. If the main fact contended for in the foregoing objection is true, namely that the plates weighed 200 pounds, and therefore were too heavy for Joseph Smith to carry two miles and at the same time repel his assailants, why add the untruths of the rest of the statement? If the conclusion as to the weight be true, would not that be difficulty enough to present? It may be a little apart from the main question here to call attention to this tendency of misrepresentation in all the objections urged, yet the very strangeness of the circumstance tempts one to notice it, and it reveals the fact that those who are making objections to the Book of Mormon are not quite certain of the strength of such objections as may be urged while rigidly adhering to the facts in the case.

Without accepting or rejecting the conclusions relative to the probable weight of the plates—for it is largely matter of speculation in any case, and the conclusions urged may or may not be near the truth; and, moreover, ground for the difficulty presented would exist if it could be established that the plates weighed 90 or even 50 pounds, so we will not haggle about the number of pounds in weight—it is conceded that the weight was considerable. In fact, I have already urged that it was a matter which impressed itself upon the minds of the Eight Witnesses, who, incidentally say that they seen and “hefted” them.^y

Replying to this objection it is to be urged first of all, that Joseph Smith was a strong, atheletic young man; and aroused as he was under the stress of the excitement of the occasion, he would be wrought up to his highest physical tension, and when so aroused the limits of what may be done by men in the way of feats of strength and agility have not yet been found. Of course there is yet to be reckoned with the power which God could, and which perhaps he did impart to the young Prophet. If that be accepted as a factor in the event, the objection based on the weight of the plates is swept aside. It matters not then whether the weight be 50 or 200 pounds. The difficulty is as easily overcome in the one case as in the other. But when a natural, ordinary source can be appealed to for explanation of such a circumstance as is before us, I do not care to appeal to the supernatural, to the miraculous; and I am of opinion that when the unusual personal strength of Joseph Smith is taken into account, and that the young man was aroused to his highest physical tension by the excitement of the circumstances under which he was acting, I think he could accomplish the things he claims to have performed though the weight of the plates should be conceded to be considerable.

In conclusion on this head, I call the attention of the many sectarian “Reverends,” who make much of the apostate Hyde’s objection, and use his data for arriving at the weight of the plates, to the fact that it ill becomes them to urge this objection, while they have to account to an unbelieving world for the marvelous feats of strength and endurance of many Bible characters, and especially of Samson, for twenty years

^y “Manual,” p. 175.

Judge of Israel. What of this man bare handed, meeting a lion and overcoming him? What of one lone man, with so poor a weapon as the jaw bone of an ass, slaying a thousand men of a war-like people? What of his carrying away bodily, together with the posts and iron bar which fastened them, the huge gates of the city of Gaza? And, finally, of his pulling down the great central pillars of the temple of Dagon, so that the temple fell, slaying himself and a host of the Philistines?

If these "Reverend" gentlemen shall say in reply to this that each of these feats of strength and others accredited to Samsoon is in every case preceded by the statement, "the Spirit of the Lord began to move him," or "the Spirit of the Lord came mightily upon him;" and that when at last he was caught weakly in the lap of the false Delilah, and in accounting for that weakness it is said, "he wisted not that the Lord was departed from him"—in a word, if his strength is to be accounted for by referring its origin to the Spirit of God resting upon the man, wayward though he was in some respects, that argument must count as much in explaining Joseph Smith's feat of carrying the Nephite plates home and repelling his assailants as in accounting for Samson's exploits.

THE DEATH OF SHIZ.

The description given in the Book of Mormon of the death of Shiz, the Jaredite leader who fought Coriantumr, "the last of the Jaredites," is regarded as an objection to the Book of Mormon. The description follows:

"And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died."²

It is claimed that this represents an impossible thing—a man with his head stricken off rising upon his hands! And yet equally marvelous things of this nature have occurred, and are matters of record.

Mr. G. W. Wightman, of the 17th Lancers of the British Light Brigade, and a survivor of the wild charge at Balaclava, relates in the "Electric Magazine" for June, 1892, the incident of Captain Nolan's death during that charge. Captain Nolan was of the 15th Hussars, and he met his fate, according to Wightman, as follows:

"We had ridden barely two hundred yards and were still at the 'trot,' when poor Nolan's fate came to him. I did not see him cross Cardigan's front, but I did see the shell explode, of which a fragment struck him. From his raised sword-hand dropped the sword, but the arm remained erect. Kinglake writes that 'what had once been Nolan' maintained the strong military seat until the 'erect form dropped out of the saddle;' but this was not so. The sword-hand indeed remained up-raised and rigid, but all the other limbs so curled in on the contorted trunk as by a spasm, that we wondered how for the moment the huddled form kept the saddle."

It is quite remarkable that a man stricken unto death by the

² Ether xv: 30-31.

fragment of a shell should continue erect in the saddle, with sword-arm upraised and rigid, while the other limbs so curled in on the contorted trunk that those who saw him "wondered how the huddled form kept the saddle," as that a man as his head is stricken off should momentarily rise on his hands.

Mr. Wightman, in the same article, relates the still more remarkable case of Sergeant Talbot's death:

"It was about this time that Sergeant Talbot had his head clean carried off by a round shot, yet for about thirty yards farther the headless body kept the saddle, the lance at the charge firmly gripped under the right arm."^a

After this well attested fact, and many others of a similar nature that might be cited, it is not worth while being skeptical about Shiz convulsively rising on his hands for a moment after his head was stricken off.

The foregoing are not all the objections urged against the Book of Mormon, but they are the chief ones and the only ones I consider worthy or necessary of notice here; and even some of these scarce pass muster on the score of being worthy of consideration. I have already called attention to the tendency of misrepresentation in these objections; it is a characteristic of all objections that I have ever seen urged against the Book of Mormon. Why it is so I shall leave those to explain who make the objections. The arguments made against the Book of Mormon, especially those made by professed ministers of the Gospel, are wonderfully similar in spirit to those made by skeptics against the Hebrew scriptures, and in fact against all written revelation. The same scoffing at miracles: if they differ from those of the Bible—and sometimes when this difference is one only of degree—then it is argued that they cannot be true, because of said differences; if the miracles resemble those of the Bible—however remotely—then they are plagiarisms of the Bible, and are only idle imitations unworthy of belief. The same old complaint of skeptics is made against the inadequacy and imperfections of the language—the language is not that of an All Perfect Deity—it is unlike what might be expected of God, the human elements are all too apparent. And so one might continue through the whole gammut of criticism against the Book of Mormon.

Sectarian divines who would complain bitterly of such arguments if used against the Bible, do not hesitate to employ them and couple with them all the bitterness, ridicule, sarcasm, ribaldry, innuendo, and even misrepresentation that a certain class of skeptics have employed against the Bible. I do not mention these things in the way of complaint; I only want to point to the fact of them, that the reader with me may wonder at them and ask himself the question, why is this the case?

^a I am indebted to the kindness of Brother Joseph Rich, son of the late Apostle Charles C. Rich, for these two items. He was kind enough to mark the passages and send me the article from the "Electric Magazine."

And now a final word as to these objections. Are all the objections to the Book of Mormon satisfactorily answered? Are all difficulties which they represent removed? Frankly, no; they are not. Every one must feel that. But, on the other hand, do these objections that are not entirely and satisfactorily answered constitute an insuperable difficulty in the way of a rational faith in the Book of Mormon? My answer, of course, is, they do not. But a little more time, a little more research, a little more certain knowledge which such research will bring forth will undoubtedly result in the ascertainment of facts that will supply the data necessary for a complete and satisfactory solution of all the difficulties which objectors now emphasize, and on which they claim a verdict against the Book of Mormon.

Meantime, do not our opponents recognize the fact that some responsibility devolves upon them in the controversy? What of the positive evidences and arguments advanced in favor of the Book of Mormon? Have we not a clear right to expect and demand a recognition of these or a regular confutation of the evidences and arguments which are advanced in our best treatises on the evidences of the Book of Mormon? It is nugatory, as George Stanley Faber successfully contended respecting infidel arguments against the Christian religion—it is nugatory to say that the evidences in favor of the Book of Mormon are weak and unsatisfactory, while yet no regular confutation of that evidence, and those arguments are brought forward. To state difficulties, paraphrasing Faber,^b is one thing; to refute evidences and answer argument is another. The work which we have the right to demand of our opponents is a work in which the author shall go regularly through the treatise, say of Charles Thompson, of Orson Pratt, or Parley P. Pratt, or George Reynolds,^c and last, and perhaps least, the less worthy treatise

^b "Difficulties of Infidelity," Sec. I.

^c It is a pleasure to note the work of this my brother, and fellow President in the First Council of the Seventies in this field of Book of Mormon labor. I feel myself much indebted to him because of his great achievements in this field of research.

First, for his excellent Book of Mormon Chronological Table, published now for many years in connection with the late Elder F. D. Richards' "Compendium."

Second, for his "Myth of the Manuscript Found."

Third, for his "Story of the Book of Mormon."

Fourth, for his "Dictionary of the Book of Mormon."

Fifth, for a series of articles in the "Contributor" (Vol. 5) on the History of the Book of Mormon.

Sixth, for a second series of articles in the "Contributor" (Vol. 17) under the title "Evidences of the Book of Mormon; Some External Proofs of its Divinity."

Seventh, and last, and greatest achievement of all, I thank him for his "Complete Concordance of the Book of Mormon." The Amount of patient, pains-taking labor required for the production of this magnificent work will never be known to the general reader. Only the close student of the Nephite Scriptures will ever really appreciate it. What Cruden and Young have done for Bible students, Elder Reynolds has more abundantly done for Book of Mormon students. The Elders of the Church through all generations to come will, I am sure, feel deeply grateful to Elder Reynolds for his great work which will stand as a monument to his pains-taking habits of thorough application to a task; but what is better still, the work will stand as a monument of his love for the Book of Mormon.

of these pages, taking argument after argument, necessarily showing their utter inconclusiveness, and bringing out the triumphant conclusion that the evidences in support of the claims of the Book of Mormon are too weak and unsatisfactory to command reasonable assent.

This is what is incumbent upon the opponents of the Book of Mormon. The mere statement of difficulties is not sufficient; for be it remembered that mere difficulties though unanswered, or even unanswerable, cannot set aside direct and positive evidence. The positive evidence that stands for the claims of the Book of Mormon become the difficulties that our opponents must overcome before they can complete the task they set before themselves when they undertook to overthrow the claims made for the Nephite record. Until this is done, I shall hold that the mass of evidence which it has been the effort of this writer through these pages to set somewhat in order, is sufficient both in quality and quantity to fill the mind who pays attention to it with a rational faith in the Book of Mormon—the American volume of Scripture.

THE END.



TAYLORSVILLE COMMUNITY COLLEGE INSTITUTE
4554 SOUTH 2025 WEST
SALT LAKE CITY, UTAH 84119

